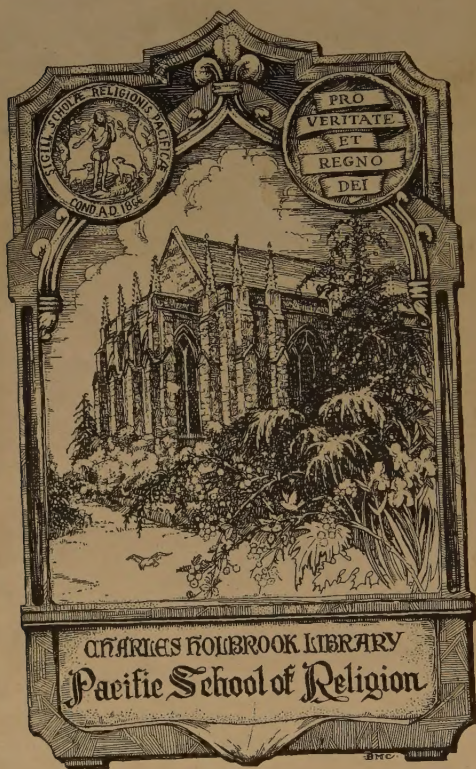


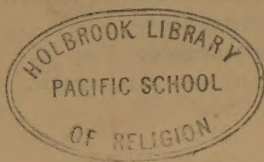
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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

ALTHOUGH no more than nine volumes have been issued of Dr. Maclaren's Sermons, we must now seek them in three different Publishing Houses, and, when we find them, they are in three quite different styles of binding. The new volume is issued by Alexander & Shephard, the publishers of the *Freeman*. In the matter of printing and binding it is most satisfactory. Indeed, for the first time, Dr. Maclaren's Sermons appear in an exterior befitting their worth.

The new volume takes its title from the opening Sermon—"The Unchanging Christ." It contains twenty-eight sermons, not inferior certainly to any that have before been published. One of them will be found complete on another page. But why should only a selection of these discourses be published in permanent form? Dr. Maclaren's reputation would now ensure the success of a volume every year.

It happens that the sermon which we give is the second which Dr. Maclaren has published on the same text. The earlier will be found in the third series of his Sermons published by Macmillan, p. 75. We are inclined to believe that Dr. Maclaren had forgotten the fact. In any case such a thing is rare, and it need scarcely be said that it is interesting to read the two together. The difference between them is very great; so great indeed that if Dr. Maclaren did remember the existence of the earlier, he has shown some courage in allowing this new one to be published and laid alongside it. To a young

preacher we recommend a study of the two. One point of difference we shall notice.

What is the reference in the "white stone" of Rev. ii. 17, in which the "new name" is written? Dr. Maclaren says: "I need not trouble you with any discussion about what may be the significance of the 'white stone,' on which this new name is represented as written. Commentators have indulged in a whirl of varying conjectures about it, and no certainty has, as it seems to me, been attained. The allusion is one to which we have lost the key." But in his earlier sermon on this same text Dr. Maclaren accepted one of these conjectures. "There was," he said, "a precious stone, lustrous and resplendent—for that is the force of the word *white* here, not a dead white, but a brilliant coruscating white—on which there was something written, which no eye but one ever saw—that mysterious seat of revelation and direction known in the Old Testament by the name of Urim and Thummim (that is, lights and perfectnesses), enclosed within the folds of the High Priest's breastplate, which none but the High Priest ever beheld. We may, perhaps, bring that ancient fact into connection with the promise in my text."

Dr. Maclaren has now rejected that view of the white stone. There are certainly grave objections to it. One is that, if this is an allusion to the Urim and Thummim, it is the only allusion which the New Testament contains, so completely has that mysterious symbol fallen out of the circle of New

Testament thought. But a stronger objection is found in the word which is here used for "stone." In the Septuagint and in the New Testament it never signifies, literally, a gem or precious stone, but always "describes the secondary or derived use of stones or pebbles in social or political life." To scholars this objection has generally seemed fatal to the allusion to the High Priest's breastplate.

Must we, then, with Dr. Maclaren, acknowledge the key to be irrevocably lost? There is another conjecture. The white stone, say most recent commentators, is a reference to the use of the pebble in voting, judging, or in matters of friendship and hospitality. Mr. Newman Hall has a sermon in a volume of the *Pulpit* (vol. lxx., p. 205), in which the *tessera hospitalis* is accepted, and its use explained with much force and beauty. "It was sometimes of wood, sometimes of stone. It was divided into two by the contracting parties; and when each person had written his name on one half of the *tessera*, they exchanged pieces, and therefore the name or device on the piece of the *tessera* which each received was the name the other party had written upon it, and which none knew but him who received it, excepting of course him who wrote it. So that the *tessera* was a private token, entitling its possessor to hospitable reception. The Saviour comes to the sinner's heart. . . . He enrols his name among His list of friends. He gives him the *tessera*; it is the witness of the Spirit, the earnest of the promised possession."

The *tessera hospitalis* is thus a very attractive illustration. Nevertheless, we cannot believe that it is the symbol used by St. John, for it fails to satisfy the requirements of the text, and that in its most important points. It contains no explanation of the change of name,—"*a new name.*" And it deals with matters of friendship and hospitality, but what we have to do with in the text are affairs of battle and strife.

There is, however, another *tessera*, or white stone, the *tessera gladiatoria*. Before a young man could appear as a gladiator in the great public games, he had to pass through a long and severe process of training. During that time he went

under the name of *tiro*, or apprentice. When he made his first public appearance in the arena, if he proved victorious, he received an oblong tablet of ivory (*tessera gladiatoria*) as a reward and sign of his proficiency, on which were written his name, that of his master, and the day of his first fight and victory. He was then admitted to the rank of the *spectati* (distinguished persons). The name of *tiro* was dropped, and his new name of *spectatus* was inscribed upon his *tessera*. The *tessera gladiatoria* may not be so attractive in itself as the *tessera hospitalis*, but there is no objection to the employment of a symbol by St. John which is used by the Apostle of the Gentiles. And, then, it fits the case, which the other does not. There is the change of name, the new name being more honourable, and commanding greater privileges, than the old. And this white stone is given as a reward of victory—of a victory, it should be observed, not in a single brief contest, but which was the crown and finish of a long and self-denying course of discipline.

One thing remains. The new name is one "which no man knoweth saving he that receiveth it." This is the victorious Christian's special privilege. We must take it, therefore, to be in *contrast* to the name of the conquering gladiator, which everyone knew, and which he would himself take pride in exhibiting. As the Christian, who may not share in the public idolatrous banquets, is fed with food the more refreshing because spiritual and unseen; so the gift he receives, when his victory is won, is the more noble because it cannot be boasted of in public, being conferred not by vulgar applause, but by Him who seeth in secret. The very glory of it lies in its secretness, for it is his own peculiar treasure, the gift of his Heavenly Father's hand, too fine to be seen by common eyes, too precious for common appreciation.

Dr. Maclaren has just finished an exposition of the fourteenth chapter of St. John. The sermons have appeared in the *Freeman*, commencing on 12th April. Preachers should take note of them. There is no better commentary on that chapter. We hope they will be published complete in book form.

A new and cheaper edition of Dr. Salmon's *Introduction to the New Testament* has appeared. It does not contain everything, nor nearly everything, supposed to belong to "Introduction." But it is the right book to begin the study of the Canon with. We know a hard-worked minister who had almost despaired of ever getting interested in that subject, but who, finding room for Salmon's bulky volume (it was the first edition) as he started for his holiday, read it through in the evenings with the greatest relish, and now he is one of the most enthusiastic students of the science. "You must have *something* to read," he said, "and I tell you it is as good as any novel—far better," he would add, "than *Robert Elsmere*," to which romance of New Testament Introduction he is accustomed to recommend it as an antidote, if any person really wants one.

What would Dr. Salmon say to this piece of Introduction? We quote from the *Methodist Times*, and the report is of a sermon by the President at the Wesleyan Conference in Sheffield: "The President, who conducted the whole of the service, took for his text the words of St. Paul to Jude: 'Ye should earnestly contend for the faith which was once delivered to the Saints' (Jude, ver. 3). 'The Epistle to Jude,' he said, 'was written because of the pressing circumstances of the time in which Paul wrote,' &c."

With all the rest of the sermon, and all the rest is worthy of a President, we heartily agree. For example: "A man's living faith is the measure of his action. It is yours to know the whole truth. You should be students of the Holy Word. One of the great dangers of the present day is that the knowledge of the Scriptures is slipping out of the memory and from the life. What is wanted is more and more study of God's Word."

Dr. Sanday reviews Dr. Hatch's *Essays in Biblical Greek* in the *Academy*.

He criticises Dr. Hatch's "tendency to obliterate rather than to emphasise the distinctions between synonyms." The clearest example of this tendency which he gives is the case of four words meaning "poor" (πένης, πτωχός, ταπεινός, πρᾶς). This is what Dr. Hatch says about them:

"The inference to which these comparisons lead is that these words are all names for one and the same class, the poor of an oppressed country, the peasantry or fellahin, who then, as now, for the most part lived quiet and religious lives, but who were the victims of constant ill-treatment and plunder at the hands not only of tyrannical rulers, but also of powerful and lawless neighbours."

Dr. Sanday's criticism amounts to this: he admits that the words are used, especially by the LXX., in a loose, interchangeable fashion, but he holds that there was a real distinction between them notwithstanding, a distinction which was *felt*, though want of skill prevented its being expressed. "Vernacular speech," he says, "has a finer instinct than Dr. Hatch gives it credit for." The use of words may be loose, and yet there is at bottom a consciousness of a right and a wrong way of using them.

Other translations of Dr. Hatch's which he discusses are (1) "superstitious" in Acts xvii. 22. Dr. Sanday would prefer a more ambiguous word, and regrets that we have not an exact equivalent such as the French have in *dévo*t. (2) "Covenant," which Dr. Hatch would substitute for "testament" even in Heb. ix. 16, 17. Dr. Sanday admits the force of the philological argument, but holds that the sense makes that translation impossible in the passage referred to. And (3) "tempt," "temptation," which Dr. Hatch always renders "try," "trial." Thus, Our Lord was led up of the Spirit "to be tried, *i.e.*, afflicted, by the devil" (Matt. iv. 1); and one of the petitions of the Lord's Prayer would read: "Bring us not into trial, *i.e.*, into tribulation or persecution."

In one of the latest volumes of the Expositor's Bible we find the Bishop of Derry in sympathy with Dr. Sanday, and striving to restore an old method of distinguishing two very important synonyms (ἀληθής and ἀληθινός). The distinction he expresses well, when he says that the former is *factually* true and real as opposed to that which in point of fact is mendacious; the latter is *ideally* true and real, that which alone realises the idea imperfectly expressed by something else. To bring out this distinction Dr. Alexander proposes

to use the word "very" for the latter. For example, both words are found in 1 John ii. 8, and this is how he translates the verse :

"Again a fresh commandment I am writing unto you, which thing [as a whole] is true in Him and in you : because the shadow is drifting by, and the light, the very *light*, is already enlightening."

An interesting note in Trench's *Synonyms* tells the story of this word "very," which is just the adjective *verus* (coming to us through the old French *verai*) used in the Vulgate for the translation of this Greek word. And Wiclif retains it, as, "I am the verri vine." But though, as Trench says, "very" is used a few times as an adjective in the Authorised Version, it is never used, as he seems to think, to translate this word. At Gen. xxvii. 21, 24 ("Art thou my very son Esau?"), there is no word corresponding in the LXX., so that his complaint against the A. V. translators that they did not preserve this word *very* for this important purpose, if they could have done so, has reason in it. Is it possible now to restore it for this purpose? We fear it has travelled too far away.

In illustration, says Dr. Alexander, in his *Epistles of St. John*, of the powerful expression, "darkness has blinded his eyes" (1 John ii. 11), the present writer quoted a striking passage from Professor Drummond, who adduces a parallel for the Christian's loss of the spiritual faculty, by the atrophy of organs which takes place in moles, and in the fish in dark caverns (*Speaker's Commentary, in loc.*). But as regards the mole, at least, a great observer of Nature entirely denies the alleged atrophy. Mr. Buckland quotes Dr. Lee in a paper, in the proceedings of the Royal Society, where he says: "The eye of the mole presents us with an instance of an organ which is rudimentary, not by arrest of development, but through disuse, aided perhaps by natural selection." But Mr. Buckland asserts that "the same great Wisdom who made the mole's teeth the most beautiful set of insectivorous teeth among animals, also made its eye fit for the work it has to do. The mole has been designed to prey upon earthworms : they will not come up to the surface to him, so he must go down into the earth to them. For this purpose his eyes are fitted."—*Life of F. Buckland*, p. 247.

Professor Cheyne, in a study of Psalm viii., contributed to the *Expositor*, answers the question : In determining the prophetic or Messianic character of a psalm or other Old Testament scripture, what weight should such an application of it in the New Testament be allowed to carry? He lays down this canon: "We must not approach any Old Testament passage from the point of view of Christian applications of it. In our study of the Old Testament we must make but this one theological assumption: that Christ is not only the root of the new Israel but the flower of the old, and that the literature of the Jewish Church contains many a true germ of the truths of the gospel. Beautiful as mystical interpretations may often be, it is not wise to indulge in them, unless they are consistent with the original meaning which the writer himself put upon his words."

On the expression "babes and sucklings" (Ps. viii. 2), Professor Cheyne says: "Need I justify myself for explaining the phrase 'babes and sucklings' of true believers? Who does not remember Our Lord's saying, so thoroughly Old Testament-like in its expressions, 'I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes'? The psalmist means that notes of praise in their clear and heavenly purity rise far above the harsh discords of earth, and reach the throne of God."

Incidentally he gives an interpretation of Matt. xviii. 10: "Their angels do always behold the face of My Father which is in heaven." "The guardian angels," he says, "are the divine ideals of the children." A further note adds: "The devout faith of the Old Testament writers is, that God has ever at hand a crowd of ideas and ideals, waiting to be realised in the world of humanity. The most important of these the later Jews called 'the seven holy angels which go in and out before the glory of the Holy One' (Job xii. 15; cf. Luke i. 19). But Our Lord assures us that the ideal of each child-like soul is as near to His Father as the ideal, say, of a seventh part of the world. It is the glory of Jehovah to delight Himself equally in the greatest and in the seemingly smallest objects."

This calls to mind a powerful sermon by Phillips Brooks, the first in the volume entitled *Sermons preached in English Churches*. The text is Heb. viii. 5: "See that thou make all things according to the pattern showed to thee in the mount;" and the thought which runs through the sermon is expressed thus: As the old Tabernacle, before it was built, existed in the mind of God, so all the unborn things of life, the things which are to make the future, are already living in their perfect ideas in Him, and when the future comes, its task will be to match those divine ideas with their material realities, to translate into the visible and tangible shapes of terrestrial life the facts which already have existence in the perfect mind.

"So take and use Thy work;
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!"

The Great Text Commentary.

THE GREAT TEXTS OF FIRST CORINTHIANS.

I COR. i. 22-24.

"Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—(R.V.)

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Edgar (J. M.): *The Philosophy of the Cross*, p. 1.
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Kennedy (J.): *Sermons preached at Dingwall*, p.

540.

King (D.): *Memoir and Sermons*, p. 278.

Church Guilds.

PAPERS AND SYLLABUSES.

A PRIZE will be given for the best Paper read at any Church Guild meeting this session. Further particulars next month.

A Prize will be given for the best Syllabus of Guild Religious Work for the session 1889-90. Syllabuses must be received by the 15th November.

Y.M.C. Associations.

PAPERS AND SYLLABUSES.

A PRIZE will be given for the best Paper read at any Y.M.C.A. meeting this session. Further particulars next month.

A Prize will be given for the best Syllabus of Y.M.C.A. Work for the session 1889-90. Syllabuses must be received by the 15th November.

Kingsley (C.): *Village, Town, and Country Sermons*, p. 408.

Lindesie (A.): *The Gospel of Grace*, p. 78.

Lorimer (R.): *Bible Studies in Life and Truth*, p. 45.

Macleod (D.): *The Sunday Home Service*, p. 262.

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Studies for the Pulpit, vol. ii., pp. 222, 249.

EXPOSITION.

Jews ask for signs. Their desire is that He on whom they are to believe should manifest Himself by *miraculous signs*, which would demonstrate His Messiahship (Matt. xvi. 4). They demand these, therefore, as a ground of faith.—*Meyer*. The plural "signs" ought certainly to be read with almost all the MSS. Paul's object is not to refer to a particular fact, but to characterise a tendency.—*Godet*.

Greeks seek after wisdom. The wisdom of which St. Paul speaks appears to have been of two kinds—speculative philosophy and wisdom of words (eloquence).—*F. W. Robertson*. The Greek cared nothing for the supernatural, he believed only in nature; he sought only for wisdom to understand himself and the world in which he lived. What could the Gospel teach of mind and matter, fate and freewill, the origin of evil? Its answers must commend themselves by their own evidence.—*W. C. Magee*.

The natural characteristics of Jews and Greeks are hit off to perfection in the words "require" and "seek after." To the Jews God has already spoken, and they, from the proud eminence of their divinely-sprung religion, "demand" of all upstart religions their proofs and credentials (Matt. xii. 38, xvi. 1; John vi. 30). The Greeks, on the other hand, are seekers; and they seek, as they worship, they know not what. They can only give the general name of wisdom or truth (*cf.* Pilate's question, What is truth?).—*Edwards*.

"We preach Christ crucified." "Christ," that is, God manifest in the flesh, the centre both of nature and of providence; "crucified," that is, this incarnate Person offered, slain, and raised again—our Ransom and Redeemer.—*J. O. Dykes*. The participle is the perfect. The idea which lies in the perfect, and does not lie in the aorist, or simple past, is present permanence of the result of past action.—*E. B. Nicholson*. The original expresses not the mere fact of His crucifixion, but the permanent character acquired by it, whereby He is now a Saviour (Gal. iii. 1).—*Fausset*.

Instead of "*them that are called*" we might have had "*them that believe*" (as in ver. 21); but how natural it was that the "power of God," which was present to the Apostle's mind, should have led to his designating the subjects of his statement accord-

ing to the *divine* qualification which applied to them.—*Meyer*.

"Christ the power of God and the wisdom of God."

The "power of God" is the force from above, manifested in those spiritual wonders which transform the heart of the believer; expiation, which restores God to him; the renewal of will, which restores him to God; and, in perspective, the final renovation, which is to crown these two miracles of reconciliation and sanctification. The "wisdom of God" is the light which breaks on the believer's inward eye, when, in the person of Christ, he beholds the divine plan, which unites, as in a single work of love, creation, incarnation, redemption, the gathering together of all things under one Head, the final glorification of the universe.—*Godet*. Christ the "wisdom of God." This is not simply to say that Christ is *wise*. We say of the Father that He is infinitely wise, but we cannot say that He is the wisdom of God. Of an architect we may say that he is skilful, but of his work we say, There is his skill; and of his masterpiece, There is *the* skill, *the* wisdom of the man.—*H. Bonar*.

Two great evils consequent upon the fall are weakness and ignorance. Nothing is more worthy, therefore, of divine benevolence and wisdom than to allow that one race (the Jews) should discover the helplessness of man, and another (the Greeks) his ignorance. The Jew went upon the first of these searches. He asked for a manifestation of power. He had no conception of philosophy, of principles, of general laws. He looked for the finger, the hand, the arm of the Almighty. The Greek went upon the second search. He endeavoured to explain phenomena by philosophic theory. The intended result of the Mosaic law was—"The things which I would do I cannot do." The result of Greek philosophy was—"The things which I would know I cannot discover." Christ satisfied both these wants, thus experimentally realised; and, though the ignominy of the crucifixion made Him to the unbelieving Jew a stumbling-block, and to the unbelieving Greek an absurdity, yet He was to the believing Jew God's power, and to the believing Greek God's wisdom. And, more than this, He was both to both; for, by sending His Son into the world, God purposed to furnish the believing Jew, not only with the strength

he craved, but with wisdom also, and the believing Greek not only with wisdom which he craved, but with strength also, to satisfy in each case not merely a want felt, but also a want equally real although unfelt. Thus God, while He allowed men to discover only half their misery, enabled them in His bounty to realise their whole happiness.—
Evans.

METHODS OF TREATMENT.

I.

THE GOSPEL NEITHER A RITUAL NOR A PHILOSOPHY.

Rev. J. Oswald Dykes, D.D.

There are two opposite tendencies in the human mind—the superstitious (signs) and the scientific (wisdom). The first may be seen in Christian faith in the form of apostolical succession, baptismal regeneration, transubstantiation, relics, shrines. Paul's gospel consisted not in baptising, but preaching; not in conferring God's grace through bodily ceremonies, but in commending it to faith in words of truth and soberness.

The opposite tendency would have it that Christianity is not superhuman or mysterious at all. Its power is the same as that of social science, and should commend itself first to educated reason, to scientific taste. This is the (less vulgar) craving after intellectual satisfaction. It admits no revelation or incarnation, but the discovery of certain elevating truths.

But the Gospel takes little to do with abstract truth; proclaims Jesus the Messiah, and proclaims Him as crucified for the sins of men. It is a *message*, not for discussion so much as for belief. Take it as God sent it and Paul proclaimed it, not as a mystic pass for eternity, but a rational word; not man's wisdom, but God's message; not a theory to be justified, but a revelation to save your soul.

II.

THE POWER OF GOD IN SELF-SACRIFICE.

Rev. Horace Bushnell, D.D.

God cannot be touched by any physical force or power, but everything that is moral He feels. He loathes impurity; He loves the tears of repentance. Though an assault cannot injure, ingratitude pierces Him. But to say that God is pained with evil is not to assume the unhappiness, or even diminished happiness of God; to be conscious of long-suffering

and love towards the sinner is to compensate the pain with a deeper joy. To suffer well is always bliss and victory. But higher than this feeling of pain at the contemplation of evil is the submission to evil in order to recover and subdue it. This is the "power of God," and it is seen in perfection in Christ crucified. Christ crucified is God's sorrow for sin, historically acted and visible to all, carrying a power over the human heart beyond all mere epithets to describe that sorrow. But more than that, it is not only God's feeling seen in action, it is God Himself undergoing willing suffering for sin. The power of the Cross lies in this, that it is the visible, historical, self-offering of God for sin.

III.

THE SEEKER AFTER A SIGN AND THE SEEKER AFTER WISDOM.

Rev. W. C. Magee, D.D., Bishop of Peterborough.

The Gospel invites us to trust in a Person. Hence perfect knowledge is not necessary as it is in assenting to a fact: the child trusts his parent implicitly but understands him imperfectly. This trust depends upon our moral condition; if we are unloving we cannot believe in His love; to know Him is at once a moral test and a moral discipline. The test: Will we trust Him? and the discipline: Will we trust Him more and more? Then He gives that very certainty of knowledge which at first He seems to refuse. Christ crucified received into the heart rebukes the winds and waves of its stormy passions into peace, and sheds a heavenly light over the mysteries of life. He who experiences this miracle and this vision, *knows* that Christ is in him "the power of God and the wisdom of God."

IV.

THE CROSS OF CHRIST THE WISDOM OF GOD.

Rev. H. S. Holland, Canon of St. Paul's.

There are three ways in which a physician can render assistance in sickness. First, he tries to prevent a recurrence or continuance of the wrong which caused the disease; secondly, he supports and succours the vital forces, that they may be able to endure the strain of the relieving process; thirdly, he recognises the vitality within, which is struggling to assert its dominion again, and co-operates with it by clearing away obstructions. The sickness is itself a manifestation of the efforts of this vital force to remedy the wrong done.

Sin is the wrong done, suffering and death the sickness. Christ does not remove suffering and death: He adopts them for His portion, lays Himself alongside of them, co-operates with them, that the evil which caused them may be removed.

War may be taken as an example of the special diseases that sin gives birth to; and the special sin is the greedy or ambitious temper, or the spirit quick to take offence. The Gospel does not act directly against, but unites itself to the facts of war. It possesses itself of its deepest secrets: duty, patriotism, self-surrender. Purging, transfiguring these, it brings forth out of the agony and bloodshed a new and lovely vision—the vision of a Christian hero—a soldier saint—

“Who, doomed to go in company with pain,
And fear and bloodshed, miserable train,
Turns these necessities to glorious gain;
Controls them, and subdues, transmutes, bereaves
Of their bad influence, and their good receives;
By objects which might force the soul abate
Her feeling, rendered more compassionate;
As more exposed to suffering and distress,
Hence also more alive to tenderness.”

THOUGHTS AND ILLUSTRATIONS.

SIGNS AND MIRACLES.—The craving for the marvellous and the miraculous still characterises Oriental nations. It appears in the licence of Arabian invention and credulity; and in the Jewish nation reached its highest pitch in the extravagant fictions of the Rabbinical writers. The proverb “credat Judæus” shows the character which they had obtained amongst the Romans for readiness to accept the wildest absurdities, and this disposition to seek for signs is expressly commended in the Mishna.—*Stanley*.

The Jews scorned and hated Christ for doing those very things which revealed His Divine greatness, and they declared they would believe in Him if He did such things as would surely have shown He had a poor conception of the functions of the Messiah and little competency to discharge them. Again and again they ask Him for a “sign.” To John’s instructed eye Christ’s miracles were “signs,” because they were the outward symbol of a like energy in the unseen world of spirit. But to the Jews a miracle was a “sign” merely as evidence that here was some superhuman power, but whether beneficial or destructive, selfish or self-sacrificing, they did not care to inquire.—*Marcus Dods*.

At the root of it, superstition may be said to be this: expecting spiritual results from material means. If you believe, for example, that by certain charms or waving hands you can compel the actions

of a disembodied spirit, or that some meaningless observance, like an amulet round your neck, will secure good luck, or that the glance of a particular person’s eye will do you a mortal injury, you are superstitiously “requiring signs.”—*Oswald Dykes*.

Our duty nowadays in theology is to establish the authority of the *supernatural* in Christianity in the strictest sense of the word, but with the unconditional exclusion of the magical.—*Rothe*, “Still Hours.”

WISDOM.—St. Paul’s language ought to be written over the door of every school: “We worship not Minerva but Christ.” There is in our day a marvellous idolatry of talent. Goodness is one thing, talent is another. The Son of Man came not as a scribe, but as a poor working-man. He was a teacher, but not a Rabbi. When once the idolatry of talent enters the Church, then farewell to spirituality. When men ask their teachers, not for that which will make them more humble and godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress.—*F. W. Robertson*.

The writings of Philo illustrate both characteristics. His genius was Oriental, his education Greek. The result was a strange mixture of mysticism (miracle) and dialectics (wisdom).—*Lewes*, “History of Philosophy.”

The Jew and the Greek were really asking for one and the same thing, an *unspiritual* religion; a religion that should not deal with the heart at all in the way of trial and discipline. What they sought for, in one word, was knowledge without belief.—*W. C. Magee*.

These two—the seeker after a sign and the seeker after wisdom—the man who would rest all religion, all philosophy, all social polity, upon authority alone; and the man who would rest them all upon reason alone—this Jew, with his reverence for power, his love of custom and tradition—which are the power of the past—his tendency to rest always in outward law and form—the power of the present—his distaste for all philosophical speculation; his impatience of novelty, his dread of change—leaning always to the side of despotism in society, and of superstition in religion,—and on the other hand, this Greek, with his subtle and restless intellect, his taste for speculation, his want of reverence for the past, his desire of change, his love of novelty, his leaning towards licence in society and scepticism in religion; what are they—these two—but the representatives of those two opposite types of mind which divide, and always have divided, all mankind?—*W. C. Magee*.

“**CHRIST CRUCIFIED.**”—Christ crucified involves the two thoughts of Our Lord’s *humiliation* upon the Cross, and His *exaltation* to glory. The Christians of the early and middle ages, following the example of Constantine and Helena, ignored

the former; a rationalistic tendency of the present day is to attenuate the latter into something abstract and beyond the grave, losing hold of the ever-present connection between the Church and the Cross.—*Zoeckler*.

Modern thought is strong because it recognises the Incarnation, taken largely, as the grandest of all facts; but it is weak because it fails to see the necessary issue of the Advent in the work of the Cross.—*Dykes*.

Christianity is a plan not of moral teaching, but first of all of redemption and reconciliation; birth before life, and life before work.—*J. Ker*.

We hold up neither a "Bambino" nor a crucifix, neither a Saviour in arms nor a Saviour dead; we preach the living, present Christ, raised to give what He died to procure.—*Dykes*.

A STUMBLING-BLOCK TO JEWS; FOOLISHNESS TO GREEKS.—We can scarcely realise now the stumbling-block which the preaching of a crucified Christ must have been. For us the Cross is illumined with the glories of eighteen centuries of civilisation, and consecrated with the memory of all that is best and noblest in the history of Christendom. To Jew and Gentile it conveyed but one idea, that of a revolting and degrading punishment. What a temptation to keep it in the background, and how sublime the faith of Paul that made it the central fact of his preaching!—*Shore*.

I lately saw a drawing, not unknown to archæologists, which, though it might shock some people as painfully profane, struck me with just the contrary feeling, as being a solemn and touching confirmation from the outside of that internal truth which we call Revelation. It was a copy of a street caricature, found not very long ago, on a newly discovered wall—I think in Rome—where it had been hidden for eighteen hundred years; evidently the work of some young gamin of the ancient world, and depicting a man after the most primitive style of Art, with a round O for his head, an oblong O for his body, two lines for legs and arms, and five rayed fans for hands and feet. This creature stood gazing in adoration upon a similar man, only with an ass's head instead of a human one, who hung suspended upon a cross. Underneath was scrawled in rude Greek letters: "*Alexaminos worships his God*."—*Mrs. Craik*, "Sermons out of Church."

The Crucifixion was and is a "scandal" to the Jewish nation, as a dishonour to the Messiah. Christ has been called by them in derision "Toldi," "the man who was hung;" and Christians, "the servants of Him who was hung." And in the Mohammedan religion, both as now professed and as set forth in the Koran, the supposed ignominy of the Crucifixion is evaded by the story that the Jews, in a judicial blindness, seized and crucified Judas instead of Christ, who ascended from their hands into heaven. "You do not think that those brute Jews nailed the Lord Isa (Jesus) to a cross?"

was the indignant question of an intelligent Mussulman to an English traveller. "Oh, no! they never nailed Him, He lives for ever in heaven."—*Stanley*.

POWER AND WISDOM.—Every divine revelation must be replete with miracles and with wisdom. A revelation without miracles cannot be proved to be divine; without consummate wisdom it is proved not to be divine. But we must advance further. The wisdom and the miracle are both of the very essence of the revelation. In regarding miracles as only external buttresses of faith, Paley falls into the same mistake as to rest in the *opus operatum* of a sacrament.—*Edwards*.

[See on the necessity of miracles—*Mozley*, *Bampton Lectures I.*; *Hare*, *Mission of the Comforter*, note N.; *Bruce*, *Chief End of Revelation*, chap. iv., and *The Miraculous Element in the Gospels*, chap. viii.; *Row*, *Bampton Lecture for 1887*, p. 255; *Christlieb*, *Modern Doubt and Christian Belief*, pp. 312–330; *Expositor*, *Third Series*, vol. ix., p. 50 (Delitzsch).]

The Gospel describes a Christ neither altogether supernatural, as the Jew required Him to be, nor altogether natural, as the Greek required Him to be; but a Christ who is both.—*W. C. Magee*.

All the miracles of Holy Scripture take place again in our own souls.—*Hamann*.

A North American Indian was asked by a European how his tribe became Christians. His answer was: "A preacher came once, and began to prove there was a God. We answered: 'Well, dost thou think we are ignorant of that? Now go again whence thou camest.' Another preacher appeared, and said, 'Ye must not steal, ye must not kill, ye must not drink too much.' We answered him, 'Teach the people thou camest from not to do those things, and then come to us,' and we sent him away also. Then came Christian Henry, one of the Brethren, and he entered into my tent, and sat down by me. 'I come to thee,' he said, 'in the name of the Lord of heaven and earth. He acquaints thee that He would gladly save thee, and rescue thee from the miserable state in which thou liest. To this end He became a man, and shed His blood for men.' He then lay down in my tent and fell asleep, being weary with his journey. I might have killed him and thrown him out into the forest, and who would have cared for it? But I could not get rid of his words. When I waked I thought of them, and when I slept I dreamt of the blood of Jesus. Thus, through the grace of God, the awakening took place amongst us."—*T. R. Stevenson*.

Frederick the Great's saying, "that victory always goes to the strongest battalion," is frequently untrue in the immediate issue, and always in the final result. The victory goes in the end to the strongest moral force.—*J. Ker*.

Index to Modern Sermons.

NOTE.—The Compiler will be grateful to friends who send corrections or additions. While the Index is proceeding, references will be given in another column on texts not yet reached, if application is made for them. If requested, other sources of information bearing upon texts or biblical subjects will also be pointed out. Any suggestion, whereby this department can be made of more practical value, will be heartily welcomed.

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The International Lessons.

MONTHLY EXAMINATIONS.

QUESTIONS will be set monthly on the International Lessons. It is intended that they should serve as an Examination of each month's work after it is finished. Accordingly, the questions will be set upon the lessons of the previous month. The name, age, and address of the boy or girl must accompany the answers each time they are sent. Prizes will be given, of which particulars will be found in the November number.

EXAMINATION ON THE INTERNATIONAL LESSONS FOR SEPTEMBER.

(Answers must be received by the 15th October.)

I.

For children under twelve.

1. Tell, in your own words, the story of David and Goliath.
2. Who said: "Thou hast rewarded me good, whereas I have rewarded thee evil"? What made him say it?
3. Where was Saul killed? Where was he buried? Who buried him?

II.

For boys and girls from twelve to sixteen.

1. Write out from memory the words of David to Goliath.
2. For what reasons did Saul seek the life of David?
3. On what occasion did David quote a proverb? Give the proverb.
4. Describe the battle of Gilboa.
5. Quote a verse of a hymn or psalm (in metre) which illustrates the golden text: "There is a friend that sticketh closer than a brother."

Anecdotes for the Sunday School.

Two gentlemen met upon a steamer during a Scotch excursion, and they talked with interest of many things, among others of Sunday schools. "To tell the truth," said one, "I am not very enthusiastic about that kind of work. I was a teacher for many years, and after all I seem to have done no good." "Well, I do believe in Sunday school work," said the other. "As a lad I received life-long influences for good in my old class at school,"

and he named the school with which he had once been connected. "Were you *there*?" cried the other; "that was where I taught. Were you there in my time? My name is——" "And I was your scholar. I remember you now." The younger man gave his name, and memories succeeded each other concerning that old school forgotten by both. There, side by side, stood the teacher, who believed he had done nothing, and the man he had influenced for life. "*Cast thy bread upon the waters.*"

Counting his Mercies.

By MARK GUY PEARSE.

I was going home one winter's evening with my little maiden at my side, when she looked up into the sky and said, "Father, I am going to count the stars." "Very well," I said, "do." And soon I heard her whispering to herself: "Two hundred and twenty-one, two hundred and twenty-two, two hundred and twenty-three," and then she stopped and sighed, "Oh dear! I had no idea they were so many!" Like that little maiden, I have often tried to count my mercies, but right soon have I had to cry, "I had no idea they were so many!"—*Praise.*

Not Alone.

It was decided through discouragement in a certain village to close the prayer meeting; but a pious old woman declared that it should not be so, for she would be there if no one else was. Next morning some one jestingly asked her: "Did you have your prayer meeting last night?" "Ah, that we had!" she replied. "How many were present?" "Four," she said. "Why, I heard that you were there alone!" "Oh, no; I was the only one *visible*; but the Father was there, and the Son was there, and the Holy Spirit was there, and we were all agreed in prayer." Before long, from shame of themselves, and from admiration of the old woman's perseverance, the meeting was revived, and brought prosperity to the church.

"Who loved Me!"

Three little sunbeams, gilding all I see.
Three little chords, each full of melody.
Three little leaves, balm for my agony.

"Who"

He loved me, the Father's only Son,
He gave Himself, the precious, spotless One.
He shed His blood, and thus the work was done.

"Loved"

He loved, not merely pitied. Here I rest.
Sorrow may come—I to His heart am pressed;
What should I fear when sheltered on His breast?

"Me!"

Wonder of wonders, Jesus loved me—
A wretch, lost, ruined, sunk in misery;
He sought me, found me, raised me, set me free.
My soul, the order of the words approve:
Christ first, me last, nothing between but love.

Burdens.

BY THE REV. DR. CUYLER OF BROOKLYN.

Preached in St. Peter's, Dundee, the Church of M'Cheyne.

Gal. vi. 5—"Every man shall bear his own burden."

Gal. vi. 2—"Bear ye one another's burdens."

Ps. lv. 22—"Cast thy burden upon the Lord."

THESE texts are not contradictory, but, like bass, tenor, and alto in music, in perfect harmony. Everyone has a burden, often a very heavy load, and it is of the utmost importance to know how best to manage to carry it. God does not train His children as some unwise parents do, who never give them as much as ten pounds to carry, who never expose them to difficulty, or train their bodies by manly exercise. Strength, power, are gained by burden-bearing. Only by hard discipline can virtue, courage, vigour, be attained. But "Bear ye one another's burdens" is an exhortation which does not jar with nor overlap the text, "Each must bear his own burden." The bearing of our own burden gives us *strength*, but the bearing of another's burden gives us *sympathy*. The porter or clerk in a large house of business may often be envied by his master. He looks at them and he thinks, "Oh, they have only to drive a quill or a team; they have no cares like mine; I have the anxieties of this large business, and a thousand worries of which they know nothing." The clerks and porters, on the other hand, think when they see him step into his carriage and drive home to his palace, and when they feel the weight of their own cares and the pressure of their own burdens, "How happy he is!" Every man must bear his own lot; everyone has his own duty, from which he must never shrink. There is a false mode of quoting the text, "Cast all your cares upon Me." There are duties to do, burdens to bear, which each must do and bear for himself.

But, then, there is the second text, "Bear ye one another's burdens." This gives sympathy; and the only cure for the harsh, hard struggle between capital and labour is more of this sympathy. The workman must bear the burden of the employer, sympathising with his difficulties; the employer must not mind his own things only, but bear the burdens of his people. There is no other solution

of the difficulty between capital and labour than this spirit of Christ, who sought not His own, but who gave Himself for others.

Lastly, we are to "cast our burden upon the Lord." Like a beautiful window of triplet lights, these three texts fill our life with sunshine. The minister is often burdened with his church: the church is dearer to God than to him, the Lord will bear the burden. The sick child, lifted in his father's arms from the couch to the chamber, leans on the father's bosom; the weaker he grows, he leans the more, nestles the closer. Our Father in heaven has the same joy in feeling His children in their weakness lean upon Him. Our burdens are often given to make us feel our helplessness, and bring us to Him, to His bosom, and to His love. There is no sorrow, no grief, with which He does not sympathise. He does not close His ear to the cry of His children. He went all the way to Syro-Phenicia because He knew that one poor woman, who had a daughter no other physician could cure, stood by the wayside, patient, hopeful, waiting till He should pass. That he might have the joy of bearing her burden of grief, He did not think the way long. The good Samaritan did not reproach the wounded traveller with his folly in having gone into a dangerous road unarmed. Without upbraiding, with helpful tenderness, he lifted him upon his own beast, and, with considerate and unostentatious liberality, gave the money, not to him, did not wound the honest pride of the man he would help, but slipped the money into the hand of the host, and told him that whatever was required more he would pay him.

God is willing to bear our burdens. He is rich in mercy, full of yearnings for the lost, the wayward, and the erring. The helpless, the friendless, may here and now lift up their voices in the words of that sweet singer whose voice to-day mingles with the harmonies of heaven. With the voice of Horatius Bonar, friend and lover too of your own M'Cheyne, you may sing:

"I lay my wants on Jesus,
All fulness dwells in Him;
He heals all my diseases,
He doth my soul redeem.

"I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrow shares."

But there is a burden heavier than grief. God teaches us in His school addition and multiplication, and then the lessons are easy. But when we come to subtraction and division the task is terrible and is blurred with our tears. But worse than subtraction, heavier than any sorrow, more awful than any bereavement, is the sense of guilt, the burden of sin. But, thanks be to God! He bore our sins on the Tree. If the whole Bible were lost, oh, let that one verse be spared to me, "All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." Lift up your voice, then, sinner—burdened, guilty, and vile—and sing:

"I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.

"I bring my guilt to Jesus,
To wash my crimson stains
White in His blood most precious,
Till not a spot remains."

Yes, lay your sins on Jesus, and you shall sing till your voices mingle with the songs of the blessed. The longing for holiness will follow the cancelling of guilt, and you will sing on:

"I long to be with Jesus
Amid the heavenly throng—
To sing with saints His praises,
To learn the angels' song."

NOT YET!—The Parisian mob came around the Tuileries. The National Guard stood in defence of the palace, and the commander said to Louis Philippe: "Shall I fire now? Shall I order the troops to fire! With one volley we can clear the place." "No," said Louis Philippe, "not yet." A few minutes passed on, and then Louis Philippe, seeing the case was hopeless, said to the general: "Now is the time to fire." "No," said the general, "it is too late now: don't you see that the soldiers are exchanging arms with the citizens? It is too late." Down went the throne of Louis Philippe.

DR. CUYLER writes:—I recently received from an entire stranger so pathetic and remarkable a letter that I take the liberty to introduce a few sentences. "I am a Southern girl, raised in wealth, with every advantage of society; in all the country-side I was the merriest, happiest girl, and never knew a sad hour. I danced away the spring-time of my life; I never thought that I was wicked—in fact, I didn't *think* anything. But it is the same old story. I ran away and married, and am now suffering the just penalty of my disobedience. Neglected and ill-treated, broken-hearted, away from home and mother, poor and alone, I came to the Cross, and poured out my sorrows to Him. I told it all to Jesus, and to Him only; for no one living can comfort a childish, crushed heart like mine. But oh! dear sir, why did I not give my spring-time to Christ? Why did I wait until my spirit was crushed before I came to Him and offered to His pure hands this wretched soul that the devil was tired of?"

A MINISTER had preached a simple sermon on the text, "He brought him to Jesus;" and as he was going home, his daughter, walking by his side, began to speak of what she had been hearing. She said: "I did so like that sermon." "Well," inquired her father, "who are you going to bring to Jesus?" A thoughtful expression came upon her face as she replied, "I think, papa, that I will just bring *myself* to Him." "Capital," said her father; "that will do admirably for a beginning."

The Care of the Young.

MONTHLY EXAMINATION PAPERS.

AN Examination Paper will be set monthly on the Reign of Solomon, and on the Life of Paul. Books recommended are: *The Life and Reign of Solomon*, by the Rev. R. Winterbotham, and *The Life of Paul*, by the Rev. J. Paton Gloag, price 6d. each; published by T. & T. Clark. Answers must be accompanied by the name, age, and address of the Candidate. Prizes will be given to successful Candidates.

EXAMINATION PAPERS, I.

(Answers must be received by the 15th October.)

REIGN OF SOLOMON.

1. What is the meaning of the name Solomon? Quote a verse from 1 Chronicles which gives the name and its meaning.
2. For what great purpose was Solomon called to succeed David?
3. Describe the attempt of Adonijah to mount the throne.

LIFE OF PAUL.

1. What are the sources for the life of Paul? Quote a passage which proves that many events in his life are unrecorded.
2. Give some account of (1) Tarsus and (2) Gamaliel, especially in connection with Paul's life.
3. Sketch the origin and opinions of the Pharisees.

The Bible in Tennyson.¹

BY THE REV. HENRY J. VAN DYKE, D.D.

It is safe to say that there is no other book which has had so great an influence upon the literature of the world as the Bible. And it is almost as safe—at least with no greater danger than that of starting an instructive discussion—to say that there is no other literature which has felt this influence so deeply or shown it so clearly as the English.

The cause of this latter fact is not far to seek. It may be, as a discontented French critic suggests, that it is partly due to the inborn and incorrigible tendency of the Anglo-Saxon mind to drag religion and morality into everything. But certainly this tendency would never have taken such a distinctly biblical form had it not been for the beauty and vigour of our common English version of the Scriptures. These qualities were felt by the people even before they were praised by the critics. Apart from all religious prepossessions, men and women and children were fascinated by the native power and grace of the book. The English Bible was popular, in the broadest sense, long before it was recognised as one of our noblest classics. It has coloured the talk of the household and the street, as well as moulded the language of scholars. It has been something more than “a well of English undefiled;” it has become a part of the spiritual atmosphere. We hear the echoes of its speech everywhere; and the music of its familiar phrases haunts all the fields and groves of our fine literature.

It is not only to the theologians and the sermon makers that we look for biblical allusions and quotations. We often find the very best and most vivid of them in writers professedly secular. Poets like Shakspeare, Milton, and Wordsworth; novelists like Scott, and romancers like Hawthorne; essayists like Bacon, Steele, and Addison; critics of life, unsystematic philosophers like Carlyle and Ruskin—all draw upon the Bible as a treasury of illustrations, and use it as a book equally familiar to themselves and to their readers. It is impossible to put too high a value upon such a universal

volume, even as a purely literary possession. It forms a bond of sympathy between the most cultivated and the simplest of the people. The same book lies upon the desk of the scholar and in the cupboard of the peasant. If you touch upon one of its narratives, everyone knows what you mean. If you allude to one of its characters or scenes, your reader's memory supplies an instant picture to illuminate your point. And so long as its words are studied by little children at their mothers' knees, and recognised by high critics as the model of pure English, we may be sure that neither the jargon of science nor the slang of ignorance will be able to create a shibboleth to divide the people of our common race. There will be a medium of communication in the language and imagery of the English Bible.

This much, by way of introduction, I have felt it necessary to say, in order to mark the spirit and purpose of this essay. For the poet whose works we are to study is at once one of the most scholarly and one of the most widely popular of English writers. At least one cause of his popularity is that there is so much of the Bible in Tennyson. How much, few even of his most ardent lovers begin to understand.

I do not know that the attempt has ever been made before to collect and collate all the scriptural allusions and quotations in his works, and to trace the golden threads which he has woven from that source into the woof of his poetry. The delight of “fresh woods and pastures new”—so rare in this over-explored age—has thus been mine. But I do not mean to let this delight misguide me into the error of trying to crowd all my gathered treasures into a single article. There are nearly three hundred direct references to the Bible in the poems of Tennyson; and simply to give a list of them might tax the patience of the gentlest magazine reader so heavily that it would vanish clean out of existence. It will be more prudent merely to offer, first, a few examples of scriptural quotation, and then a few specimens of scriptural illustration, and then to trace a few of the lines of

¹ *The Century*, August, 1889.

thought and feeling in which Tennyson shows most clearly the influence of the Bible.

I.

On the table at which I am writing lies the first publication which bears the name of Alfred Tennyson—a thin pamphlet in faded grey paper, containing the “*Prolusiones Academicæ*,” recited at the University of Cambridge in 1829. Among them is one with the title “*Timbuctoo: A Poem* which obtained the Chancellor’s Medal, &c. By A. Tennyson, of Trinity College.”

On the eleventh page, in a passage describing the spirit of poetry which fills the branches of the “great vine of Fable,” we find these lines:

“There is no mightier Spirit than I to sway
The heart of man; and teach him to attain
By shadowing forth the Unattainable;
And step by step to scale that mighty stair
Whose landing-place is wrapt about with clouds
Of glory of heaven.”

And at the bottom of the page stands this footnote: “Be ye perfect, even as your Father in heaven is perfect.”

This is the earliest biblical allusion which we can identify in the writings of Tennyson. Even the most superficial glance will detect its beauty and power. There are few who have not felt the lofty attractions of the teachings of Christ, in which the ideal of holiness shines so far above our reach, while we are continually impelled to climb towards it. Especially these very words about perfection, which He spoke in the Sermon on the Mount (Matt. v. 48), have often lifted us upward just because they point our aspirations to a goal so high that it seems inaccessible. The young poet who sets a jewel like this in his earliest work, shows not only that he has understood the moral sublimity of the doctrine of Christ, but also that he has rightly conceived the mission of noble poetry—to idealise and elevate human life. Once and again in his later writings we see the same picture of the soul rising step by step—

“To higher things,
And catch a glimpse of those vast altar-stairs
That slope through darkness up to God.”

In the poem entitled “*Isabel*”—one of the best in the slender volume of 1830—there is a line which reminds us that Tennyson must have known his New Testament in the original language. He

says that all the fairest forms of nature are types of the noble woman whom he is describing—

“And thou of God in thy great charity.”

No one who was not familiar with the Greek of St. Paul and St. John would have been bold enough to speak of the “charity of God.” It is a phrase which throws a golden light upon the thirteenth chapter of the first epistle to the Corinthians, and brings the human love into harmony and unison with the divine.

“The May Queen” is a poem which has sung itself into the hearts of the people everywhere. The tenderness of its sentiment and the exquisite cadence of its music have made it beloved in spite of its many faults. Yet I suppose that the majority of readers have read it again and again without recognising that one of its most melodious verses is a nearly direct quotation from the third chapter of Job:

“And the wicked cease from troubling, and the weary are at rest.”

This is one of the instances—by no means rare—in which the translators of our English Bible have fallen unconsciously into the rhythm of the most perfect poetry; and it is perhaps the best illustration of Tennyson’s felicitous use of the words of the Scriptures.

But there are others, hardly less perfect, in the wonderful sermon which the rector in “*Aylmer’s Field*” delivers after the death of Edith and Leolin. It is a mosaic of Bible language, most curiously wrought, and fused into one living whole by the heart of an intense sorrow. How like a heavy, dull refrain of prophetic grief and indignation recurs that dreadful text—

“Your house is left unto you desolate”!

The solemn associations of the words lend the force of a superhuman and unimpassioned wrath to the preacher’s language, and the passage stands as a monumental denunciation of—

“The social wants that sin against the strength of youth.”

Enoch Arden’s parting words to his wife contain some beautiful fragments of Scripture embedded in the verse:

“Cast all your cares on God; that anchor holds.”¹
Is He not yonder in those uttermost
Parts of the morning? If I flee to these?²
Can I go from Him? and the sea is His,
The sea is His: He made it.”³

¹ 1 Peter v. 7; Hebrews vi. 19.

² Psalm cxxxix. 9.

³ Psalm xcv. 5.

The "Idylls of the King" are full of delicate and suggestive allusions to the Bible. Take, for instance, the lines from "The Holy Grail:"

"For when the Lord of all things made Himself
Naked of glory for His mortal change."

Here is a commentary, most illuminative, on the sixth and seventh verses of the second chapter of Philippians. Or again, in the same Idyll, where the hermit says to Sir Percivale, after his unsuccessful quest,

"Thou hast not lost thyself to save thyself,"

we are reminded of the words of Christ telling us the secret of all victory in spiritual things: "He that loseth his life . . . shall find it."

In "The Coming of Arthur," while the trumpet blows and the city seems on fire with sunlight dazzling on cloth of gold, the long procession of knights passes before the king, singing its great song of allegiance. The Idyll is full of warrior's pride and delight of battle, clanging battle-axe and flashing brand—a true song for the heavy fighters of the days of chivalry. But it has also a higher touch, a strain of spiritual grandeur, which, although it may have no justification in a historical picture of the Round Table, yet serves to lift these knights of the poet's imagination into an ideal realm and set them marching as ghostly heroes of faith and loyalty through all ages.

"The king will follow Christ, and we the king."

Compare this line with the words of St. Paul: "Be ye followers of me, even as I also am of Christ." They teach us that the lasting devotion of men is rendered, not to the human, but to the divine, in their heroes. He who would lead others must first learn to follow One who is higher than himself. Without faith it is not only impossible to please God, but also impossible to rule men. King Arthur is the ideal of one who has heard a secret word of promise and seen a vision of more than earthly glory, by virtue of which he becomes the leader and master of his knights, able to inspire their hopes and unite their aspirations and bind their service to himself.

And now turn to one of the last poems which Tennyson has given us—"Locksley Hall Sixty Years After." Sad enough is its lament for broken dreams, dark with the gloom of declining years, when the grasshopper has become a burden, and desire has failed, and the weary heart has grown

afraid of that which is high; but at the close the old man rises again to the sacred strain:

"Follow you the Star that lights a desert pathway, yours or mine—

Forward, till you see the highest Human Nature is divine.

"Follow Light, and do the Right—for man can half-control his doom—

Till you find the deathless Angel seated in the vacant tomb."

II.

When we come to speak of the biblical scenes and characters to which Tennyson refers, we find so many that the difficulty is to choose. He has recognised the fact that an allusion wins half its power from its connection with the reader's memory and previous thought. In order to be forcible and effective, it must be at least so familiar as to awaken a train of associations. An allusion to something which is entirely strange and unknown may make an author appear more learned, but it does not make him seem more delightful. Curiosity may be a good atmosphere for the man of science to speak in, but the poet requires a sympathetic medium. He should endeavour to touch the first notes of well-known airs, and then memory will supply the accompaniment to enrich his music. This is what Tennyson has done, with the instinct of genius, in his references to the stories and personages of the Bible.

His favourite allusion is to Eden and the mystical story of Adam and Eve. This occurs again and again, in "The Day Dream," "Maud," "In Memoriam," "The Gardener's Daughter," "The Princess," "Milton," "Geraint and Enid," and "Lady Clara Vere de Vere." The last instance is perhaps the most interesting, on account of a double change which has been made in the form of the allusion. In the edition of 1832, the first in which the poem appeared, the self-assertive peasant, who refuses to become a lover, says to the lady of high degree:

"Trust me, Clara Vere de Vere,
From yon blue heavens above us bent
The gardener Adam and his wife
Smile at the claims of long descent."

In later editions this was altered to "The grand old gardener and his wife." But in this form the reference was open to misunderstanding. I remember a charming young woman who once told me that she had always thought the lines referred to some particularly pious old man who had for-

merly taken care of Lady Clara's flower-beds, and who now smiled from heaven at the foolish pride of his mistress. So perhaps it is just as well that Tennyson restored the line, in 1873, to its original form, and gave us "the gardener Adam" again, to remind us of the quaint distich:

"When Adam dolve and Eve span,
Who was then the gentleman?"

The story of Jephthah's daughter is another of the Old Testament narratives for which the poet seems to have a predilection. It is told with great beauty and freedom in "A Dream of Fair Women;" "Aylmer's Field" touches upon it; and it recurs again in "The Flight."

In "The Princess" we find the Queen of Sheba, Vashti, Miriam, Jael, Lot's wife, Jonah's gourd, and the tower of Babel. And, if your copy of the Bible has the Apocrypha in it, you may add the story of Judith and Holofernes.

Esther appears in "Geraint and Enid," and Rahab in "Queen Mary." In "Godiva" we read of the Earl's heart—

"As rough as Esau's hand;"

and in "Locksley Hall" we see the picture of the earth standing—

"At gaze like Joshua's moon in Ajalon."

The sonnet to "Bonaparte" recalls to our memory

"Those whom Gideon schooled with briers."

In "The Palace of Art" we behold the hand-writing on the wall at Belshazzar's Feast.

It would be impossible even to enumerate Tennyson's allusions to the life of Christ, from the visit of the Magi, which appears in "Morte d'Arthur" and "The Holy Grail," down to the lines in "Balin and Balan" which tell of—

"That same spear

Wherewith the Roman pierced the side of Christ."

But to my mind the most beautiful of all the references to the New Testament is the passage in "In Memoriam," which describes the reunion of Mary and Lazarus after his return from the grave. With what a human interest does the poet clothe the familiar story! How reverently, and yet with what natural and simple pathos, does he touch upon the more intimate relations of the three persons who are the chief actors. The question which has come a thousand times to everyone who has lost a dear friend,—the question whether love survives in the other world, whether those who

have gone before miss those who are left behind and have any knowledge of their grief,—this is the suggestion which brings the story home to us, and makes it seem real and living.

"When Lazarus left his charnel cave,
And home to Mary's house returned,
Was this demanded—if he yearned
To hear her weeping by his grave?"

"Where wert thou, brother, those four days?"
There lives no record of reply,
Which telling what it is to die
Had surely added praise to praise.

"From every house the neighbours met,
The streets were filled with joyful sound,
A solemn gladness even crowned
The purple brows of Olivet.

"Behold a man raised up by Christ!
The rest remaineth unrevealed:
He told it not: or something sealed
The lips of that Evangelist."

Then follows that marvellous description of Mary—a passage which has always seemed to me to prove the superiority of poetry, as an art, over painting and sculpture. For surely neither marble nor canvas has ever contained such a beautiful figure of devotion as that which breathes in these verses:

"Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

"Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face
And rests upon the Life indeed.

"All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

"Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?"

It does not seem possible that the changing fashions of poetic art should ever make verses like these seem less exquisite, or that time should ever outwear the sweet and simple power of this conception of religion. There is no passage in literature which expresses more grandly the mystery of death, or shows more attractively the happiness of an unquestioning personal faith in Him, who, alone of men, has solved it and knows the answer.

I cannot bear to add anything to it by way of comment, except, perhaps, these words of Emerson: "Of immortality the soul, when well employed, is incurious. It is so well, that it is sure it will be well. It asks no questions of the Supreme Being."

The poem of "Rizpah," which was first published in the volume of "Ballads," in 1880, is an illustration of dramatic paraphrase from the Bible (2 Sam. xxi. 8-10). The story of the Hebrew mother watching beside the dead bodies of her sons whom the Gibeonites had hanged upon the hill, and defending them night and day for six months from the wild beasts and birds of prey, is transformed into the story of an English mother, whose son has been executed for robbery and hung in chains upon the gibbet. She is driven wild by her grief; hears her boy's voice wailing through the wind, "O mother, come out to me;" creeps through the rain and the darkness to the place where the chains are creaking and groaning with their burden; gropes and gathers all that is left of what was once her child, and carries him home to bury him beside the churchyard wall. And then for her theft she breaks out in a passion of defence. It is a mother's love justifying itself against a cruel law. Those poor fragments which the wind and the rain had spared were hers by a right divine—bone of her bone; she had nursed and cradled her baby, and all that was left belonged to her; justice had no claim which could stand against hers.

"Theirs? Oh, no! they are mine—not theirs—they had moved in my side."

A famous writer has said of this passage: "Nothing more piteous, more passionate, more adorable for intensity of beauty, was ever before this wrought by human cunning into the likeness of such words as words are powerless to praise."

The Welfare of Youth.

MONTHLY EXAMINATION PAPERS.

AN Examination Paper will be set monthly on the Life of David. The book recommended for use is *The Life of David*, by the Rev. P. Thompson, published by T. and T. Clark, price 6d. The name, age, and address of the Candidate must accompany the answers every month. Prizes will be given to successful Candidates.

EXAMINATION PAPER, I.

(Answers must be received by the 15th October.)

1. Relate briefly what is told of the life of David up to his victory over Goliath.
2. Describe the meeting with Goliath, especially in the light of the text, "If God be for us, who can be against us?"
3. In what connection do the following persons and places appear in the early life of David: Merab, Ephratah, Ekron, Eliab, Abner, Ramah?

Pinches of Salt.

FROM THE REV. C. H. SPURGEON'S "SALT-CELLARS."

A hungry man is an angry man.

Never collect subscriptions before dinner, for you will get nothing.

A little pot is soon hot.

Small minds are quickly in a passion. A good woman, troubled by a quick temper, was helped to overcome the evil by reading this proverb in *John Ploughman's Almanac*. She said that it was like a text of Scripture to her, for often she heard in her ear the words: "Little pot, soon hot;" and she grew ashamed of her irritability, and conquered it.

All praise and no pudding starved the parson.

Many are in this danger. No, not quite: they do not get "all praise," they get enough fault-finding to keep them from being clogged with the honey of admiration.

Feel for others—in your pocket.

Practical pecuniary sympathy is more useful than mere talk. "I feel for the poor man," said one. "Friend, how much dost thou feel?" said the Quaker. "Dost thou feel five shillings for him? If so, I will put my feelings and shillings along with thine."

Evil for good is devil-like.

Evil for evil is beast-like.

Good for good is man-like.

Good for evil is God-like.

There is much sense in these four lines. I well remember learning them as a child, and I know the good effect which they had upon my moral judgment. Let your son and heir get them by heart.

Everybody's work is nobody's work.

A horse would starve if it had twenty grooms to feed it; for each groom would leave it to the rest. The people who projected the tower of Babel said, "Let us build;" but as they were all builders, the works have not yet been completed. Noah built the ark, for he was one man; but all the men in the world, when formed into a committee, could not finish a tower.

Judge not a woman by her dress, nor a book by its binding.

The best books are generally bound very soberly; while novels, and such like trash, are in flashy-coloured wrappers. As for the grand old Puritans, "They wander in sheepskins and goats' skins;" yet we say of them, "Of whom the world was not worthy."

The New Name.

BY THE REV. ALEXANDER MACLAREN, D.D.

"To him that overcometh will I give . . . a new name . . . which no man knoweth saving he that receiveth it."
—REV. ii. 17.

THE series of sevenfold promises attached to these letters to the Asiatic churches presents us with a sevenfold aspect of future blessedness. They begin with the reversal of man's first sorrow and the promise of regaining the lost Paradise, the return of the "statelier Eden," and full access to the tree of life. They end with that beyond which nothing higher can be conceived or experienced—a share in the royalty and the throne of Jesus Christ Himself.

There may be traced in them many interesting links of connection and sequence, as well as, in general, a correspondence between them and the trials or graces of the church addressed. In the present case the little community at Pergamos was praised because it held fast Christ's name, and so there is promised to it a new name as its very own. I need not trouble you with any discussion about what may be the significance of the "white stone" on which this new name is represented in the text as written. Commentators have indulged in a whirl of varying conjectures about it, and no certainty has, as it seems to me, been attained. The allusion is one to which we have lost the key, and, as I do not know what it means, I do not pretend to explain. Probably it means nothing separately, and the "white stone" only comes into vision as the vehicle on which is inscribed the "new name," which is the substance of the promise. At all events, it is that alone to which I desire to turn your attention.

I.—Consider, first, the large hopes which gather round this promise of a "new name."

Abraham and Jacob, in the Old Testament, received new names from God; Peter and the sons of Zebedee, in the New Testament, received new names from Christ. In the sad latter days of the Jewish monarchy, its kings, being deposed by barbarian and pagan conquerors, were reinstated, with new names imposed upon them, by the victors. In all these cases the imposition of the new name implies authority and ownership on the part of the giver; and generally a

relationship to the giver, with new offices, functions, and powers on the part of the receiver. And so when Christ from the heavens declares that He will rename the conqueror, He asserts, on the one hand, His own absolute authority over him, and, on the other hand, His own perfect knowledge of the nature and inmost being of the creature He names. And, still further, He gives a promise of a nature renewed, of new functions committed to the conqueror, of new spheres, new closeness of approach to Himself, new capacities, and new powers. Can we go any further? The language of my text warns us that we can go but a little way. But still, reining in fancy, and trying to avoid the temptations of cheap and easy rhetoric and sentimental eloquence which attach to the ordinary treatment of this subject, let me just remind you that there are two things that shine out plain and clear in the midst of the darkness and vagueness that surround the future glories of the redeemed. The one is their closer relationship to Jesus Christ; the other is their possession, in the ultimate and perfect state, of a body of which the predicates are incorruption, glory, power, and which is a fit organ for the spirit, even as the present corporeal house in which we dwell is an adequate organ for the animal life, and for that alone. And if we hold fast to these two things—the closer proximity to the Lord, and the wondrous new relations into which we may enter with the old Christ, and, on the other hand, the emancipation from the limitations imposed upon will and perception and action by the feeble body, and the possession of an instrument which is up to all the requirements of the immortal spirit and works in perfect correspondence with it—we can at least see such things as the following.

The "new name" means new vision. We know not how much the flesh, which is the organ of perception for things sensible, is an obscuring, blind, and impenetrable barrier between us and the loftier order of things unseen, in which this little sphere of the material and visible floats, perishable as a soap-bubble with its iridescent hues. But this we know, that when the stained glass of life is shattered, the white light of eternity will pour in. And this

we know, "Now we see through a glass darkly : then, face to face." By reason of the encompassing flesh, we see but a reflection of the light. According to the great myth of the old Greek philosopher, which Paul, in the words quoted, has put his "Amen" to, we stand as in a cavern with our back to the light, and we see the shadows reflected passing before the mouth. But then, with the new name and the closer relationship to Jesus Christ, we shall turn ourselves from the reflections and to the light, and shall see face to face.

The "new name" means new activities. We know not how far these fleshly organs, which are the condition of our working upon the outward universe with which they bring us into connection, limit and hem the operations of the spirit. But this we know, that when that which is sown in weakness is raised in power, when that which is sown in corruption is raised in incorruption, when that which is sown in dishonour is raised in glory, we shall then possess an instrument adequate to all that we can ask it to perform—a perfect tool for a perfected spirit. And, just as the fisherman, when he was taken from his nets to be an Apostle, was rechristened, so the saint, who has been working here, down amidst the trivialities of this poor material world, and learning his trade thereby, shall, when he is made a journeyman and set free from his apprenticeship, be renamed in token of larger functions on a nobler sphere and wider service with better implements. "His servants shall serve him." The strengths that have been slowly matured here, and the faculties which have been patiently polished and brought to an edge, shall find their true sphere in work, of sorts unknown, to which, perhaps, the conditions of space that now hamper us shall be no impediment.

Further, the "new name" means new purity. There are two words very characteristic of this Book of the Apocalypse. One of them is that word of my text, "new"—the "new Jerusalem," "new heavens," and a "new earth," a "new song," a "new name," and the grand, all-comprehensive proclamation, "Behold, I make all things new." The other is that word "white," not the cold, pallid white that may mean death, but the flashing white, as of sunshine upon snow, the radiant white that means purity smitten by Divinity, and so blazing up into lustre that dazzles. There are

"white thrones," and "white robes," and "white horses," and all these express one and the same thing, that one element in the newness of the "new name" is spotless purity and supernal radiance. Here, at the best, our whiteness is but blackness washed, and on the road to be cleansed.

The "new name" means new joys, which, in comparison with the gladnesses of earth, shall be like the difference between the blazing sunshine on an ordinary June day, and the dim transient gleams of an ordinary frosty December day. Here and now, we know joy and sorrow as a double star, one bright and the other dark, which revolve round one centre, and with terrible swiftness take each other's places. But there, "thou makest them drink of the river of thy pleasures," and no longer shall we have to speak of them as being—

" Like the snowflakes on the river,
A moment white, then gone for ever,"

but as sealed with the solemn seal of perpetuity, and clarified into the utmost height of purity, and calm with the majesty of a divine tranquillity, after the pattern of His joy that was full and abode an undisturbed, unchanging blessedness.

So, dear friends, new perceptions, new activities, new moral perfectnesses, new gladnesses, these are the elements which, without passing beyond the soberest interpretation of the great promise of my text, we may fairly see shining through it.

II.—I ask you to look, secondly, at the connection between Christ's "new name" and ours. There is another promise in one of the other letters, which is often read as if it covered the same ground as that of my text, but which, in reality, is different, though closely connected. In the next chapter we read, in the 12th verse, "Him that overcometh will I make a pillar in the temple of My God, and I will write upon him"—perhaps we may carry the metaphor of the pillar onwards into this clause, and think of *it* as inscribed with what follows—"the name of My God"—in token of ownership—"the name of the city of My God, which is the 'new Jerusalem'"—in token of citizenship—"and I will write upon him My 'new name.'" That great promise links itself with that of my text as being the plain ground of it, as will appear if you will give me your attention for a few moments.

What is this "new name" of Christ's? Ob-

vously, remembering the continual use of the word "name" in Scripture, the new name of Jesus is a revelation of His character, nature, and heart; a new manifestation of Himself to the glad eyes of those that loved Him, when they saw Him amidst the darkness and the mists of earth, and so have been honoured to see Him more clearly amidst the radiances of the glories of heaven.

Only remember that when we speak of a "new name" of Christ's as being part of the blessedness of the future state to which we may humbly look forward, it is no antiquating of the old name. Nothing will ever make the Cross of Jesus Christ less the centre of the revelation of God than it is to-day. The world sweeps on, and when the great ages of eternity have come, there will sink beneath the horizon of the past many a tall column that stands high and flashes lights from its summit to-day. But no distance onwards, nor any fresh illumination, will ever pale the light that shines from the earthly manifestation and bitter Passion of the Christ, the Revealer of God. We antiquate none of that because we look for a deeper understanding of what it reveals when we come to the loftier station of the heavens. And as for earth, so for heaven. The paradox of this Apostle is true, and Christ Himself will say to us then, "Brethren! I write no new commandment unto you, but an old commandment which ye had from the beginning. Again, a new commandment write I unto you, because the darkness is past and the true light now shineth." But the new name is the new name of the old Christ.

Then what is the inscription of that name upon the conqueror? It is not merely the manifestation of the revealed character of Jesus in new beauty, but it is the manifestation of His ownership of His servants by their transformation into His likeness, which transformation is the consequence of their new vision of Him. "I will write upon him My new name," is but saying, in other words, "The new revelation of My character, which he shall receive, will be stamped upon his character, and he shall become like Myself." It is but putting into picturesque form what this same Apostle said in more abstract words when he declared, "When He shall be manifested, we shall be like Him, for we shall see Him as He is." Here we see Him as He has become for our sins,

and the imperfect vision partially works likeness; there seeing Him as He is, we become as He is. The name is inscribed upon the beholder as the sun makes an image of itself on the photographic plate. If thou wouldst see Christ, thou must be as Christ; if thou wouldst be as Christ, thou must see Christ. "We all, with unveiled faces, mirroring," as a glass does, "the glory of the Lord, are changed into the same image."

So, then, our "new name" is Christ's new name stamped upon us. On the day of the bridal of the Lamb and the Church, the bride takes her Husband's name, and all who love Him and pass into His sweet presence in the heavens are named by His new name because they partake of His life. "He that is joined to the Lord is one spirit," and Christ's name is his name.

III.—Again, notice, in the third place, the blessed secret of this new name.

"No man knoweth it save he that receiveth it." Of course not. There is only one way to know the highest things in human experience, and that is by possessing them. Nobody can describe love, sorrow, gladness, so as to awaken a clear conception of them in hearts that have never experienced them. And so poetry goes side by side with man through the ages, and is always foiled in its efforts, and feels that it has not yet reached the heart of the mystery that it tries to speak. Its words only awaken *memories* in those who have already known the things, and you can no more impart a knowledge of the deepest human experiences to men who have not experienced them than you can describe an odour or a taste. That is eminently true about religion, and it is most of all true about that perfect future state.

"No man knoweth it saving he that receiveth it." Well, then, when we go one inch beyond the utterances of Him that does know—that is, Jesus Christ—then we get into dreams and errors. And we can no more conceive that future life, apart from the utterances of our Lord, either from His own lips or through His inspired servants, than an unborn child can construct a picture of the world that it has never seen. A chrysalis, lying under ground, would know about as much of what it would be like, when it had got its wings and lived upon sweetness, and blazed in the sunshine, as a man when he lets his imagination attempt to con-

struct a picture of another life. I abjure all such. I try to speak plain inferences from manifest certitudes of Scripture. And I beseech you to remember that for us the curtain is the picture, and that the more detailed and precise descriptions of that future life are, whether in popular religious books or elsewhere, the more sure they are to be wrong. Death keeps his secret well, and we have to pass his threshold before we know what lies beyond.

But more than that. That same blessed mystery lies round about the name of each individual possessor, to all but himself. That sounds a questionable joy. We know how sad it is to be unable to speak our deepest selves to our dearest ones, and feel as if no small part of that future blessedness lay in the thought of the power of absolute self-impartation down to the very roots of our being. And I do not think that my text denies that. The New Testament teaches us that the redeemed shall "be manifested," and shall be able, therefore, to reveal themselves to the very secret foundations of their being. And yet each eye shall see its own rainbow, and each will possess in happy certitude of individual possession a honeyed depth of sweet experience which, after all glad revelation, will remain unrevealed, the basis of the being, the deep foundation of the blessedness. Just as we shall know Christ perfectly, and bear His new name inscribed upon our foreheads, and yet *He* has "a name which no man knoweth but He Himself," so the mystery of each redeemed soul will still remain impenetrable to others. But it will be a mystery of no painful darkness, nor making any barrier between ourselves and the saints whom we love.

Rather it is the guarantee of an infinite variety in the manner of possessing the one name. All the surrounding diamonds that are set about the central blaze shall catch the light on their faces, and from one it will come golden, and from another violet, and another red, and another flashing and pure white. Each glorified spirit shall reveal Christ, and yet the one Christ shall be manifested in infinite variety of forms, and the total summing up of the many reflections will be the image of the whole Lord. As the old Rabbis named the angels that stood round the throne of God by divers names, expressive of the divers forms which the

one Divine Presence assumed to them, and called one Gabriel, "God, my strength;" and another Uriel, "God, my Light;" and another Raphael, "God, the Healer;" and another Michael, "who is like God;" so, as we stand about the Christ, we shall diversely manifest His one glory, one after this manner and another after that.

IV.—Lastly, note the giving of the new name to the victors.

The language of my text involves two things: "To him that overcometh" lays down the conditions; "Will I give" lays down the cause of the possession of the "new name"—that is to say, this renovation of the being, and efflorescence into new knowledges, activities, perfections, and joys, is only possible on condition of the earthly life of obedience, and service, and conquest. It is no arbitrary bestowment of a title. The conqueror gets the name that embodies his victories, and without them a man cannot receive it. It is not dying that fits a man for heaven, or makes it possible for God to give it him. God would give it him if He could, but God cannot. His limitation, inseparable from His being, and from the nature of the gift, lies here—"To him that overcometh," and only to him, "will I give." The name corresponds to the reality, and in heaven men are called what they are.

But while the conquering life here is the condition of the gift, it is none the less a gift. That heavenly blessedness is not the necessary consequence of earthly faithfulness. It is not a case of evolution, but of bestowal by God's free love in Christ. The power by which we conquer is His gift. The life which He crowns is His gift, and when He crowns it is His own grace in them which He crowns. "The gift of God is eternal life."

So, my friends, here is the all-important truth for us all. "This is the victory that overcometh the world, even our faith;" and that faith is victorious in idea and germ as soon as it begins to abide in a man's heart. If he were to die the one moment, having the moment before yielded himself to Christ in faith, he would be a victor, and capable of the crown, which God will give to those who overcome, whether they have fought for the twelve hours of the conflict or but for a moment at its close. This great promise is held out to each of us. It opens before us the sure prospect of blessedness, progress,

power and joy, shoreless and infinite, unspeakable after all speech, and certain as yesterday. Either that prospect is before us, or its dark opposite. We shall either conquer by Christ's faith and in Christ's strength, and so receive His divine name, or else be beaten by the world and "the flesh and the devil," and so bear the image of our conquerors. I beseech you, make your choice that you will be of those who, having got the victory over the beast and his image and the number of his name, stand at last on the sea of glass with the harps of God, and sing a song of thanksgiving to Him by whom they have overcome, and whose image and name they bear.

Point and Illustration.

Providence.

By Dr. JOHN KER.

SOME are constantly reading the hand of Providence in every little incident. It is right to feel that God is in all things, but wrong to say we know for what special purpose He takes every step,—*respicere finem*. Let God in His providence finish His sentences, and do not interrupt Him at every word. Some will not be completed here. The magnet has to do with every vibration of the needle, but we wait to see where it points.—*Thoughts for Heart and Life*.

A Wonderful Providence.

By Dr. A. A. HODGE.

Men often talk absurdity when looking at truth from a merely subjective point of view. A man, who was driving along a road near Dr. Witherspoon's house, was pitched out of his vehicle, but escaped unscathed. Hurrying into the Doctor's study, he told his story in an excited way, and ended with the ejaculation, "Wasn't it a wonderful providence?" "Hoots, man, that's naething of a providence compared to what I can tell of," quietly remarked the sagacious old Scotchman; "I've driven doon that same road for years and years, and my horse hasna been allowed even to run off wi' me!"—*Princetoniana*.

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Ker (John): *Thoughts for Heart and Life* (Douglas, 1888, 4/6).

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Pearse (Mark Guy): *Praise; Meditations on the 103rd Psalm* (Woolmer, 1/-).

Salmon (G.): *Introduction to the New Testament*, new edition (John Murray, 1889, 7/6).

Salmond (C. A.): *Princetoniana* (Oliphant, Anderson, & Ferrier, 1888, 3/6).

Spurgeon (C. H.): *The Salt-Cellars: A Collection of Proverbs with Homely Notes thereon* (Passmore & Alabaster, 1889, 3/6).

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE *Expository Times* for December will contain a new and very able Sermon by the Rev. George Matheson, D.D., of Edinburgh.

By far the most original and most suggestive sermon in George Macdonald's new book (*Unspoken Sermons*, 3rd series) is the first. The text is John i. 3, 4, which, in the Authorised Version, reads, "All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men." And the only change the Revisers introduced was to substitute "hath been made" for "was made". But in the margin they give an alternative and very different reading: Or, "was not anything made. That which hath been made was life in Him; and the life," &c. The difference depends entirely upon the punctuation. The last clause of verse 3 may be taken either with the words which precede or with the words which follow, according as the point is reckoned to come in before or after it.

Dr. Macdonald adopts the marginal reading. The authorities are undoubtedly upon its side. Westcott says: "It would be difficult to find a more complete consent of ancient authorities in favour of any reading than that which supports the second punctuation: 'Without Him was not anything made. That which was made in Him was life.' It was (to speak generally) the punctuation of the Ante-Nicene age; the other is that of the common texts, and of most modern versions and popular commentaries." "The modern stopping was due to the influence of the Antiochene School, who

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avowedly adopted it to make it clear that the former words applied only to 'things created,' and not, as has been alleged, to the Holy Spirit." Dr. Macdonald is not, however, greatly concerned about authority. Being dissatisfied with the close of the third verse, which seemed to him "pleonastic, redundant, and unnecessary," he tried the shifting of the period in order to get rid of the pleonasm. Thereupon the interpretation which suggested itself at once justified the change, and "so glad was I, that it added little to my satisfaction to find the change supported by the best manuscripts and versions". "I found the change did unfold such a truth as showed the rhetoric itself in accordance with the highest thought of the Apostle."

"All things were made through Him, and without Him was made not one thing. That which was made in Him was life, and the life was the light of men.' Note the antithesis of the *through* and the *in*. In this grand assertion seems to me to lie, more than shadowed, the germ of *creation* and *redemption*—of all the divine in its relation to all the human."

Expressed very shortly, Dr. Macdonald's interpretation is this. The Father, in bringing out of the unseen the things that are seen, made essential use of the Son, so that all that exists was created *through* Him. Jesus Christ created the worlds by a power which was given Him by His Father.

But He had in Himself a greater power than that by which He made the worlds. There was something made, not *through* Him but *in* Him; something brought into being by Himself. Here

He creates in His grand way, in Himself, as did the Father. "That which was made *in* Him was *life*."

What is *life*? What is this of which the Son is the original source and creator?

What is life in a child? Is it not perfect response to his parents, thorough oneness with them? The life of Christ is this—negatively, that He does nothing, cares for nothing for His own sake; positively, that He cares with His whole soul for the will, the pleasure of His Father. Loving His Father with His whole being, He is not merely alive as born of God; but, giving Himself with perfect will to God, choosing to die to Himself, and live to God, He therein creates in Himself a new and higher life; and, standing upon Himself, has gained the power to awake life, the divine shadow of His own, in the hearts of His brothers and sisters. This is the life that was made *in* Jesus.

The interpretation is full of suggestion, and, as far as we know, it is original. Clement of Alexandria gives a hint of such a meaning when he applies the words to the Christian reborn in Christ. "He that hath been baptized is awake unto God and such a one lives: for that which hath been made in Him is life." But it is only a hint; no one seems to have taken it up; and in all probability Dr. Macdonald arrived at and worked out his interpretation without the aid of even this hint of Clement's. The title of the sermon is "The Creation in Christ".

If the first sermon is the strongest in this third series of *Unspoken Sermons*, the seventh, under the title "Justice," is the weakest. It runs from page 109 to 162 inclusive, more than a fifth part of the whole book. And what is it but another long lament over the "orthodox doctrine of the Atonement"? Dr. Macdonald comes back to it again before the volume is ended, in a sermon under the title "Righteousness". And here he gives an interpretation of 2 Cor. v. 21, "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," which at once betrays the theological bias, for it is impossible that it can be a correct exegesis of the text. "He gave Him to be treated like a sinner, killed and cast out of His own vineyard by His

husbandmen, that we might in Him be made righteous with God." "He made" (*ἐποίησεν*) can never mean "He gave". Dr. Macdonald knows more Greek and understands interpretation better than to believe that the words, literally translated, "He made Him sin in behalf of us," can be capable of the translation, "He gave Him to be treated as a sinner by us".

Is not St. Paul's purpose, in his great speech before Agrippa, lost sight of when it is described as his defence? Neither Agrippa nor Festus could do anything for him now. Since he had appealed to Cæsar, to Cæsar he must go. It could not, therefore, have been on his own behalf that he pleaded. *He* had nothing to gain or lose from them. If this speech is his *Apologia pro vita sua*, as Professor Davison of Richmond has lately described it, is it not that grandest of all apologies, which lays bare a life and a life's motive, that the spirit of it may become ours, and hearten us to the same high endeavours? It was not to defend Paul that the Apostle pleaded, but to persuade Agrippa. Its climax is in the words, "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether, such as I am, except these bonds". Read the chapter aloud—Dr. Pierson says it is the best chapter in the Bible for public reading—and you will find that that is the word to which the whole passionate appeal has been rising.

Mr. J. B. Mayor contributes to the September number of the *Expositor* some exegetical notes on St. James, of which the most important is on ii. 1.: "Hold not the faith of Our Lord Jesus Christ, *the Lord* of glory, with respect of persons". [R.V.] A word for word translation gives, "In-respect-of-persons (*ἐν προσωπολημψίαις*) hold not the faith of Our Lord Jesus Christ of the glory". As the italics of the Revised Version imply, there is no Greek for the words "the Lord" before "of glory". Is it right, then, to insert these words? Does that express the Apostle's meaning? Mr. Mayor prefers an interpretation first suggested by Bengel. The words "of the glory" stand in apposition to "Jesus Christ," so that Christ Himself is called "the Glory"—an appropriate designation in this place, for no earthly dignity is comparable to the glory of Christ, a glory in which the faithful themselves

share. The translation then becomes, "Hold not with respect of persons the faith of Our Lord Jesus Christ (who is) the Glory".

If this exegesis is correct, we have another title for Our Lord. He calls Himself, says Mr. Mayor, the Truth, the Life; He is called the Word, why not the Glory? No fault can be found with the grammatical construction, for we have in 1 Tim. i. 1 an exactly similar construction: "According to the command of Christ Jesus, (who is) our Hope". The only question is whether the abstract word, "the glory," is ever used of a person. Bengel cites the two texts, Eph. i. 17, "The God of Our Lord Jesus Christ, the Father of glory" (or "of the Glory"); and 1 Pet. iv. 14, "The Spirit of glory" (or "of the Glory") and the Spirit of God resteth upon you," where he takes "of the Glory" as an appellation of Christ. Mr. Mayor adds to these 2 Pet. i. 17 (of which Alford says, "The words *the excellent glory* seem a periphrasis for God Himself"), and some other passages.

The Church of England Pulpit and Ecclesiastical Review describes this interpretation as "harsh and unnatural," and adds: "It ignores the fact that St. James' Epistle, being full of Hebraisms, must always be translated as though written by one who thought in Hebrew and wrote in Greek. We do not doubt that 'our glorious Lord Jesus Christ' is the right translation." But, since Bengel's is nearer a literal translation of the words used by St. James than any other that has been proposed, the epithets "harsh and unnatural" would apply equally to the original. As a translation, it is the most simple and natural of them all. There is only one objection that can fairly be made to it, that it introduces, on the strength of a single and doubtful passage, another of those impressive titles of Our Lord, of which we feel there must be few because of their very grandeur.

But suppose that the translation of the Revised Version is the correct one, does it follow that "Our Lord Jesus Christ the Lord of glory" means no more than "our glorious Lord Jesus Christ"? Read the (other) passage in which this title occurs in the New Testament: "We speak God's wisdom in a mystery, even the wisdom that hath been

hidden, which God foreordained before the worlds unto our glory; which none of the rulers of this world knoweth; for had they known it, they would not have crucified the Lord of glory" (τὸν Κύριον τῆς δόξης) 1 Cor. ii. 7, 8. Who would be satisfied here with the translation, "the glorious Lord"? "The Lord of glory" is in contrast to "the rulers of this world," so that "glory" might almost be said to be a synonym for heaven, the whole glorious dominion of God. How conspicuous is the folly of the rulers of this world, when it is seen that He whom they crucified was a Lord also, and a Lord of that glory of which "this world" is a part! Almost identical is the contrast made by St. James in the passage before us.

The *Church of England Pulpit* criticises Canon Cheyne's paper in the *Expositor*, and says: Professor Cheyne writes this month on the 16th Psalm: his paper is half criticism, half gush. We commend the modesty of the following passage: "Sweet is it to find something in which we can agree with the most uncritical interpreters, viz., the view that the Psalms are true anticipations of Christ, 'that in all things,' as St. Paul says, 'He may have the pre-eminence'". We do not know which to admire more—the "sweet" condescension to "the most uncritical interpreters," or the classification of St. Paul amongst them.

Mr. G. A. Smith's *Isaiah* is the subject of warm commendation in two papers which have reached us together, the *Young Man* and the *Annual Address given to the Students of the Baptist College, Bristol*. In the former, the Rev. C. A. Berry, of Wolverhampton, describes it as "a priceless volume" which has made the prophecies of Isaiah "more new and more interesting than the last novel of the season". In the latter, Principal Edwards says: "A volume recently appeared on Isaiah which made his prophecies at least intelligible to us. Mr. Smith has not modernised Isaiah. That would, indeed, be unpardonable. But he has done what is much better: he has shown that human nature and human difficulties were precisely the same things in other garb than as they are now, and thus he has made Isaiah a real teacher and a living messenger to our age." Another criticism (inevitably described as "more

forcible than elegant") is found in the *Clergyman's Magazine*. Its fate is compared to "that of the rubbing-post erected in the meadow: at first the cows stare at it, then they butt against it, and lastly they use it".

It is just a century and a half since an Italian scholar, Muratori, published what has since been known as the Muratorian Fragment. He found in Milan a Latin manuscript, which had originally belonged to a great Irish monastery, Bobbio, and was so struck with its mistakes that he published it as a specimen of blundering. The manuscript itself had been written in the seventh or eighth century. The original, however, of which it was a copy or a translation, was as old as the second century; and that which was published as a specimen of misspelt Latin proved to be the oldest extant list of the Books of the New Testament.

Since the first surprise of its discovery, nothing so important has been done in connection with the Muratorian Fragment as a letter which the Bishop of Durham has just sent to the *Academy*. Dr. Lightfoot makes the surprising announcement that the original was not only in Greek, as almost all scholars hold, but in Greek *verse*. There is nothing improbable in that. As Dr. Lightfoot says, the employment of verse or rhythm for theological teaching was not uncommon in these early ages. "More especially when a *memoria technica* was needed, as in the list of the Canon, verse was naturally employed as a medium." In the last quarter of the fourth century we have two such metrical lists of the Scriptures—the one by Amphilo-chius, the other by Gregory Nazianzen. The Bishop makes good his contention by translating several extracts from the Fragment back into Greek verse. Incidentally he mentions one difficulty that is thus solved. The author of *Supernatural Religion* accuses the author of this List of falsifying the first verse of St. John's first epistle in order to prove that the Gospel was from St. John also. Dr. Lightfoot shows that the alteration was much more innocent, being due to the necessities of the verse, and nothing more. He believes the poet to have been Hippolytus, and that the date cannot well be later than about A.D. 185 or 190.

Two very able courses of sermons have recently been delivered from Church of England pulpits. First, a course of four on the Magnificat (Luke i. 46-55), in St. Paul's, by Canon Liddon. (They will be found in the *Family Churchman*, Nos. 411-414, or in the *Christian World Pulpit*, Nos. 928-931.) Then, a course of four under the titles: "Reverence," "Sympathy," "Tenderness," "Watchfulness," by Canon Westcott, in Westminster Abbey. (They may be found in the *Christian World Pulpit*, Nos. 927-930, from which we give the last of the four on another page.) These great preachers never preached better.

We have lately had a run on Egyptology in the Magazines. The magnificent illustrations of "The Pharaoh of the Exodus and his Son" in the *Century* gave it an unapproachable value; but the most readable is M. Edward Naville's contribution to the *Theological Monthly*, "The Bible and Egyptology". In the *Century* Mr. Paine contends for the identification of Seti II. (Seti-Menephtah) with "the first-born son of Pharaoh," who was slain by the destroying angel. M. Naville, with the freshest information and a graphic pen both at command, writes a most interesting story of the Egypt of Joseph and of Moses, full of Scripture illustration. Of the land of Goshen he says: "The geographical researches made in the Delta have led us to recognise the original site of the land of Goshen, which was given to the Israelites as their abode. The traveller who leaves the station of Zagazig and journeys towards Tel-el-Kebir crosses, in all its width, what was the old land of Goshen. This part of the country is still particularly fruitful; it abounds in fine villages, the sheiks, and even the common inhabitants, of which are generally very well off."

Speaking of the revolution in Egypt after Joseph's death, M. Naville says: "The Scripture is absolutely silent on the events which took place shortly after Joseph's death, and which resulted in a total change in the state of the Israelites, and the disposition of the Egyptians towards them. 'Now there arose a new king over Egypt, which knew not Joseph' (Exod. i. 8). These are the only words alluding to the great revolution, after which the royal power passed into other hands. Apepi [the Pharaoh of

Joseph, and the last of the Hyksos who had conquered Lower Egypt and driven the native kings south], as we know from a papyrus, quarrelled with the native prince who reigned at Thebes. A war broke out, and lasted probably for years; but it ended in the defeat of the Hyksos, although the Egyptian king Raskenen was killed in battle. His mummy was found a few years ago with a great many other royal mummies in the hiding-place of Deir-el-Bahari. It is now deposited at the Boolak Museum, where it has been unrolled. It is easy to see that the king was struck while fighting; the blow of an axe has smashed his cheek bone, and a spear penetrating through his forehead has been the cause of his death. It was necessary to embalm hastily his body, which had perhaps been wrested from the enemy; and his face still bears an expression of ferocity which he must have had when he fell."

In the Quarterly Statement of the Palestine Exploration Fund for July, Mr. Finn has an interesting note upon the Hebrew words *tsur* (עֵזֶר), "rock," and *eben* (אֶבֶן), "stone," as symbolically used in Scripture. The former, he points out, is frequently employed as a symbol of "God". Thus, 1 Sam. ii. 2, "Neither is there any Rock like our God"; 2 Sam. xxii. 3, "The God of Israel said, the Rock of Israel spake to me"; Isaiah xvii. 10, "For thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength"; and many other passages. On the other hand, the word *eben*, "stone," being connected with *ben* (בֶּן), "son," is used as a symbol of the Messiah. Thus, Gen. xlix. 24, "the Shepherd, the Stone of Israel"; Ps. cxviii. 22, "the Stone which the builders rejected" (cf. Matt. xxi. 42). In Daniel ii. 45, the two words "Rock" and "Stone" occur together. But the word for "Rock," being in the Chaldee (Aramaic) form *tur*, so familiar as applied to mountains (*Tor*, in the East *Tur*), the Authorised Version translates it "mountain," and the Revisers follow suit, obliterating the association between the words employed, and emptying the passage of half its force. "Forasmuch as thou sawest that a stone was cut out of the rock without hands." The "Stone" is the Messiah, who is to "break in

pieces the iron, the brass, the clay, the silver, and the gold"; and the "Rock" from which the stone was cut signifies His divine origin. In verse 35 the Revised Version gives "rock" in the margin. It should be in the text.

If we keep in mind the connection between *ben*, "son," and *eben*, "stone," and the contrast between *eben* and *tsur*, we shall be able to appreciate better another passage of Scripture. This is Deut. xxxii. 18-20:

"Of the *Rock* that begat thee thou art unmindful,
And hast forgotten the God that gave thee birth.
And the Lord saw it and abhorred them,
Because of the provocation of His sons and His daughters.
And He said, I will hide My face from them,
I will see what their end shall be:
For they are a froward generation,
Children in whom is no faith."

Observe that "sons," "daughters," "children," are all forms of the same word *ben*.

A still more important text which gets light thrown upon it is the much discussed saying of Our Lord, Matt. xvi. 18: "And I also say unto thee that thou art Peter, and upon this rock I will build My Church". What is the rock?

Christ Himself, says Mr. Finn. "Our Lord appropriated to Himself the Rock as the symbol of His divinity." Not Peter; certainly not. "Peter was a stone (*eben*), that is, a son (*ben*), but not the rock, the divine foundation." The Rock is Christ as God, or the fact that, according to Peter's declaration, this Jesus, the Son of Mary, is the Christ, the Son of the living God and Saviour of the world. "For other foundation can no man lay than that which is laid, which is Jesus Christ."

Mr. Finn promises, "on some other occasion, to notice in fuller detail the many points connected with the use in Holy Scripture of the words 'rock,' 'stone,' 'son,' 'builder,' and 'building' (*banah*), and the closely-connected subject of the Temple on Mount Moriah as a type of the Church, the Temple of living stones built upon the Divine Rock of foundation, of which the great Temple-rock is so impressive a symbol".

The Great Text Commentary.

THE GREAT TEXTS OF FIRST CORINTHIANS.

1 COR. i. 30.

"Of Him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption."—(R.V.)

SERMONS.

- Bernard (T. D.), Bampton Lecture, 1864, 179.
 Binney (T.), S. from the Penny Pulpit, 127.
 Burder (H. F.), S., 27.
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 Haslam (W.), Threefold Gift of God, i. 5.
 Jay (W.), Morning and Evening Exercises, iii. 307.
 Krause (W. H.), S. in Dublin, 1st Ser., ii. 1-56.
 Law (H.), Christ is All, v. 151, 162, 172.
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 Spurgeon (C. H.), S., xvii., No. 991.
 " Evening by Evening, 271.
 American Pulpit of the Day, ii. 689 (Janes).
 Christian World Pulpit, vii. 376 (Landels).
 Church of England Magazine, v. 256 (Meek).
 Homilist, viii. 246 (Waterman); i. 60.
 Pulpit, lv. 369 (Vaughan); lxvi. 229 (Jenner); lxvi. 396 (Noel); lxvii. 381 (Reeve).

EXPOSITION.

The exact translation is—"But of Him are ye in Christ Jesus, who was made unto us a wisdom from God (in contrast to the false wisdom which He had censured)—even righteousness, and sanctification, and redemption." "Wisdom" embraces the other words, Christ is our wisdom in being to us righteousness, and sanctification, and redemption.—*W. Archer Butler*.

In verse 24 "wisdom," as the plan of salvation, is contrasted with "power," as the act or carrying out of that plan. Here the divine act is distributed into its three terms of righteousness, sanctification, and redemption. These three terms are the unfolding of the notion of "power," as the counterpart to that of "wisdom."—*Godet*.

"Of Him," that is, "it is of God's grace." It is of God's free choice and through God's power that ye are in Christ Jesus. Boast, therefore, not in yourselves, but in Christ Jesus, your wisdom, and in God, who united you to His Son.—*Edwards*.

Salvation is *of* (or *from*) God, and *in* Christ Jesus. It has its source in the eternal love of the Father, and it is given unto us by the grace of Our Lord and Saviour.—*Saphir*.

Salvation is by *communion* with Christ; and what that communion with Christ involves is then stated by showing what Christ Himself was—righteousness, sanctification, and redemption.—*Godet*.

"Righteousness" is the act of grace whereby God removes the condemnation pronounced on the sinner, and places him relatively to Himself, as a believer, in the position of a righteous man (Rom. i.-v.). "Holiness," or "Sanctification," is the divine act which succeeds the preceding, and whereby there is created in the believer a state in harmony with his position as righteous (Rom. vi. 1, viii. 17). "Redemption" is the believer's complete and final deliverance, his entrance into glory, the consummation of the two preceding acts of grace (Rom. viii. 18-30). And as these three terms are all developed in the Epistle to the Romans, so also is "wisdom," chaps. ix.-xi., which admirably expound the whole plan of God.—*Godet*.

In brief, the whole means this: God—He alone is the first and efficient cause of your union and fellowship with Him who became flesh, and translated into life, and made actual in time, the ideal plan of eternity; mediating for us the threefold benefit of that divine counsel, righteousness imputed, holiness imparted, redemption consummated.—*Evans*.

METHODS OF TREATMENT.

I.

WISDOM AND RIGHTEOUSNESS AND SANCTIFICATION AND REDEMPTION.

By Bishop Janes.

The first great need of man is light, knowledge—knowledge of God, God's law, Christ, Salvation. This is shown by the practice of Christian parents, by the first work of missionaries. The Gospel provides this light—Jesus Christ was made *Wisdom*. The light is furnished by the Holy Scriptures, by the Institution of the Church, by the teachings of the Spirit.

But light does not always bring comfort. To the sailor shipwrecked at night, the dawn brings dismay; it shows that he is alone on a desolate island. The light of God reveals the sinner's sinfulness, and also his helplessness. Then the Gospel brings relief—Christ was made unto us *Righteousness*.

But the atonement does not make us righteous in position before God, and leave us unrighteous

in character. We are accountable for our subsequent conduct, by the evidence of which we will be judged (Matt. xxv. 31-46). Besides, the believer justified hates the presence of sin within him, and hungers after holiness. Christ was made unto us *Sanctification*.

But there are embarrassments, trials, infirmities, yet remaining; death is still before us; we need Him as our Redeemer from all these; He must "save to the uttermost". He was made unto us *Redemption*.

II.

RIGHTEOUSNESS NOT OF US, BUT IN US.

By the Rev. J. H. Newman, D.D.

1. *Whatever we have is not of us, but of God.* The Scriptural representation of our unassisted nature is that it is the source of much that is evil, but not of anything that is good. Three times, we read, God looked down from heaven upon the children of men, each time to find that there was none that did good. The same witness give the prophets; and Our Lord confirmed their testimony. "Out of the heart proceed evil thoughts, murders, adulteries." How will it be at His coming again? "When the Son of Man cometh shall He find faith on the earth?" Such is the fruit, and as the fruit is, so must the tree be. The flesh is corrupt, and if anything good comes from it, it must first be given to it, not of it by nature, but in it by grace.

2. *But though truth and righteousness are not of us, yet they are in us, if we be Christ's.* They are not merely nominally given to us, and imputed to us, but implanted in us by the operation of the Blessed Spirit. Christ by His humiliation and ascension accomplished everything for us, except the actual grant of mercy made to us one by one. He fully provided righteousness, sanctification, and redemption; but these divine gifts, according to God's counsel, had yet to be imparted to men as individuals. And for this end He sent the Holy Spirit. The Spirit comes to apply to us severally all that Christ has done for us. His mission proves two things—that salvation is not from us, and that it must be wrought in us. And both these truths must be held, otherwise the Christian life loses its reverence and mystery. Our sense of duty is lowered, and the law of God dishonoured.

THOUGHTS AND ILLUSTRATIONS.

"OF HIM ARE YE IN CHRIST JESUS."—This text is a miniature of the Gospel portrait.

As the basis of all knowledge of God is contained in His threefold unity, so the root of all Christian faith as to God's work in man is in the parallel and not less wonderful truth, that we are called to be one with Him. Mysterious as is the oneness of the Father and the Son, it is not one whit more mysterious than the oneness of the regenerate spirit of man with the same God in Christ Jesus.

As all descends *through* Christ, so all descends *from* God. The divine nature is still sovereign. The Christian

would be an idolater if he failed to recognise this.—*Archer Butler*.

In describing the regenerate life two remarkable expressions are used by St. Paul. He speaks of Christians being *in* Christ, and of Christ being *in* Christians. The most recent criticism refuses to sanction the efforts which in former years have been made to empty these expressions of their literal and natural force. Hooker has observed that it is "too cold an interpretation whereby some men expound 'being in Christ' to import nothing else but only that the selfsame nature which maketh us to be men is in Him, and maketh Him man as we are. For what man in the world is there which hath not so far forth communion with Jesus Christ?" Nor will it suffice to say that in such phrases as are here in question, "Christ" means only the moral teaching of Christ, and that a Christian is "in Christ" by the force of a mere intellectual loyalty to the Sermon on the Mount. The expression is too energetic to admit of this treatment: it resists any but a literal explanation.—*Liddon*: Bampton Lecture.

This condition of being in Christ does not merely denote an outward union with Him, as "those under the law" (Rom. iii. 19) represents the condition within the law, it denotes the condition of being incorporated with Christ. In this living fellowship with Christ the distinctions of the pre-Christian life are no longer valid.—*Weiss*.

What is the *very nature itself* of the union which takes place between a believer and God through Christ is beyond human conception. Explain it to the utmost, and on any system we must come at length to something we cannot explain. But ask the wiser question, what are the *circumstances* of this union, and we can reply by stating the *results* dependent on it,—wisdom and righteousness, and sanctification and redemption. But, while insisting on these as the results, Christ as their cause must be included as part of the blessing: if it is folly to try to *explain* the fact, it is deadly error to *forget* it. In every one of these particulars Christ is alike the giver, the gift, and the object of the gift.—*Archer Butler*.

Wisdom, righteousness, sanctification, redemption,—these are the four rivers of Paradise, which flow, and shall for ever flow, through the spirits of the elect of God: and the Fountain is Christ Jesus Himself.—*Archer Butler*.

There is no saving benefit in the mere knowledge of Christianity, apart from the Person of the Lord Jesus. Many would have the privileges of the Gospel without the great object of the Gospel, the comfort of doctrine without the Lord as Ruler and Guide.—*J. W. Reeve*.

WISDOM.—Christ is made unto us wisdom, not so much because He declares to us the truth, as because He *is* the truth. He gives us knowledge in giving us Himself. It is as light is said to *show* us all things, while in reality all we see is only light itself.—*Archer Butler*.

Wisdom was the special charisma, or gift of grace, which was bestowed upon the Apostle of the Gentiles himself. Peter, the Apostle of the Circumcision, is struck with the pre-eminence, and speaks of the wisdom which was given unto "our beloved brother Paul".—*A. Saphir*.

"RIGHTEOUSNESS."—Christ is not only the believer's justification (Rom. x. 14), but also the ever-abiding cause of His remaining justified, that is, His righteousness.—*Edwards*.

What Paul's idea of imputed (ideal, objective) righteousness is, may be shown indirectly by the consideration that he makes a very marked distinction between it and moral renovation, or "sanctification". For instance, in 1 Cor. i. 30, "sanctification" (*ἁγιασμός*) denotes the renovating and purifying influence of Christ upon our moral life, or the fact that the real condition of our life is in process of approximation to the moral goal of "holiness" (*ἁγιασθήναι*), consequently righteousness cannot likewise denote this moral side, but must refer to what is presupposed as necessary to the moral process, the state of justification, the relation of a man to

God, as one who is reconciled, from which the process of sanctification follows, and attains to its end in the final redemption, which is the object of Christian hope.—*Pfaffinger*: "Paulinism".

The gospel message is that while man has no righteousness for God, God, in His mercy, has righteousness for man.—*A. Saphir*.

How does Christ become our righteousness? I believe He will preach to us about that Himself. It is a great thing for a man to see how Christ became sin; after that, the rest is easy. Old Cruden says there are eight senses of righteousness in the Bible: but this is the master-sense of God. We have no righteousness but what we find in Him, and I would rather have His righteousness than my own.—*A. Whyte*.

"SANCTIFICATION."—The term "sanctification" is used, not in the sense in which we usually take the word, as a progressive human work, but as the state of holiness divinely wrought in believers. Justification is generally regarded as the gift of God; but sanctification as the work by which man ought to respond to the gift of righteousness. St. Paul, on the contrary, sees in holiness a divine work, no less man in righteousness: Christ Himself is the holiness of the believer, as well as His righteousness. This new work is due to His exaltation to glory, whence He sends the Holy Spirit; and by Him He communicates His own life to the justified believer (John vii. 39, xvi. 14), our righteousness is Christ *for* us; our sanctification is Christ *in* us.—*Godet*.

The Christian character is not mere rectitude, but holiness; not only conformity to moral law as the authoritative rule of life, but also assimilation to the moral character of a personal God springing from love. Moreover, His holiness is the result of a divine act of sanctification—not, like virtue, a human attainment, but the creation of God's Spirit. (Hence *ἁγιασμός* here, not *ἁγιασθήναι*, 2 Cor. vii. 1).—*Edwards*.

"I have been reading about holiness," said one to me the other day; "I do wish I could find it."

"Find it?" I said. "You mean find Him. Holiness is in Jesus. 'As many as received Him, to them gave He power to become the sons of God.'"

A week after my friend came to me with a radiant face: "I have found it in Him".

We think and talk of holiness as if it were getting into the King's garden, climbing over a wall by a tremendous effort, or getting in as a great favour, and plucking a flower which we wear in its fragrance for a day, then keep it pressed and treasured, a faded remembrance of the King's grace. No, holiness is ours only when we open the door of our heart unto the King that He Himself may come in and make this barren place the garden of the Lord, a very paradise, wherein He may walk and talk with His child.—*M. G. Pearse*: "Thoughts on Holiness".

Condemnation of sin to death goes along with the adjudication of persons to life. So you see how intimately our justification and our sanctification are connected. The judicial sentence passes into effect. God's pardon of our persons and the executing of our sins both took place in our being "crucified with Christ". I can never consider justification and sanctification further separated than as a legal sentence, and the actual execution of it. By the post-reformation theologians the distinction between justification and sanctification was more insisted on than the connection.—*Dr. Duncan*: "Colloquia".

REDEMPTION.—First, Christ has delivered us from the guilt of sin by the payment of a ransom, which is Christ Himself (Eph. i. 7; Col. i. 14). Second, as a consequence, He will also deliver us from the moral servitude of sin, and this also is brought to pass through the ransom (Eph. i. 14, iv. 30; Rom. viii. 23). In the former, Christ is our redemption by being the formal cause of our justification; in the latter, our redemption means the end and crown of our

sanctification. As the former is already included in "righteousness," redemption here must be restricted to final deliverance.—*Edwards*.

Whatever of divine power is not included in our justification through His righteousness, and our sanctification by His spirit, is fully covered by this most comprehensive word, redemption. The first two exhaust the whole of His justifying forces and sanctifying work in us; this last takes in all His work of rule and government over us. As He is made unto us righteousness, we are just before God; as He is made unto us sanctification, we become holy as God is holy; and now, as He is made unto us redemption, we have all saving benefits secured to us.—*R. S. Candlish*.

All the New Testament theology is but different perspective views of the one unchangeable object—the gift of Jesus Christ. Seen in one direction, it is *pardon*; seen in another, it is *holiness*; seen in another, it is *glory*. He justifies as Christ crucified, and risen without us; He sanctifies as Christ crucified and risen within us; He glorifies in virtue of both, as Christ enthroned in the fulness of consummate power, and at length "subduing all things unto Himself".—*Archer Butler*.

The only difficulty with me is why glorification does not immediately take place on our union with Christ, because the immediate point of union with Christ should be perfect holiness and blessedness. But God has so planned it that there must be an order in the development of our lives.

"Wiseest God says, No—
This must not yet be so;"

and the Christian has to realise (what it is sometimes very hard for him to realise) that he is now "seated with Christ in heavenly places" while he is fighting away upon the earth. The transition "from grace to glory" is not greater than is the transition "from nature to grace".—*Dr. Duncan*: "Colloquia".

The Welfare of Youth.

MONTHLY EXAMINATION PAPERS.

AN Examination Paper will be set monthly on the Life of David. The book recommended for use is *The Life of David*, by the Rev. P. Thomson, published by T. and T. Clark, price 6d. The name, age, and address of the Candidate must accompany the answers every month. Prizes will be given to successful Candidates monthly.

REPORT OF EXAMINER UPON EXAMINATION PAPER, I. (OCTOBER).

Junior Section (age under sixteen).

1. CHRISTINA BONOMY, 62 Alameda Street, Hamilton.

Middle Section (age sixteen to twenty).

1. PETER REID, Hardgate, Clatt, Kennethmont.
2. ANNA M. MUDIE, Orchardhill, Hamilton.

To these Candidates Prizes have been sent by the Publisher.

EXAMINATION PAPER, II.

(Answers must be received by the 15th November.)

1. Mention a reference in the New Testament to an event in David's fugitive life. Describe that event.
2. "The Rock of Slippery Places"—what led to that name being given?
3. Point out the position of Adullam, Mizpeh, Keilah, Ziph, Maon, Engedi, Carmel; and mention (*without describing*) an occurrence in David's life at each of these places.

Index to Modern Sermons.

NOTE.—The Compiler will be grateful to friends who send corrections or additions. While the Index is proceeding, references will be given in another column on texts not yet reached, if application is made for them. If requested, other sources of information bearing upon texts or biblical subjects will also be pointed out. Any suggestion, whereby this department can be made of more practical value, will be heartily welcomed.

CORRECTION.—Gen. i. 1, *Christian World Pulpit*, xii. 33, should be xii. 333.

Besides this correction, the Compiler has received some valuable additions and suggestions. Thanks are especially due to three well-known ministers, one in the Church of England, one in the Congregational Church, and one in the United Presbyterian Church of Scotland.

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- iii.—Gilfillan (G.), *Alpha and Omega*, i. 98, 130.
Leathes (S.), *Studies in Genesis*, 31.
Robertson (F. W.), *Notes on Genesis*, 24.
Wells (J.), *Bible Echoes*, 19.
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Homiletic Magazine, xii. 79.
- iii. 1.—Kitto (J.), *Daily Bible Illustrations*, i. 47.
Vaughan (C. J.), *Voices of the Prophets*, 237.
" " *Family Prayer and Sermon Book*, i. 478.
Christian World Pulpit, xxiii. 13.
Homilist, xxii. 303.
- iii. 1-5.—Goodwin (Harvey), *Parish S.*, v. 17.
Parker (J.), *People's Bible*, 132.
" " *Adam, Noah, and Abraham*, 25.
Anglican Pulpit of To-day, 209 (J. J. S. Perowne).
Christian World Pulpit, xxv. 113.
Clergyman's Magazine, xii. 78; xviii. 83.
Contemporary Pulpit, v. 119 (J. J. S. Perowne).
Pulpit, lvii. 205 (Nolan).
- iii. 1-7.—*Homilist*, xvi. 223.
- iii. 1-13.—*Homiletic Quarterly*, iv. 551.
- iii. 1-16.—*Clergyman's Magazine*, iv. 146.
- iii. 2, 3.—Melvill (H.), *S. on Less Prominent Facts*, ii. 107.
- iii. 3.—Keble (J.), *S. for the Christian Year*, iii. 118.
British Weekly, Dec. 31, 1886.
- iii. 4.—Alford (H.), *Quebec Chapel S.*, i. 100.
Benham (W., *Editor*), *S. for the Church's Year*, i. 173.
Christian Treasury, 1867, 515; 1870, 361.
- iii. 4, 5.—Pusey (E. B.), *Lenten S.*, 107.
Church of England Magazine, lxi. 8.
- iii. 4-6.—Blencowe (E.), *S. to a Country Congregation*, ii. 101.
- iii. 5.—Oosterzee (J. J. van), *Year of Salvation*, ii. 326.
Parker (J.), *People's Bible*, i. 362.
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- iii. 6.—Calthrop (G.), *Pulpit Recollections*, i.
Homilist, iii. 331.
Pulpit, lxxviii. 89 (Reeve).
S. for the Christian Seasons, 1st Ser., i. 217.
- iii. 6-8.—*Pulpit*, lvii. 333 (Nolan).
Pulpit Analyst, i. 301.
- iii. 7.—Oosterzee (J. J. van), *Year of Salvation*, ii. 326.
Christian Treasury, 1867, 216.
Homiletic Magazine, xv. 239.
- iii. 7-13.—*Homilist*, iii. 333.
- iii. 8.—Beecher (H. W.), *S.*, ii. 526.
Calthrop (G.), *Pulpit Recollections*, 16.
Hayman (H.), *S. in the Rugby School Chapel*, 159.
Kingsley (C.), *Gospel of The Pentateuch*, 41.

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- iii. 8.—Kitto (J.), *Daily Bible Illustrations*, i. 57.
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Matheson (G.), *Moments on the Mount*, 1.
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Christian Age, xxix. 370 (Parkhurst).
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- iii. 8, 9.—Dover (T. B.), *A Lent Manual*, 1.
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- ii. 9.—Aitken (W. Hay), *Mission S.*, ii. 1.
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Vaughan (J.), *S. to Children (1875)*, 177.
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- iii. 10.—Farrar (F. W.), *Fall of Man*, 1.
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- iii. 11.—*Homilist*, xlvii. 279.
- iii. 12.—Parker (J.), *People's Bible*, i. 135.
- iii. 12, 13.—Hardy (E. J.), *Faint yet Pursuing*, 167.
Homiletical Library, ii. 343.
- iii. 13.—Ewer (F. C.), *Sanctity and other S.*, No. 9.
Newman (J. H.), *Oxford University S.*, 136.
Vaughan (C. J.), *Half-hours in the Temple Church*, 55.
Vaux (J. E.), *S. Notes*, i. 32.
Clergyman's Magazine, xviii. 83.
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- iii. 14.—*Monthly Interpreter*, iii. 351.
- iii. 14, 15.—Winterbotham (R.), *S. and Expositions*, 8.
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- iii. 14-24.—Cumming (J.), *Church before the Flood*, 133, 156.
- iii. 15.—Arnold (T.), *S.*, vi. 9.
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" " *Family Prayer and Sermon Book*, i. 148.
Vaughan (J.), *S.*, ix. 53.
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Homiletical Library, ii. 336.
Homilist, iii. 409; li. 394.
Oxford and Cambridge Undergraduate's Journal, Feb. 19, 1880.
Penny Pulpit, No. 1872.

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- iii. 15.—Pulpit, lvi. 371; lvii. 29; lxiii. 121.
 iii. 17.—Parker (J.), *People's Bible*, i. 138.
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 iii. 17, 18.—Irving (E.), S., iii. 1025.
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 iii. 17-19.—Calthrop (G.), *Pulpit Recollections*, 29.
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 iii. 19.—Alford (H.), S., 228.
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 iii. 20.—Bevan (L. D.), *Christ and the Age*, 227.
 iii. 21.—" " *Christ and the Age*, 209.
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 Newman (J. H.), *Parochial and Plain S.*, viii. 256.
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Watchfulness.

BY THE REV. B. E. WESTCOTT, D.D., CANON OF WESTMINSTER.

"Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."—HEB. ii. 1.

EVERYONE who has made the least endeavour to live for God will know by experience how many and how grievous are the temptations which hinder his progress—temptations to acquiesce in some secondary end, to relax the strenuousness of labour, to follow the promptings of his own will to look earthwards. He will know, therefore, that the spirit of the Christian towards himself must be watchfulness—watchfulness the most open-eyed and the most far-seeing. The Christian will be watchful, lest any attractiveness of a special object, any occupation with a transitory taste, should obscure his vision of the supreme object of life, or turn him aside from his own special work. He will be watchful lest a sense of a partial attainment should seem to be an invitation to repose and not an encouragement to fresh toil. He will be watchful lest any confidence brought by experience should lead him to substitute trust in his own judgment for simple self-surrender to a present Lord. He will be watchful lest the changed circumstances of his conflict should persuade him to think that the cross of Christ has been already exchanged for a crown, and that he may expect a welcome which was not given to his Lord. He will be watchful, in other words, over his aim and over his efforts; he will be watchful lest he should lose at any moment the support of a divine companionship and the inspiration of Christ's example.

He will be watchful over his aim. There is, indeed, one aim for all men—to grow into the likeness of God, but this general aim becomes individualised for every man. The complete likeness, so to speak, belongs to humanity, and each man contributes his peculiar part to the whole. His resemblance to others lies in the completeness of his consecration; and his difference from others follows directly from it. Something he has, however insignificant it may seem to be to our eyes—something he has which belongs to himself alone, and this he brings to Christ in sure trust that it

represents the fulfilment of his special office. He may not see how it will subserve to the execution of the august design which he dimly discerns, but he can commit it to the great Master Builder without one doubt that He will use the work which He has inspired.

The aim, then, to which, as Christians, we shall all unceasingly bend our energies is the attainment of the divine likeness, by the devout use of that which we are, and of that which naturally belongs to us. Nothing is required of us which lies either above or beyond our position or our powers; but it is required that we should bring what we have, without reserve and without misgiving, to Him to whom every most secret wish has an articulate voice. It is required of us that we should strive to show the glory of God in our proper place and our proper work. In these lie our divine calling, and every day shows us how sorely we all need this confidence in our appointed task. What this task is the soul knows, and the soul knows also when we turn aside from it, and why; for we do too often turn aside from it. Few temptations, indeed, are more subtle and more perilous than that which leads us to a restless search for some task which is more fruitful, as we think, or more conspicuous, or more attractive than that which lies ready before us; and it may happen that a self-chosen path will bring us renown and gratitude. But no splendid labours in other fields can supply the defect which must henceforth remain for ever through our faithlessness if we leave undone just that little thing which God had prepared for us to do. The loss is irreparable, not only to ourselves, but even, in some sense, to the whole Church of Christ. At the same time, the humblest worker, while he jealously guards his post, will keep ever present before him the sublime ideal which, in God's way, he seeks to realise. He also, as we have been already reminded to-day, is a fellow-worker with God, and as long as he feels this divine fellowship no pomp of circumstance can add to the dignity of his toil, and no outward obscurity can take from it. He may be set in

what seems to others and to himself to be a desolate wilderness; but when his eyes are opened he will cry with glad surprise like the patriarch, "The Lord is in this place, and I knew it not".

The Christian, then, will ask himself unweariedly whether he allows any selfish purpose to eclipse, even partially, his proper aim; whether he uses gifts or opportunities which promise no immediate return no less faithfully than those which bring the joy of visible success; whether in the midst of his common cares, under the pressure of a monotonous routine it may be, he fixes his gaze from time to time on the heaven which is about him and not only above him, and "endures as seeing Him who is invisible".

The Christian will be watchful over his aim, and he will be watchful also over his efforts. It is as true that God gives nothing as it is that He gives all things. He accords to man the privilege of making his own that which He bestows freely, and He requires man to use the privilege. Nothing avails us which we have not actually appropriated. A character cannot be bestowed like a position. A character must be wrought out in the actual conflicts of life. We are, indeed, inclined to suppose that the laws which we recognise in the growth of physical and intellectual power have no application to things moral and spiritual, as though in this case endeavour and discipline had no place. To state such an opinion plainly is to refute it. It would be as reasonable to think that we could read by earnestly wishing to read as to think that complicated moral problems can be solved by spontaneous good-will. Life, indeed, brings to us the rudiments of spiritual teaching, but these need to be carefully studied, and, above all, to be brought into the light of our faith, not once only or twice, but as often as we are called to act or to judge; for though every attainment which is conformed to our ideal partakes of its eternal nobility, no solution of yesterday can be used directly to-day. Life, with all its questions, is new every morning. At the same time, the solution of yesterday leaves us in a favourable position to deal with the novel data. The quickened sense of duty is a new force. There can be no discharge in our warfare; but every conflict faithfully and patiently borne leaves us stronger to overcome fresh difficulties. And each period of life has its task and its gift, like each place. Youth

cannot anticipate the calm vision of age, and age cannot discharge its office by recalling the enthusiasm of youth; but that vision gives definiteness to his enthusiasm, and that enthusiasm floods the evening vision with living light. We must, then, all, if we are true servants, do our proper work to-day. The present moment is eternal. It gathers into itself all the past, it folds in itself all the future. As we use it, we are and we shall be; and our reward is already included in our effort. "I laboured more than all," the Apostle writes, and St. Bernard adds: "He does not say, 'I was of more service than all,' or 'I bore more fruit than all'. No; God had taught him that each man shall receive according to his toil, and not according to his success. Though God gives no increase, no care of the husbandman is lost. God will return it, and that toil is free from all anxiety which no failure can make of none effect." The words surely breathe unspeakable encouragement, and justify themselves. It may be that at the very time when we sow we know that we shall never see the ripe harvest. But what then? Is there any greater joy than to feel that we, in our turn, have provided something for others to reap, even as we ourselves have entered into the labours of our fathers?

The Christian, then, will ask himself again and again whether his work costs him serious exertion; whether it exercises the fulness of his powers; whether he faces fresh duties as they arise with more and more strenuous endeavour because he uses the experience of the past to assist his thought, and not to supersede it; whether at every point he has gained the highest within his reach, or has at least refused to rest on a lower level; and whether he has taken to heart day by day the words of the psalm which from time immemorial has given the keynote of public worship: "To-day, if ye will hear His voice"—for that Voice is not, as we are too ready to believe, a tradition only, a sweet memorial enshrined in sacred books, but a living voice sounding in our ears with messages of truth, which earlier generations could not hear, and calls to action which we first are able to obey.

The Christian will be watchful over his efforts. He will, therefore, be watchful, above all things, lest he lose the abiding sense of the divine companionship which is his strength, the sense of the present revelation of a Heavenly Father, the living

voice of a living God. We can, indeed, gain our appointed end only so far as we catch that Voice from hour to hour, and pass from lesson to lesson as they are brought to us through the interpretation of our achievements and our failures, of the duties which are involved in our changing position and the obligations which attach to our accumulated gifts, for the will of God for each one of us is not contained in the letter of any fixed command. It is apprehended more fully and fully through the spiritual exercises of each day, just as we learn the mind of a friend in the natural intercourse of soul with soul. We obey it best, not by any scrupulous observance of multitudinous rules, but by the self-surrender of reverent affection. Such affection passes, through word and sign, to the Lord Himself, and seeks in the personal knowledge of Him the vital law which meets all the facts of life, and the unfailing grace which gives to love the blessing of spontaneous obedience.

In this way, by ever watchful listening, we shall come to realise naturally, in the way of life and not of speculative truths, the offices of God for us as Creator, Redeemer, Sanctifier. We shall know that we are indeed His and not our own; know that the conquest of our self-will and self-seeking cost nothing less than the death of His Son; know that as we walk in the light, the blood of Jesus, the virtue of the offered life of the Son of Man, cleanseth us from all sin. We shall grasp the scope of our duties with new force, we shall recognise the consequences of our sins with new clearness, we shall find our greatest hope flooded with new light, and in the ordinary course of daily action the sense of the divine presence will be a power to restrain, and to strengthen, and to inspire, even when we do not consciously reflect upon it.

Our own experience shows us the need of this watchfulness, of this habitual realisation of the presence of God about us; but the example of Christ brings the necessity before us with a most impressive solemnity. He, too, though He was Son, was made perfect by suffering. He, too, learned obedience by making His Father's will His own. He, too, in each crisis of His ministry is shown praying, that in the pattern of His sinless manhood we may learn the strength of our own, for He calls His disciples to follow His steps. Submission, discipline, effort, must go before re-

pose. "Take My yoke upon you," He says, "and learn of Me, and ye shall find rest for your souls." The yoke must be taken, the lesson must be learned, and then comes the great reward. The self-surrendering service of God is found to be not only perfect freedom, but true sovereignty, through which the believer is enabled to use every faculty with which he is endowed for the good of all to whom his influence reaches.

And this sovereignty of service is for all. Every great thought on which we have touched during the last month, every hope, every blessing, the joy of fruitful labour, and the assurance of a divine fellowship, is part of the common heritage of Christianity. Life is more than—ininitely more than—the circumstances of life. Where God is felt to be—in the lonely garret or the crowded thoroughfare—there is heaven; and, indeed, "God is not far from any one of us". To seek Him, to see Him, to rest in Him—to accomplish, in other words, the destiny of man—is not the special privilege of the rich, or the noble, or the wise. It is the birthright of the humblest and simplest believer, sealed to him in his baptism; and I will venture to say there is no one among us here who has not in calm moments known for what he was made, and known that the purpose of God is a promise to those who believe in Him, and justify their faith by watchfulness and prayer.

Guild Prize Competitions.

EXAMINATION PAPERS.

(Answers must be received by the 15th November.)

I.

HISTORICAL CONNECTION BETWEEN THE OLD AND NEW TESTAMENTS.

1. Relate very briefly the chief historical events from the Return to the end of the Old Testament.
2. Who were the Scribes?
3. "Our fathers worshipped in this mountain": explain the origin of that worship.

II.

THE LIFE OF THE APOSTLE PETER.

1. Describe St. Peter's birthplace.
2. What would be the nature and extent of his education?
3. What relatives of his are mentioned in the New Testament?

Books recommended are: (1) *The Historical Connection between the Old and New Testaments*, by Rev. John Skinner. (2) *The Life of the Apostle Peter*, by the Rev. Professor Salmond. Clark. 6d. each.

Prizes will be given for the best Paper read at any Church Guild meeting; and for the best Syllabus of Guild Religious Work for the Session 1889-90. Syllabuses must be received by the 15th December. Prizes will be given to successful Candidates *every month*.

The Bible in Tennyson.

BY THE REV. HENRY J. VAN DYKE, D.D.

III.

IN trying to estimate the general influence of the Bible upon the thought and feeling of Tennyson we have a more delicate and difficult task. For the teachings of Christianity have become a part of the moral atmosphere of the age; and it is hard for us to tell just what any man would have been without them, or just how far they have made him what he is, while we are looking at him through the very same medium in which we ourselves are breathing. If we could get out of ourselves, if we could divest ourselves of all those views of God and duty and human life which we have learned so early that they seem to us natural and inevitable, we might perhaps be able to arrive at a more exact discrimination. But this would be to sacrifice a position of vital sympathy for one of critical judgment. The loss would be greater than the gain. It is just as well for the critic to recognise that he is hardly able to—

"Sit as God holding no form of creed,
But contemplating all".

Tennyson himself has described the mental paralysis, the spiritual distress, which follow that attempt. A critic ought to be free from prejudices, but surely not even for the sake of liberty should he make himself naked of convictions. To float on wings above the earth will give one a bird's-eye view; but for a man's-eye view we must have a standing-place on the earth. And after all the latter may be quite as true, even though it is not absolutely colourless.

The effect of Christianity upon the poetry of Tennyson may be felt, first of all, in its general moral quality. By this it is not meant that he is always or often preaching, or drawing pictures—

"To point a moral, or adorn a tale".

Didactic art sometimes misses its own end by being too instructive. We find in Tennyson's poems many narratives of action and descriptions of character which are simply left to speak for themselves and teach their own lessons. In this they are like the histories of the Book of Judges or the Books of the Kings. The writer takes it for granted that the reader has a heart and a conscience. Compare in this respect the perfect simplicity of the domestic idyl of "Dora" with the Book of Ruth.

But at the same time the poet can hardly help revealing, more by tone and accent than by definite words, his moral sympathies. Tennyson always speaks from the side of virtue, and not of that new and strange virtue which some of our later poets have exalted, and which, when it is stripped of its fine garments, turns out to be nothing else than the

unrestrained indulgence of every natural impulse, but rather of that old-fashioned virtue whose laws are—

"Self-reverence, self-knowledge, self-control,"

and which finds its highest embodiment in the morality of the New Testament. Read, for example, his poems which deal directly with the subject of marriage: "The Miller's Daughter," "Isabel," "Lady Clare," "The Lord of Burleigh," "Locksley Hall," "Love and Duty," "The Wreck," "Aylmer's Field," "Enoch Arden," the latter part of "The Princess," and many different passages of the "Idylls". From whatever side he approaches the subject, whether he is painting with delicate, felicitous touches the happiness of truly wedded hearts, or denouncing the sins of avarice and pride which corrupt the modern marriage mart of society, or tracing the secret evil which poisoned the court of Arthur and shamed the golden head of Guinevere, his ideal is always the perfect union of two lives in one, "which is commended of St. Paul to be honourable among all men". To him woman seems loveliest when she has—

"The laws of marriage chartered in gold
Upon the blanched tablets of her heart";

and man noblest when he devotes his strength to some high and generous end, following it with absolute loyalty, and recognising that—

"Man's word is God in man".

The theology of Tennyson has been accused in some quarters of a pantheistic tendency; and it cannot be denied that there are expressions in his poems which seem to look in that direction, or at least to look decidedly away from the conception of the universe as a vast machine, and its Maker as a supernatural machinist who has constructed the big watch and left it to run on by itself until it wears out. But surely this latter view, which fairly puts God out of the world, is not the view of the Bible. The New Testament teaches us, undoubtedly, to distinguish between Him and His works, but it also teaches that He is in His works, or rather that all His works are in Him. "In Him," says St. Paul, "we live, and move, and have our being." Light is His garment. Life is His breath.

"God is law, say the wise; O Soul, and let us rejoice,
For if He thunder by law, the thunder is yet His voice."

But if I wished to prove, against those who doubted, Tennyson's belief in a living, spiritual God, immanent in the universe, yet not confused with it, I should turn to his doctrine of prayer. There are many places in his poems where prayer is not explained, but simply justified as the highest

activity of the human soul, and a real bond between God and man. In these very lines on "The Higher Pantheism," from which I have just quoted, there is a verse which can be interpreted only as the description of a personal intercourse between the divine and the human:

"Speak to Him thou, for He hears, and Spirit with Spirit can meet.

Closer is He than breathing, and nearer than hands and feet."

Of Enoch Arden, in the dreadful loneliness of that rich island where he was cast away, it is said that—

"Had not his poor heart

Spoken with That, which, being everywhere,
Lets none who speaks with Him seem all alone,
Surely the man had died of solitude."

When he comes back, after the weary years of absence, to find his wife wedded to another and his home no longer his, it is by prayer that he obtains strength to keep his generous resolve to be silent, and to bear the burden of his secret to the lonely end.

Edith, in the drama of "Harold," when her last hope breaks, and the shadow of gloom begins to darken over her, cries:

"No help but prayer,
A breath that fleets beyond this iron world,
And touches Him that made it".

King Arthur, bidding farewell to the last of his faithful knights, says to him:

"Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

But, lest anyone should say that these passages are merely dramatic, and that they do not express the personal faith of the poet, turn to the solemn invocation in which he has struck the keynote of his greatest and most personal poem:

"Strong Son of God, immortal Love".

It is the poet's own prayer. No man could have written it save one who believed that God is Love, and that Love is incarnate in the person of Jesus Christ.

Next to the question of the reality of God comes the problem of human life and destiny. And this has a twofold aspect. First, in regard to the present world, is man moving upward or downward; is good stronger than evil, or evil stronger than good; is life worth living, or is it a cheat and a failure? Secondly, in regard to the future, is there any hope of personal continuance beyond death? To both these inquiries Tennyson gives an answer which is in harmony with the teachings of the Bible.

He finds the same difficulties in the continual conflict between good and evil which are expressed in Job and Ecclesiastes. Indeed, so high an authority as Professor E. H. Plumptre has said that "the most suggestive of all commentaries" on the latter book are Tennyson's poems "The Vision of Sin," "The Palace of Art," and "The Two Voices". In the last of these he draws out, in the form of a dialogue, the strife between hope and despair in the breast of a man who has grown weary of life, and yet is not ready to embrace death. For, after all, the sum of the reasons which the first voice urges in favour of suicide is that nothing is worth very much; no man is of any real value in the world; *il n'y a pas d'homme nécessaire*; no effort produces any lasting result, all things are moving round and round in a tedious circle; vanity of vanities—if you are tired why not depart from the play? The tempted man—tempted to yield to the devil's own philosophy of pessimism—uses all arguments to combat the enemy, but in vain, or, at least, with only half success, until at last the night is worn away; he flings open his window and looks out upon the Sabbath morn.

"The sweet church bells begin to peal.

"On to God's house the people prest:
Passing the place where each must rest,
Each entered like a welcome guest.

"One walked between his wife and child,
With measured footfall, firm and mild,
And now and then he gravely smiled.

"The prudent partner of his blood
Leaned on him, faithful, gentle, good,
Wearing the rose of womanhood.

"And in their double love secure,
The little maiden walked demure,
Pacing with downward eyelids pure.

"These three made unity so sweet,
My frozen heart began to beat,
Remembering its ancient heat.

"I blest them, and they wandered on:
I spoke, but answer came there none:
The dull and bitter voice was gone."

And then comes another voice, whispering of a secret hope, and bidding the soul "Rejoice! rejoice!" If we hear in the first part of the poem the echo of the saddest book of the Old Testament, do we not hear also, in the last part, the tones of Him who said, "Let not your heart be troubled: . . . in my Father's house are many mansions: if it were not so, I would have told you"?

There are many places in the poems of Tennyson where he speaks with bitterness of the falsehood and evil that are in the world, the corruptions of society, the downward tendencies in human nature. He is in no sense a rose-water optimist. But he is in the truest sense a meliorist. He doubts not that—

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of
the suns".

He believes that good—

“Will be the final goal of ill”.

He rests his faith upon the uplifting power of Christianity—

“But I count the grey barbarian lower than the Christian child”.

He hears the bells at midnight tolling the death of the old year, and he calls them to—

“Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be”.

In regard to the life beyond the grave, he asserts with new force and beauty the old faith in a personal immortality. The dim conception of an unconscious survival through the influence of our thoughts and deeds, which George Eliot has expressed in her poem of “The Choir Invisible,” Tennyson finds—

“Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside;
And I shall know Him when we meet”.

The Christian doctrine of a personal recognition of friends in the other world has never been more distinctly uttered than in these words. It is not, indeed, supported by any metaphysical arguments, nor are we concerned thus to justify it. Our only purpose now is to show—and after these verses who can doubt it?—that the poet has kept the faith which he learned in his father’s house and at his mother’s side.

On many other points I fain would touch, but must forbear. There is one more, however, on which the orthodoxy of the poet has been questioned, and by some critics positively denied. It is said that he has accepted the teachings of Universalism. A phrase from “In Memoriam”—

“The larger hope”—

has been made a watchword by those who defend the doctrine of a second probation, and a sign to be spoken against by those who reject it. Into this controversy I have no desire to enter. Nor is it necessary; for, whatever the poet’s expectation may be, there is not a line in all his works that contradicts or questions the teachings of Christ, nor even a line that runs beyond the limit of human thought into the mysteries of the unknown and the unknowable. The wages of sin is death; the wages of virtue is to go on and not to die. This is the truth which he teaches on higher authority than his own. “The rest,” as Hamlet says, “is silence.” But what is the universal end of all these conflicts, these struggles, these probations? What the final result of this strife between sin and virtue? What the consummation of oppugnancies and interworkings? The poet looks onward through the mists and sees only God—

“That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves”.

And if anyone shall ask what this far-off divine event will be, we may answer in the words of St. Paul:

“For He must reign, till He hath put all His enemies under His feet. The last enemy that shall be abolished is death. For, He put all things in subjection under His feet. But when He saith, All things are put in subjection, it is evident that He is excepted who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, *that God may be all in all*.”

And now, as we bring to a close this brief study of a subject which I trust has proved larger than it promised at first to those who had never looked into it, what are our conclusions? Or, if this word seem too exact and formal, what are our impressions in regard to the relations between Tennyson and the Bible?

It seems to me that we cannot help seeing that the poet owes a large debt to the Christian Scriptures, not only for their formative influence upon his mind, and for the purely literary material in the way of illustrations and allusions which they have given him, but also, and more particularly, for the creation of a moral atmosphere, a medium of thought and feeling, in which he can speak freely and with assurance of sympathy to a very wide circle of readers. He does not need to be always explaining and defining. There is much that is taken for granted, much that goes without saying. What a world of unspoken convictions lies behind such poems as “Dora” and “Enoch Arden”. Their beauty is not in themselves alone, but in the air that breathes around them, in the light that falls upon them from the faith of centuries. Christianity is something more than a system of doctrines; it is a life, a tone, a spirit, a great current of memories, beliefs, and hopes flowing through millions of hearts. And he who launches his words upon this current finds that they are carried with a strength beyond his own, and freighted oftentimes with a meaning which he himself has not fully understood as it flashed through him.

But, on the other hand, we cannot help seeing that the Bible gains a wider influence and a new power over men as it flows through the poet’s mind upon the world. Its narratives and its teachings clothe themselves in modern forms of speech, and find entrance into many places which otherwise were closed against them. I do not mean by this that poetry is better than the Bible, but only that poetry lends wings to Christian truth. People who would not read a sermon will read a poem. And,

though its moral and religious teachings may be indirect, though they may proceed by silent assumption rather than by formal assertion, they exercise an influence which is perhaps the more powerful because it is unconscious. The Bible is in continual danger of being desiccated by an exhaustive—and exhausting—scientific treatment. When it comes to be regarded chiefly as a compendium of exact statements of metaphysical doctrine, the day of its life will be over, and it will be ready for a place in the museum of antiquities. It must be a power in literature if it is to be a force in society. For literature, as a wise critic has defined it, is just “the best that has been thought and said in the world”. And if this is true, literature is certain, not only to direct culture, but also to mould conduct.

Is it possible then for wise and earnest men to look with indifference upon the course of what is often called, with a slighting accent, mere *belles lettres*? We might as well be careless about the air we breathe or the water we drink. Malaria is no less fatal than pestilence. The chief peril which threatens the permanence of Christian faith and morals is none other than the malaria of modern letters—an atmosphere of dull, heavy, faithless, materialism. Into this narcotic air the poetry of Tennyson blows like a pure wind from a loftier and serener height.

The Care of the Young.

MONTHLY EXAMINATION PAPERS.

AN Examination Paper will be set monthly on the Reign of Solomon, and on the Life of Paul. Books recommended are: *The Life and Reign of Solomon*, by the Rev. R. Winterbotham, and *The Life of Paul*, by the Rev. J. Paton Glog, price 6d. each.; published by T. & T. Clark. Answers must be accompanied by the name, age, and address of the Candidate. Prizes will be given to successful Candidates *every month*.

EXAMINATION PAPER, II.

(Answers must be received by the 15th November.)

REIGN OF SOLOMON.

1. What part did the following persons take in connection with the succession to the throne: Nathan, Abiathar, Zadok, Joab, Benaiah?
2. Describe the anointing of Solomon.
3. What is the history of Shimei?

LIFE OF PAUL.

1. Sketch the recorded history of Stephen.
2. Mention any references which Paul makes, in speeches or letters, to his persecuting zeal.
3. How often is the story of his conversion told? What is the meaning of the words Jesus spoke to him then?

Sunday School.

The International Lessons.

MONTHLY EXAMINATIONS.

QUESTIONS will be set monthly on the International Lessons. It is intended that they should serve as an Examination of each month's work after it is finished. Accordingly, the questions will be set upon the lessons of the previous month. The name, age, and address of the boy or girl must accompany the answers each time they are sent. Prizes will be given to successful Candidates every month.

EXAMINER'S REPORT FOR OCTOBER.

1. ALEXANDER GILLIES, Main Street, Bothwell.
 2. WILLIAM C. EDWARDS, 21 Grosvenor Place, Aberdeen.
- Prizes have been sent by the publisher to these candidates.

EXAMINATION ON THE LESSONS FOR OCTOBER.

I.

For children under twelve.

1. Who said, “Except thou take away the blind and the

lame, thou shalt not come in hither”? What was meant by these words?

2. What is told us in the Lessons about Hiram and about Obed-edom?

3. Write out from memory a verse of the 32nd Psalm.

II.

For boys and girls from twelve to sixteen.

1. Describe the capture of Jerusalem by David.
2. What was the origin of the name Perez-uzzah?
3. What are the thoughts that run through David's thanksgiving prayer in 2 Sam. vii.?
4. Explain either the 3rd or the 9th verse of Psalm xxxii.

The International Lessons for November.

SHORT NOTES AND ILLUSTRATIONS.

I.

Nov. 3.—2 Sam. xv. 1-12.

THE subject is the commencement of Absalom's rebellion. It is easily broken up into two parts—(1) Verses 1-6, which show how Absalom ingratiated himself with the people; (2) Verses 7-12, which describe his conspiracy.

The only points demanding explanation are:

Verse 7.—*Forty years.* Josephus and some ancient versions read *four*, counting thus from the time of Absalom's reconciliation with David. It is difficult to fix on any date from which *forty* could be reckoned.

Verse 11.—*That were called—i.e.,* invited as guests to the sacrificial feast.

This Lesson (unlike the two previous) can with little difficulty be made intelligible and interesting to the youngest children. Begin with a sketch of Absalom's previous life, bringing out his *motive* in this conspiracy—his own imperious temper, and his grudge against his father for his banishment. Then a word or two on the various points of the narrative, as they read it, will make it all fresh and clear. The chariots and men were chiefly for effect; he condescended afterwards to kiss the common people. This magnificence would impress them with a sense of the greatness of his condescension. A very hearty hand-shake would have the same meaning from a modern prince as his kiss. As an illustration, Prince Charles might be mentioned: to gain the Highlanders to his cause he donned the kilt, and condescended to dance with common people. The older pupils might be referred to Shakespeare's Richard II., Act i., Scene 4, for another very close parallel. Fix their attention on the place where Absalom met the persons he spoke to—at the gate of the city, where the king sat to decide any dispute, and where business generally was transacted. There Boaz secured the right to take care of Ruth (Ruth iv.). The story is beautifully explained in Samuel Cox's little book on *Ruth*. The Turkish government is still called the *Sublime Porte—i.e.,* the High Gate—from this custom.

Absalom's unscrupulous ambition and David's punishment are the great subjects. As for the first, notice that he had no just motive, for whatever David was, he was not severe upon Absalom. Then, he not only rebelled against his own father, but remorselessly involved so many others. His entrapping the two hundred men was especially dastardly. They were ignorant of his schemes, and, being most likely prominent citizens of Jerusalem, it was as much as their life was worth to be even supposed to share in his conspiracy. But Absalom, like Napoleon, sacrificed everybody at the altar of his ambition.

The other subject—David's punishment—may be made very interesting and profitable to the higher classes. The great lesson is that the forgiveness of sin does not include the removal of its natural consequences. There is no more striking example than this of David to be found. Think of Nathan's words: "The Lord hath put away thy sin . . . howbeit . . . the child that is born unto thee shall surely die". Read F. W. Robertson's sermon on *Christ's Way of dealing with Sin* (3rd series, p. 92).

II.

Nov. 10.—2 Sam. xviii. 18-33.

The Tidings of Absalom's Death.

There is not a word in this narrative that any child will have to ask the meaning of. Let them read it aloud,

without comment, that they may enjoy it—so simple, so natural, so touching it is!

Then lead them gently to the inner truth of it. They will think of Absalom erecting a monument to perpetuate his name. Probably, also, it was to serve as a sepulchre for his body when he died. What a contrast between the grand funeral he intended and his actual burial! (see verse 17). The best monument is the love of our fellow-men (like the centurion) and the love of God (who could speak of Absalom's father as "My servant David"). Show them how truthfully the character of Joab, Ahimaaz, and Cush is pictured (much of the interest lies in that), and especially the loving heart of David himself. Cush was simply an attendant, a slave—the "Cushite" is a better translation; *i.e.,* the Ethiopian. Ahimaaz was a personal friend of David. Joab knew David well enough to fear that his chief thought would be of Absalom, and he would not have the sad news told by a dear friend's lips. The Cushite's official message would be easier borne. The boys will enjoy Ahimaaz outrunning the Cushite, as they enjoy the furious driving of Jehu. Remind them of John outrunning Peter and coming first to the sepulchre. The lesson here is that love has fleetest feet than duty.

This narrative leads into two great subjects, either of which may be chosen. The one is the folly of building one's life on treachery and deceit. Absalom's magnificent beginning and miserable ending may be likened to Napoleon's career. In counting chances, or in shaping lives, it will not do to leave out God. "He builds too low who builds beneath the skies." What shall it *profit* a man? If we lose one life by leaving out God, we have not another. There is a story of a Scotsman who, in recommending honesty to his son as "the best policy," added, "for I have tried baith"; but we have only one character to shape, one life to win or lose.

The other subject is nobler still. David's conduct as a parent can scarcely be touched to profit, but his great love for his son Absalom may be used as an illustration of God's love to His children. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." And especially does David's lament over Absalom illustrate God's wonderful love to sinners: "For the great love wherewith He loved us, *even when we were dead*". That Absalom's was a lost soul was the sharpest sting of all. David's readiness to give *his* life in place of Absalom's ("Would God I had died for thee") should be compared with God's greater gift ("God so loved the world that He gave His only-begotten Son"); but the one was a cry of despair, the other the gospel of salvation.

III.

Nov. 17.—2 Sam. xxiii. 1-7.

David's Last Words.

A difficult lesson; but not too long for careful study.

It is David's last word—arrest the attention on that. Not that he never spoke again, but it is his last inspired utterance, his last word as Israel's sweet singer, as Jehovah's messenger to us. Montaigne, the great French essayist, says: "There is nothing of which I am so inquisitive as the manner of men's deaths, their dying words,

looks, deportment; nor is there any passage of history which takes up so much of my attention. Were I a writer of books, I would compile a register of the various deaths of people, with notes which would instruct me both how to live and how to die." Such a book (confined to *Scripture deathbeds*) is Dr. J. R. Macduff's *Sunsets on the Hebrew Mountains*. Says Shakespeare—

"The tongues of dying men
Enforce attention like deep harmony".

Let us attend, then, to the words of dying David.

This is a prophecy. Now, prophecies were generally given in the form of poetry, because it was intended that they should be committed to memory. This prophecy is in poetic form, as anyone can see by noticing the *parallelism*. The Old Testament poetry has no metre, and scarcely ever rhyme, but each verse is composed of a couplet, the second line almost repeating the thought of the first. Thus we have two couplets in verse 1:

"David the son of Jesse saith,
And the man who was raised on high saith,"
"The anointed of the God of Jacob,
And the sweet psalmist of Israel".

The two lines are *parallel*, and so the distinguishing mark of Hebrew poetry is its parallelism. It is very clear in Psalm cxiv. See *Aids to the Study of the Bible*, p. 47. Thus the Lesson is difficult to understand, for prophetic poetry must always be so.

1. There is first the Introduction, on to the middle of verse 3. It describes the poet, and how he was inspired by God's Spirit.

2. Then there is the great subject of the prophecy, to the end of verse 4—a righteous Ruler of men, who is to appear in the future days, clear and refreshing, like a morning of sunshine after rain.

3. David connects this great Ruler with his own family or throne, verse 5. This verse is very difficult to translate; but it is generally believed that it begins with a question, as in the margin of the Revised Version: "For is not my house so with God? For He has made an everlasting covenant with me." He does not claim that his house is *worthy* of being connected with this righteous and glorious Ruler of men, but he claims it as a fulfilment of God's own covenant promise, made to himself by Nathan (2 Sam. vii. 12 ff.).

4. But if a righteous Ruler is a praise to them that do well, he is a terror to evil-doers, whose state is then described in verses 6, 7. They are called "the sons of Belial," literally "worthlessness," and are compared to thorns which are plucked up by the root, roughly, with iron tools, and then burnt in the field where they are.

Thus David's last words are a great prophecy of the Messiah. Though a "sweet singer" he was not often so directly a prophet. But now, with the experience of a long and much-chequered life behind him, and under the immediate inspiration of Jehovah, he looks from his deathbed clearly and calmly into the future, and sees the Righteous One arise like the morning, who will separate the wheat from the chaff, delivering the faithful from the troubles and

persecutions of life, and appointing to the wicked their due portion, "gathering the wheat into His garner, and burning up the chaff with unquenchable fire". Nor is he afraid to claim his place amongst the wheat; not because of the worthiness of himself or his house, but by means of the faith which has accepted the promise. It is a worthy deathbed utterance. The opening lines closely resemble the opening of Balaam's prophecy (Numb. xxiv. 15, 16); but what a contrast between the deaths of the two prophets! "Let me die the death of the righteous," said Balaam: not Balaam, but David, shows us how the righteous die.

[An interesting note on the "Rock of Israel," verse 3, will be found on page 29 of this number of the EXPOSITORY TIMES.]

IV.

Nov. 24.—1 Kings iii. 5-15.

Solomon's Choice.

The choice was made in Gibeon. The children will remember how the inhabitants of Gibeon deceived Joshua by pretending that they had come a long journey (Joshua ix.). The town was given to the tribe of Benjamin. Later, the tabernacle was set up here, and the altar of burnt-offering, till the completion of Solomon's temple. The other great "high-places" were Ramah and Mizpeh.

The choice was made in a dream. But Solomon did not hesitate to act upon it when he awoke, and the very next scene (the judgment about the child) proves the choice was real. For Solomon's dream was a true reflection of his waking thoughts. So Jacob (Gen. xxxi. 11) and Pharaoh (Gen. xli. 25) learned God's will in a dream.

Solomon says: "I am but a little child". He means *in experience*. In age he must have been 17 or 18.

Some wonder how David can be held up, as he is in verse 14, as an example to us how we should walk. Every part of David's life is not an example, far from it, but David's *heart* was right, and if strong passion carried him away, heartfelt repentance always brought him back.

These are the only points that seem to demand a note.

The subject—the Choice of Wisdom—is admirable for young people. Wisdom they will mostly understand to be knowledge, as if both were one. Lead them to distinguish the two. Knowledge is meant to be wisdom's handmaid (see the anecdote about Hugh Miller in this number), and is chosen for them now in order to prepare them for the worthier choice after. While they learn, in day or Sunday school, they are digging trenches to be filled by God with the water of an understanding heart and a Christian character (2 Kings iii. 16, 17, and Cox's sermon thereon in the *Bird's Nest*).

But the choice of knowledge as our life's pursuit may become intensely selfish, and ruin our life. Then it is no gift of God at all, but a devil's gift rather. It was so to Adam and Eve in Eden, and it has been so to many a son of theirs since. Witness the widespread legends of the *Faust*, representing this man as deliberately, for the sake of knowledge, selling his soul to the devil. Much learning *has* made some men mad, for it has led them to deny the

very existence of God, and is not that madness? And even when more innocently pursued it does not always lead to wisdom. James I. is said to have possessed more knowledge than any English king, but he was not conspicuously wise.

Solomon's request was definite. He prayed for "an understanding heart to discern between good and evil," that he might be able to rule his people well. That was Solomon's life-work. God had called him to it. He therefore asked for wisdom to administer well the trust which God had committed to him. It was no selfish choice, as riches or honour would have been. But riches and honour are useful aids to a wise king who can use them well, so God added them.

God says to every child on the threshold of life: "Ask what I shall give thee". What they ask tells what they are. Some will ask wealth, and it may be given them, but what if, as in the fable of Midas, whose very food became gold, it be to starve their spiritual nature to death. Some ask honour, "the bubble reputation," and their end is the miserable one of the Pharisees, they will do everything "to be seen of men" till they forget that there is a God who sees them at all. Wisdom is far better. But let it be the "wisdom that is from above," which is "first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits" (James iii. 17).

Anecdotes for the Sunday School.

The Art of Self-Defence.

By the Rev. ARTHUR FINLAYSON.

"HAVE you ever studied the art of self-defence?" said a young fellow to a man of magnificent physique and noble bearing.

The elder man looked at his questioner with a quiet smile, and then answered thoughtfully, "Yes; I have both studied and practised it".

"Ah!" said the other, eagerly. "Whose system did you adopt—Sutton's or Sayers'?"

"Solomon's," was the reply; "and as I have now been in training for some time on his principles, I can confidently recommend his system."

Somewhat abashed, the youth stammered out, "Solomon's! And what is the special point of his system of training?"

"Briefly this," replied the other: "A soft answer turneth away wrath?"—*The Quiver*.

The Rev. H. Price Hughes relates the following touching incident of the recent strike of London Dock labourers: "During the distribution of relief tickets, one day, a man, who was unmarried, managed to secure a ticket, but another, who had a wife and six children, failed to secure one, so great was the demand. He was going away in despair, and perhaps he already heard the cry of his starving children, when the unmarried man, realising the situation, stepped up to him. 'Your case is worse than mine,' said he, 'take this ticket.'

"The text I like best," said a little girl, "is, 'God is love'." And the reason she gave was: "Because love is always smiling".

Christlike.

I was very much struck by a criticism which I heard in Scotland respecting a devout and esteemed member of the Christian Church. It was said of him: "He is very good, but somehow or other he does not remind one of Christ". Now I understand the mystery. He had many noble and Christian qualities, but he had not that peculiar form of disinterested *Love* which is the distinctive mark of the Christlike mind.—*H. Price Hughes*.

Modern Goliaths.

For the God of David still
Guides the pebbles at His will;
There are giants yet to kill,
Wrongs unshriven;
But the battle to the strong
Is not given,
While the Judge of right and wrong
Sits in heaven.

Which is the Better?

It is said that when the daughter of Ethan Allen came to die she sent for her father. Her mother had taught her the story of the Cross, but her father had laughed "this superstition," as he termed it, into scorn. But when death came near—what a solemnity there is in it—his daughter sent for him. "Father," she began, "I am dying. All these years mother has told me to believe the Bible and Jesus Christ. You told me to believe none of these things. Now, I am going into death. Shall I believe what you have said or what mother has said?" In a voice tremulous and sad he said, "Believe your mother".

Knowledge.

It is said that Hugh Miller's geological knowledge once saved his life. He was climbing a lofty cliff, when he saw the rock before him glisten in the sun. He examined it carefully, and saw it was chlorate—a rock too slippery, as he knew, to allow a foothold—and so he turned aside. Next year a famous cragsman reached the same spot. He trod on the rock, and in an instant slipped and was shot over the precipice.

A Sharp Point.

A good story is told of the late Mr. George Dodds. He went on a deputation once with a Scotch minister to Eyemouth, to a temperance meeting, at which the minister advocated the use of alcohol as "a good creature of God". They missed their way back, and the minister, tired out, lay down by the roadside to rest. Dodds saw a hedgehog near, wrapped it in a handkerchief, and brought it to his friend for a pillow. The points soon made themselves felt. "What in the warl' is that?" said the minister. "It's a good creature of God," solemnly replied Dodds, parodying the minister's arguments for moderation.

Lazarus.

BY THE REV. JOHN M'NEILL, M.A.

"A CERTAIN beggar named Lazarus." The rich man is anonymous, the poor man gets his name. I would not like to put too much on this, but, remembering who tells the story, it is evident that that is meant to be one of the touches. Names in Christ's mouth are not as they often are in yours and mine. Names mean something. Names are verities, and are meant to have verities behind them, and this man's name Lazarus, or Eleazar, simply means "God is my help". What a name! What thoughts come crowding round about us as we get into the idea that this man really lived and wore that name—had that label stuck upon him for all his lifetime. What a danger, so to speak, he was to God! How infidelity and scepticism might have gathered round that beggar with such a name, and laughed, and scoffed, and cried, "Aha! aha! look at this lump of wretchedness having over it this contemptible inscription, 'God is my help'". How infidelity and atheism and scepticism might have called benighted believers to this spot, and said: "We will fight our battle with you here.

Here—what have you to say to this? If your God be anything more than a mere name, why this helpless lump, whose name is the very refutation of your whole religion—'God is my help'?"

God has always to stand for a while in every generation. If He has to stand over the head of any poor soul here, lift up your head, my friend. Do not hang it, and let not your heart burst with vain and anxious thoughts. God will justify your name, and all the confidence in Him that it implies; and as to all the dark mystery as regards His providence that is locked up in it, God will bring all that out as clear as the noonday sun before He has done with you.

Y.M.C. Associations.

PAPERS AND SYLLABUSES.

A PRIZE will be given for the best Paper read at any Y.M.C.A. meeting; and for the best Syllabus of Y.M.C.A. Work for the Session 1889-90. Syllabuses must be received by the 15th December.

Point and Illustration.

God's Punctuality.

By Canon LIDDON.

OUR men of science cross the Atlantic to take observations, say, of an eclipse, which they are sure will begin to be visible, at a certain place, at a given hour, at a given minute, because long observation has taught them that the Almighty Creator never fails to keep His appointments exactly. Indeed, so exact is He that they themselves sometimes would seem to fail to remember that He works or lives at all.

There Remaineth a Rest.

By ROBERT BROWNING.

There's a fancy some lean to and others hate—

That, when this life is ended, begins

New work for the soul in another state—

Yet I hardly know. When a soul has seen

By the means of evil that good is best,

And, through earth and its noise, what is heaven's
serene—

When our faith in the same has stood the test—

Why, the child grown man, you burn the rod;

The uses of labour are surely done;

There remaineth a rest for the people of God;

And I have had trouble enough for one.

Judas.

By Rev. W. J. DAWSON.

He who paints Judas must put into his face the dying light of what was once noble enthusiasm—the shadowed eagerness of what was once heroic faith. He must paint a face full of the anguish of remembrance, the traces of perished nobility, the tragedy of overthrown ideals. He must paint no haggard miser.

"I saw a Judas once,

It was an old man's face. Greatly the artist erred.

Judas had eyes of starry blue,

And lips like thine that gave the traitor kiss."

In a word, we must remember Christ called him, and not in vain; Christ loved him, and not without cause; and, howsoever dreadful the end may be, there was once a bright, a brilliant, and a beautiful beginning.—*The Threshold of Manhood.*

The Light that is Felt.

By J. G. WHITTIER.

A tender child of summers three
Seeking her little bed at night,
Paused on the dark stair timidly.
"Oh! Mother, take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small, and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

Inspiration.

By Canon LIDDON.

Inspiration is not only revelation of hidden truths, not only an impulse to write, and a guidance while writing; it is also, in whatever degree, a protection and assistance to the writer against the errors which beset him on this side and on that; a protection which, if it be good for anything, must at least be assumed to extend to all matters of faith and morality.—*Sermon in St. Paul's.*

A Winning Manner.

By the Rev. A. T. PIERSON, D.D.

Dr. Broadus gives it as one of his first rules, "Propitiate your hearers, draw your auditors towards you"; and he practises it. There is a winning manner, and there is a repelling manner. To be winning is to be wise. But it must not be overdone. We have a friend, an evangelist, who got into the habit of calling his audience "dear souls". Inadvertently he would say, as he passed from place to place, "dear Belfast souls," "dear Dublin souls"; and before he knew it, he was saying "dear *Cork* souls!" and convulsed his Irish audience.—*Homiletic Review.*

The Certain People.

By the Rev. WILLIAM WATKINSON, of Harrogate.

A modern writer of the sceptical school says: "The force of things is against the certain people"; and in some quarters it is all the fashion to extol the hesitating mood; to teach that the finest judgment is the suspended judgment, and that truly enlightened men on the highest questions of all will not go further than suggestion and conjecture; but the greatest force in the world in all ages has been "the certain people"; they are the greatest force still; and it is not likely that they will be less influential in the future. The force of living conviction will always prove too much for the force of things in which there is no conviction. This is specially true in the religious sphere. The first Christians

were "certain people": they knew whom they had believed; they knew that they had "passed from death unto life"; they knew that they had a "house eternal in the heavens," and in this certainty they triumphed. The first Methodists were "certain people"; and in the clearness and assurance of their testimony lay one grand secret of their marvellous success. And just as we to-day find the evidence of our religion in the depths of our heart, and tell out our experience with confidence and affection, shall we prove effective amid prevailing speculation and bewilderment. "Perhaps" and "peradventure" may be the last words of philosophy; they are hardly words of Jesus Christ at all; neither are they the words of such as truly believe in Him. Dear brethren, live ever more nearly to Christ, and you shall realise a deep, reverent assurance of the things of God which will fill your own soul with peace, and make you a great blessing to a generation wearied and pained with high but baffled instincts.—From the *Wesleyan Pastoral Address*, 1889.

The Mind of the Spirit.

By the Rev. Principal H. C. G. MOULE, M.A.

Our version of Rom. viii. 6, "To be *spiritually-minded* is life and peace," is inadequate while true. It fails to give, as the literal version does, the truth of the unspeakable connection in the life of grace between the Spirit and the spiritual man; the glorious mystery of the Vital Union as it regards the Spirit's indwelling presence and power. Reading literally, "*the mind of the Spirit* is life and peace," we see the believer, mortal, sinful, the ceaselessly needy recipient of "mercy from first to last," yet so wonderfully visited and inhabited by his Regenerator, his Sanctifier, that along the lines of his own real will, understanding, and affections, there runs the power of the personal Presence, yea, of the personal Character, of the Lord the Lifegiver.—*Clergyman's Magazine.*

Exposition and Imposition.

One man, says the ex-President of the Wesleyan Conference, brings the sermon out of the text; another brings the sermon into the text. The one opens the text and shows what is in it; and the other piles upon the text materials gathered from afar. The difference between the two methods of producing a sermon is indicated by two words—exposition, imposition.

Canon Liddon's View of the Higher Criticism.

Whether the Book of Daniel was written in the sixth century before Christ, or in the second century before Christ, may seem to persons who have not looked into the subject a very dry question indeed, interesting only to scholars. Daniel, they may say, whatever his date, is part of the Bible; but, in reality, upon the settlement of this question depends the further question, whether the Book of Daniel is what it plainly claims to be, or whether it is a forgery of a later age, designed to assist the Jews in their resistance to the pagan king, Antiochus Epiphanes, but wholly untrustworthy as a record of what the prophet,

whose name it bears, really did and said in his lifetime. If this last estimate of the Book which is involved in assigning to it the later date, be a true account of it, then the Book of Daniel would rank with, or beneath, those celebrated false decretals which were written in Northern France in the middle of the ninth century of our era, and in which the bishops of Rome of the first three centuries were made to use the language, and to advance the claims, which were natural to the popes of the early middle ages. If this could be proved to be a true account, it would be difficult to maintain the authority of our Lord Jesus Christ Himself as a teacher of religious truth, considering that He largely based His claim to Messiahship on the great prophecy which the Book of Daniel contains, that He adopted from it the title "the Son of Man" as that by which He wished to be known among men. If the Book of Daniel be the fiction of a Jewish patriot of the time of Epiphanes, it can no longer be described as inspired, or as the Word of God, unless these high titles are consistent with a lack of natural veracity which would be fatal to the reputation of works of the most ordinary and mundane pretensions.

Literature.

BOOKS.

1. BAIRD (WILLIAM): *The Free Church Congregation of Portobello* (Constable, 4/6. Crown 8vo, pp. xvi., 272). Very full, but very interesting; what such a book should be, except that it need not be quite so big.

2. GREEN (T. H.): *The Witness of God and Faith* (Longmans, 1889, 2/6. Foolscap 8vo, pp. vii., 105). The two famous lay sermons of the late Professor Green, of Oxford (the original of the Mr. Grey of *Robert Elsmere*). "Like more than one famous book of the present epoch," says Mr. Arnold Toynbee in the preface, "these sermons have for their aim the separation of the spiritual from the supernatural." The texts are 1 Cor. v. 7, 8 and 2 Cor. v. 7. We shall return to them.

3. LYNCH (T. T.): *Gatherings from Notes of Discourses*, 2nd Series (Clarke, 1889, 2/6. Crown 8vo, pp. viii., 218). Thoughtful, original, liberal. See examples on p. 48.

4. MACDONALD (GEORGE): *Unspoken Sermons*, 3rd Series (Longmans, 1889, 7/6. Crown 8vo, pp. 262). See p. 25. The texts are: John i. 3, 4; John v. 37, 38; 2 Cor. iii. 18; John xiv. 6; John viii. 32, 34-36; John xviii. 37; Ps. lxii. 12; 1 John i. 5, and John iii. 19; John xi. 33; Philip. iii. 8, 9; Matt. x. 26, and Luke xii. 2; Col. i. 12.

5. PEARSE (M. G.): *The Christianity of Jesus Christ, is it ours?* (Cheaper edition. Woolmer, 1/6. Demy 16mo, pp. 242). "The many aspects," says Mr. Pearse, "in which Christianity presents itself, may perhaps be summed up in these three: First, it is a revelation of God, and of our relation to Him. Second, it is a means of individual salvation. Third, it is the power of God for conquering and regenerating the world." It is this third aspect which forms the subject of the book. It is a commentary on Acts i. 8, "Ye shall receive power," &c., and a very fine commentary too, earnest and loving, practical and evangelical.

6. PENTECOST (G. F.): *Evangelisation* (Hodder & Stoughton, 4d. Royal 16mo, pp. 63). A strong plea for the place and dignity of the Evangelist in the Church. Wise and temperate.

PERIODICALS.

THE SUN: (Gardner, 6d. monthly). The number for October begins a new series. It contains instalments of two new stories. The first, by Dr. George Macdonald, has an unattractive opening; but "For better for worse," an Aberdeenshire story by Gordon Roy, is delightful. There are many interesting papers in the Magazine. One of the best is Dr. Japp's "In the Youth of the World".

THE MONTH'S SERMONS AND EXPOSITIONS.

NOTE.—None but valuable sermons and expositions are noticed. Of Monthly Magazines the October issue is referred to. Of Weekly Periodicals the number is given.

B.M. (Baptist Magazine, 6d.); B.W.P. (British Weekly Pulpit, 1d.); C. (Christian, 1d.); C.C. (Christian Commonwealth, 1d.); C.E.P. (Church of England Pulpit, 1d.); C.M. (Clergyman's Magazine, 6d.); C.P. (Contemporary Pulpit, 6d.); C.W. (Christian World, 1d.); C.W.P. (Christian World Pulpit, 1d.); E. (Expositor, 1s.); F. (Freeman, 1d.); F.C. (Family Churchman, 1d.); G.W. (Good Words, 6d.); H.M. (Homiletic Magazine, 1s.); M.R. (Methodist Recorder, 1d.); M.T. (Methodist Times, 1d.); M.T.P. (Metropolitan Tabernacle Pulpit, 1d.); S.M. (Sunday Magazine, 6d.); T.M. (Theological Monthly, 1s.); Y.M. (Young Man, 1d.).

Gen. xxi. 33 (A. Bonar), B.W.P., 74.
1 Sam. xvii. 45 (Dixon), C., 1024.
1 K. xix. 20 (Rawstorne), C.E.P., 717.
Ezra iii. 12 (Terry), B.M.
Ps. xvi. (Balgarnie), T.M.
xxiii. (Martyn), S.M.
lxxxvi. (Cheyne), E.
xcvi. 8 (Bp. Gregg), C.E.P., 716.
cii. 1 (Bruce), C.W.P., 935.
cxlv. 9 (Varley), C.W.P., 935.
Prov. x. 18 (Hitchens), Y.M.
xxiii. 26 (Money), C.E.P., 717.
Is. xxxiii. 17 (Ferguson), B.W.P., 73.
Jer. xxxii. 40 (Spurgeon), M.T.P., 2108.
xliv. 30, 31 (Campbell), C.W.P., 936.
Micah vi. 8 (Bladon), C.E.P., 716.
Matt. vi. 9 (F. W. Macdonald), C.W.P., 934.
viii. 2 (Pearse), M.T., 250.
ix. 20-22 (Deans), H.M.
x. 4 (Edwards), B.M.
xi. 1 (Westcott), C.P.
xi. 25-30 (G. Macdonald), C.W.P., 934.
Matt. xvi. 6 (Holland), F.C., 417.
xviii. 4 (Youard), C.M.
xviii. 20 (Bonar), B.W.P., 72.
xix. 17 (Holland), F.C., 418.
xix. 17 (Holland), C.W.P., 934.
xxi. 17-20 (Spurgeon), M.T.P., 2107.
xxii. 29-32 (Shepherd), C.M.
Mark i. 40-45 (Roberts), G.W.
x. 13-15 (Ainger), C.P.
xi. 19 (Watkinson), M.R., 1654.
Luke viii. 9, 10 (Duckworth), C.W.P., 933.
xi. 33-36 (Spurgeon), M.T.P., 2109.
xvi. 19-31 (M'Neill), C.W.P., 933.
xviii. 10 (Holland), F.C., 416.
xix. 45 (Webster), C.E.P., 719.
John i. 29 (Symes), C.W.P., 936.
xii. 32 (Dods), C.W.P., 933.
xiii. 34 (Hughes), M.T., 248.
xiv. 25, 26 (Maclaren), F., 1807.
xiv. 27 (Maclaren), F., 1808.

- John xiv. 28, 29 (Maclaren), F., 1810.
 xviii. 26 (Spurgeon), M.T.P., 2106.
 Acts ii. 4 (A. Thomas), C.W.P., 936.
 ii. 42 (Alexander), F.C., 420.
 v. 38 (Hollowell), C.W.P., 934.
 x. 38 (M'Gaw), C.W.P., 934.
 xii. 5 (Duckworth), C.W.P., 935.
 xvii. 26 (Lunn), M.T., 246.
 xxii. 15 (Bassett), C.E.P., 718.
 xxvii. 23 (Robertson), C.W.P., 935.
 Rom. v. 15-19 (Selby), E.
 x. 14, 15 (Gibson), C.E.P., 719.
 1 Cor. ii. 2 (Parker), C.C., 416.
 iv. 5 (Church), C.P.
 x. 11 (Alexander), F.C., 420.
 xii. 25 (Rowland), C.W.P., 933.
 xiii. (Carroll), C.W., 1695.
 xiii. 11 (J. Vaughan), H.M.
 2 Cor. iii. 7 (Bartlett), C.W.P., 933.
 2 Cor. vi. 5 (Horne), C.W.P., 936.
 xi. 3 (Webster), C.E.P., 718.
 Gal. v. 22, 23 (Moule), C.M.
 Eph. ii. 4, 5 (Maclaren), F., 1809.
 Phil. i. 21 (Laidlaw), C.W.P., 936.
 i. 27 (Butler), C.M.
 Col. iv. 14 (Davies), H.M.
 Heb. viii. (Bruce), E.
 xi. 24 (Whitelaw), T.M.
 xii. 1, 2 (Dods), C.W.P., 935.
 James i. 22-24 (Duckworth), C.W.P., 933.
 1 Pet. i. 1, 2 (Meyer), C., 1025.
 i. 3, 4 (Meyer), C., 1026.
 i. 5 (Meyer), C., 1027.
 i. 6 (Meyer), C., 1028.
 i. 13 (Maclaren), F., 1806.
 iii. 8 (Ivens), H.M.
 iv. 1 (Rowland), C.W.P., 936.
 1 John ii. 28 (Spurgeon), M.T.P., 2105.
 iv. 8 (M'Cree), C.W.P., 933.
 Rev. ii. 10 (Cooke), C.E.P., 716.
 vii. 14, 15 (Hood), C.P.
 xii. 7-9 (Holland), F.C., 419.
 xii. 7-9 (Holland), C.W.P., 935.

Pauline Christianity—Righteousness, Peace, and Joy.

The Rev. A. C. Dixon of Baltimore.—England is at least half a century behind America in developing the Sunday school idea, but a long way ahead in her methods and plans for reaching the masses of non-churchgoers.

"Micah Clarke."—God's wrath comes with leaden feet, but it strikes with iron hands.

The Rev. Dr. Pentecost.—An interesting paper might be written on this topic, "The Church in Retreat from the Masses".

The Baptists and the Methodists have developed no heresies. It is only when a Church becomes cold and loses its evangelistic spirit that heresy comes in.

The Rev. T. T. Lynch.—There are many books in which man seeks God; in the Bible God seeks man.

Never think of God as dragging us to Himself, but as drawing us to Himself.

Too many people work for God just in such a way as the little boy who had sixpence to put in the plate at the collection, which he changed into penny pieces that it might make a rattling noise.

Paul's letter to the Corinthians against eloquence ("Though I speak with the tongues of men and of angels") is one of the most eloquent writings in the world.

Nothing succeeds like failure.

Let your life be as sowing seed, and your death shall be as harvest home.

The Rev. Dr. M'Laren of Manchester.—There is no need to dash our lamp in a man's face, though we carry it high and let it shine out.

The harp-string only gives music when it moves so swiftly as to be invisible, and the sweetest praise comes from lives which so vibrate under Christ's finger that the onlooker does not so much see as hear them, and recognise the Hand that has made the silent string sweet and vocal.

Christ's will my will; that is religion. And you and I are Christians just in the measure in which that coincidence of wills is true about us, and not one hair's-breadth further, for all our professions. Wheresoever my will diverges from Christ's, in that particular I am not His man; and Christian simply means Christ's man.

Says

THE Rev. John M'Neill.—To change "Hell" into "Hades" with some people is to put out the fire.

That rich, wealthy Jew, who clothed himself with purple and fine linen, and fared sumptuously every day, now in the eternal world wants, five minutes too late, to be a home missionary.

Dr. George Matheson.—I do not believe that moments of devotion are moments of mental vacancy: the wings on which the spirit soars must always be wings of thought.

The Rev. A. T. Pierson, D.D.—Acts xxvi. is the finest chapter to read. The most beautiful is Psalm xxxiv. The five most inspiring promises are John xiv. 2, xiv. 23, vi. 37; Matt. xi. 28; and Ps. xxxvii. 4. The verse for the new convert is Isaiah lx. 1. All who boast of their perfectness should learn Matt. vi. All humanity should learn Luke vi. from the 20th verse to the close.

Canon Westcott.—The three glorious words, *Liberté, Egalité, Fraternité*, are the political equivalents of the three great characteristics of

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE EXPOSITORY TIMES for January will contain Part I. of *Rothe's Exposition of the First Epistle of St. John*.

We know no preacher who owes a deeper grudge to the printing-press than Mr. Hugh Price Hughes. Few men are more fascinating than Mr. Hughes in the pulpit. But his sermons, as they appear fortnightly in the *Methodist Times*, having undergone the printing process, have somehow had the fervour and the charm squeezed out of them, and the residue is very ordinary providing. Even when the best of them are gathered into a volume, as in the case of *Social Christianity*, they are disappointing. They are short, they are practical, and they are commonplace.

That is the rule, and we have just fallen in with the exception. The text is after Mr. Hughes' own heart: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John xiii. 34); and he handles it with much freedom, while he gathers round it quite a wealth of appropriate illustration. Thus: "St. Matthew tells us that in the Sermon on the Mount, the Great Master commanded us to be perfect as our Heavenly Father is perfect (Matt. v. 48). That seems impossible. But when we turn to the corresponding passage in the sixth chapter of the Gospel according to St. Luke, and the thirty-sixth verse, we read, not 'Be ye perfect,' but 'Be ye merciful, even as your Father is merciful'. And so we learn that we are to be perfect, not in wisdom or in power, but in

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love, and in love especially, as it manifests itself to the unthankful and the unworthy in the form of mercy. We are to be God-like—that is, Christ-like—in the matter of love. We are to love one another as Christ loves us."

Mr. Hughes asks in what sense this was a *new* commandment. The quotation just made shows how he answers the question. Its newness he finds explained in the words, "Even as I have loved you". But he holds that these words do not express the measure of the love, but the kind of it. It was not new because a new standard of intensity was offered; it was new because a new kind of love was held up for imitation. There were different kinds of love in the world already—love of instinct, of gratitude, of merit, and of complacency. But a new love came in with Jesus Christ—love for love's sake, unselfish, disinterested, *absolute*. "A new commandment I give unto you, that ye be perfect in love as I have been perfect and unselfish in loving you."

This is a fine fresh idea; but we do not think that it is the meaning of the text. We doubt if perfect love *was* a new commandment. There was no instance of it till now; but the new instance did not make the commandment new. "Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself" demanded perfect love to fulfil it—the very reason why it could not be fulfilled, except by One. The key, says Mr. Hughes, is to be found in the context. We

believe he would have found it there if he had looked at the context more closely, and at the words of the text itself.

Mr. George Reith, who is the author of a Commentary on St. John, just published by Clark of Edinburgh, says in his note on this text: "The fine shading of Greek tenses attempted to be done into English in the margin of the R.V. produces no change in the meaning of the passage—'Even as I loved you, that ye also may love one another'". Now, we may not agree with the purpose of that translation, which attempts to give to the word *that* (*ἵνα*) the force it would have in a classical author; but we must admit that it alters the meaning considerably, for it makes the commandment refer to something else—to the Supper, for example, as some think—and to be given for this purpose—that ye may love one another. "A new commandment I give unto you, that ye keep this Supper in remembrance of Me, in order that ye may love one another as I have loved you." The observance of the Lord's Supper would be the commandment according to this translation, and the purpose of this observance is stated to be to maintain a spirit of brotherly love. But we are dealing with Biblical Greek, and there is no necessity for this translation, which gives a meaning quite foreign to the context.

But it is different with the words "as I loved you". That is the only possible translation, for the tense is the aorist or simple past (*ἠγάπησα*). And it does alter the meaning, as we shall see.

The emphasis of the text is on the word "one-another". Its position in the sentence puts that beyond question. But the moment we read the verse and put the emphasis there, the meaning starts into view: "A new commandment I give unto you, that ye love *one another*". Jesus has only the eleven disciples with Him, for the traitor has already gone out into the night. In the hearing of these eleven He had already announced the old commandment, "Thou shalt love thy neighbour as thyself," with an added emphasis and extended grasp. In particular, He had pointed out that their neighbour included their enemy, even such as the hated and despised Samaritan. Now He says, "A *new* commandment I give unto you, that ye love"

—not your enemies, but—"one another". The old command is not taken away. It lies upon these men with a great obligation, such as never was known by Jew or Gentile before. But another is added to it, another and a different commandment, that Peter love John, and John love Andrew, and Andrew love "Judas-not-Isariot". "A new commandment I give unto you, that ye love *one another*."

It is the love of one true Christian to another. And it was new, absolutely new, for till then there were no Christians to love or be loved. The disciples recognised it as new. Of this we have an immediate and conclusive proof. For when a new thing comes into the world, one of the first needs is a new name to call it by. A new invention or discovery must have its new name—the "type-writer," let us say. So the disciples, recognising that a new thing had appeared in the world, chose a word,—like "type-writer," compound of two things,—a word unknown before, to name it by. "Phil-adelphia" (*φιλαδελφία*)—they called it, "love of brothers," "brotherly-love". And their use of this word shows us that they recognised this commandment as not only new, but different in kind from the old commandment of love. In the rope of Christian virtues, as it has been well called, which St. Peter weaves in the first chapter of his second letter, the last two strands are "brotherly love" (*φιλαδελφία*) and "love" (*ἀγάπη*), as the Revised Version does well to inform us: "In your faith supply virtue . . . and in your godliness love of the brethren, and in your love of the brethren love". The two virtues are kept distinct, for they rest upon two separate and distinct commands, the one very old, and the other altogether new.

"As I loved you." The words are not given to furnish a new standard of love, either in intensity or in kind. If the tense is rendered correctly, it is seen at once to be incapable of any such meaning. It points to an action which is past and done, not to a continued state, such as that meaning would demand. Westcott endeavours to preserve the tense and yet apply it in the ordinary sense. "The exact form (*ἠγάπησα*, 'I loved')," he says, "implies that Christ's work is now ideally finished." But a much simpler explanation lies to our hand.

"That ye love one another as I loved you." The act He refers to is just past. It is the washing of their feet. We view that marvellous action chiefly as a great wonder of condescending love. He meant it as an instance of true *brotherly* love. If I, your Lord and Master, act as a brother towards you, ye ought to act as brothers surely towards one another. A new commandment I give unto you, that ye act towards one another as I have just acted towards you. The whole strange action of the feet-washing leads up to this command; and the command interprets the action. "As I have just loved you"—the exact meaning of the word is brought out better by that translation than by any other. In washing their feet He offered them a single instance of the brotherly love He commanded. But it was an instance which involves the principle, and was capable of endless application.

There rests upon the Christian, then, two different commands to love. The old is not taken away. The new is added to it. Thou shalt love thine enemies, thou shalt do good to them that hate thee, thou shalt bless them that curse thee, thou shalt pray for them that spitefully use thee. That is the great Mosaic command: "Thou shalt love thy neighbour as thyself". Christ added nothing to it when He gave it to His followers. He simply pointed out its scope and intensity. Then, when the time came, He added another commandment to love, of a different scope and a different nature. And thenceforth these two separate commandments have lain upon every follower of Christ.

But is it possible for the Christian to love in two different ways? Yes; it is not only possible, it is inevitable; not only must he love the world out of Christ in one way, and his brethren in Christ in another, but he cannot help it. Mark Guy Pearse, in his inimitable way, tells a story which lends itself readily to illustration. "Said one of my little ones to the youngest, in that threatening tone which is usually adopted in teaching, 'You must be good, you know, or father won't love you'. Then I called him to myself, and I said, gravely and tenderly: 'Do you know what you have said? It is not true, my boy—not a bit true.' 'Isn't it?'

said the little one, surprised and doubtful. 'No,' I said; 'it is far away from the truth.' 'But you won't love us if we are not good, will you?' he asked. 'Yes,' I said, 'I can't help loving you; I shall love you for ever and ever, because I can't help it. When you are good I shall love you with a love that makes me glad; and when you are not good I shall love you with a love that hurts me; but I can't help loving you, because I am your father, you know.'"

God the Father loves with this two-fold love. "God so loved the world that He *gave His only-begotten Son*." Was the love that demanded *that* a love that made Him glad? Was it not a love that "hurt" Him? But, says Jesus, "If a man love Me, he will keep My commandments, and My Father will *love* him". Why, the Father loves every man, whether he keeps the commandments of the Lord or not. But this is a new love—a love that makes the Father glad. So also is God the Son capable of a two-fold love. What a yearning love there is in that cry over the self-doomed city: "O Jerusalem, Jerusalem!" How different from the love He bore to that disciple—"the disciple whom Jesus loved"! And so also to the follower of the Lord is this double love not merely possible but quite inevitable—a love that hurts, and a love that makes him glad. Sharing the love of Christ which sent Him to die for sinners, he loves those for whom Christ died, though they do not recognise Him as a Prince and a Saviour. It is a real love in the true Christian, an anxious, eager, almost consuming love sometimes—a love that brings no gladness, but burns the breast with yearning desire. It is a love which suffers persecution, which makes the gentle woman courageous, which amazes and staggers the unbeliever. But there is a love also which makes the follower of Jesus glad. In a block of London's poorest abodes a woman visited one night, tried room after room, found only misery, filth, brutality. When to the weary knock at one more door a cheerful "Come in" is the response, and she finds herself welcomed at the bright fireside of a poor but real follower of Jesus, and there rushed forth to meet that welcome a love that made her glad. The one is a love that demands self-denial, the other is spontaneous,

irresistible. The one makes us fit for the inheritance of the saints in light, the other proves us saints upon the earth.

At a recent meeting of the Académie des Inscriptions, M. J. Halévy read a paper upon the Hebrew text of Psalm lxviii., which begins in the Vulgate "Exurgat Deus". He contended (says the *Academy*) that the order of the verses had been disturbed, and he suggested a new order which made the whole far more intelligible. According to M. Halévy, this psalm dates from the later years of the reign of Zedekiah, when Palestine, threatened by the Babylonians under Nebuchadnezzar, was looking for help to Necho, king of Egypt. Two parties then divided the school of the prophets: one, that of Jeremiah, was friendly to Babylon, and regarded the promises of Egypt with distrust; the other, led by Ananias, son of Azur, favoured an Egyptian alliance against Babylon. The writer of the psalm belonged to the latter party. As the psalm contains references to several facts recorded in the books of the Pentateuch, M. Halévy drew the inference that those books must have existed before the destruction of Jerusalem; and hence he argued against the critical theory which would turn into "pseudépigraphe" the most authentic books of the Bible.

Mr. Flinders Petrie, the Egyptian explorer, brings forward, in his book *Nebeshel and Defenneh*, some facts which have an important bearing on the date of the Book of Daniel. The chief argument against the Babylonian date arises from the frequent employment of Greek words—names of musical instruments in use among the Greeks, and the like. Mr. Petrie believes that he has found a satisfactory explanation of these Greek words in Daniel. When Nebuchadnezzar began to harass the little kingdom of Judah, many of the Jews fled to Egypt, and settled chiefly at Tahpanes, the same place which in Greek is called Daphnai, and in Arabic Defenneh. But Tahpanes was the very seat of that Greek garrison known to have been planted on the Egyptian frontier fifty years earlier by Psammeticus I. With these Greeks the Jewish fugitives must have come into close relationship. During the twenty years of trouble in Judah, from 607 to 587 B.C., a constant intercourse with the Greek settlers

must have been going on, resulting in a wider influence than even a Greek colony in Palestine would have produced. Then came the final deportation to Babylonia of a large number of those who had settled permanently at Tahpanes, carrying with them, no doubt, many Greek words and customs. Thus, by the identification of Tahpanes with the seat of the Greek garrison in Egypt, "a fresh and unexpected light," says Mr. Petrie, "is thrown upon a question which has been an important element of biblical criticism".

In a footnote to a vigorous article in the *Expositor*, on the "Neronic Date of the Apocalypse," Principal Brown says it is "a thousand pities" that both the Auth. and Rev. Versions punctuate Rev. xiii. 8 thus: "The book of life of the Lamb slain from the foundation of the world". He points out that no such idea as this, that Christ was crucified before the foundation of the world, is anywhere else to be found in the New Testament. The proper punctuation, as Rev. xvii. 8 shows, is: "All whose names are not written from the foundation of the world in the book of life of the Lamb that hath been slain". This is the rendering of the margin of the Rev. Ver. It is supported by most recent commentators, including Bleek, Webster and Wilkinson, and Professor Milligan in his recently-issued volume.

Professor T. H. Green quotes this verse in his sermon on "The Witness of God," and quotes it according to the translation, "the Lamb slain from the foundation of the world". In seeking to remove the supernatural husk from the spiritual kernel of Christianity, he says that the historical events in the life of Christ were lost sight of in St. Paul's mind, being absorbed in the contemplation of the finishing act of it—that death unto sin in virtue of which Christ lived eternally unto God; even the crucifixion and resurrection were not to St. Paul, after his own conversion, historical events, in the sense that they had been before. "Though they are not St. Paul's own words, yet it is quite in his spirit to say that Christ was slain from the foundation of the world." It will go hard with Professor Green's argument if this text has been misquoted; for we do not know where another can be found to suit his purpose so well.

At a time when the question of employing deaconesses in the Church is being widely considered, the following exegetical note, coming from an eminent authority, will be useful. Professor B. B. Warfield says, in the *Presbyterian Review*: "We are glad to see that the latest student of ecclesiastical polity, Dr. Thomas Witherow, of Londonderry, although only a few years ago (1886) he was inclined to see deaconesses in the 'women' of 1 Tim. iii. 11, now accords with us in finding indication of the existence of women-deacons in the New Testament only in Rom. xvi. 1: 'I commend unto you Phebe, our sister, who is a deaconess of the Church in Cenchreæ'. This is, no doubt, a narrow, not to say a precarious foundation, on which to build much of an ecclesiastical structure. The term here employed (*διάκονος*) is of very broad connotation; and Phebe might conceivably have been only an humble 'servant' of the Cenchrean Church, or, indeed, for all that the term itself declares, only a Christian belonging to that Church (*cf.* John xii. 26). Nor is there any compelling reason apparent in the context, shutting us up to the technical sense of 'deaconess'. Nevertheless, this seems the more likely meaning of the phrase; and this interpretation receives confirmation from a clear indication, coming to us from the earliest post-apostolic times, that 'deaconesses' were then already an established order in the Church."

Guild Prize Competitions.

EXAMINATION PAPERS.

(Answers must be received by the 14th December.)

I.

HISTORICAL CONNECTION BETWEEN THE OLD AND NEW TESTAMENTS.

1. Relate very briefly the chief historical events from the Return to the end of the Old Testament.
2. Who were the Scribes?
3. "Our fathers worshipped in this mountain:" explain the origin of that worship.

II.

THE LIFE OF THE APOSTLE PETER.

1. Describe St. Peter's birthplace.
2. What would be the nature and extent of his education?
3. What relatives of his are mentioned in the New Testament?

Books recommended are: (1) *The Historical Connection between the Old and New Testaments*, by Rev. John Skinner.

(2) *The Life of the Apostle Peter*, by the Rev. Professor Salmond. Clark. 6d. each. Prizes will be given to successful Candidates *every month*.

Prizes will be given for the best Paper read at any Church Guild meeting; and for the best Syllabus of Guild Religious Work for the Session 1889-90. Syllabuses must be received by the 14th December.

The Welfare of Youth.

MONTHLY EXAMINATION PAPERS.

AN Examination Paper will be set monthly on the Life of David. The book recommended for use is *The Life of David*, by the Rev. P. Thomson, published by T. and T. Clark, price 6d. The name, age, and address of the Candidate must accompany the answers every month. Prizes will be given to successful Candidates monthly.

REPORT OF EXAMINER UPON PAPER, II. (NOVEMBER).

The following Candidates have gained Prizes:—

Senior Section.

1. RODERICK LOCHHEAD, 24 St. Vincent Street, Glasgow.
2. ANDRINA G. G. HEDDLE, St. Margaret's Hope, South Ronaldshay.

Middle Section.

1. DUGALD CLARK, Post Office, Port Charlotte, Islay.
2. MAGGIE A. M'KENZIE, 2 Castle Street, Peterhead.
3. JAMES GRAY, 162 Skene Street West, Aberdeen.

Junior Section.

1. ALEX. MACKAY, Moss View, Dennistoun, Glasgow.

After the above comes the following order of merit:—

Senior Section.—E. S. P. (Glasgow), N. C. (Islay), J. M. (Edinburgh), K. M. (Rannoch), J. C. (Coupar-Angus).

Middle Section.—B. M. (Aberdeen), J. C. C. (Dundee), A. K. W. (Glasgow), A. L. C. (Edinburgh), A. M. M. (Hamilton), B. L. H. G. (Auchmill), C. G. (Aberdeen), N. H. B. (Hamilton), J. T. D. (Coldstream), K. P. G. (Auchmill), J. H. C. (Radcliffe, Lancashire), W. G. (Aberdeen).

Junior Section.—C. B. (Hamilton), R. G. E. (Aberdeen), W. L. (Aberdeen), E. M. (Hamilton), H. B. (Airdrie), T. B. (Dundee), J. L. (Airdrie).

EXAMINATION PAPER, III.

(Answers must be received by the 14th December.)

1. What events are associated in the Old Testament with Hebron?
2. Describe the reign of Ishbosheth.
3. What traits of character have we seen in David up to his anointing as king over all Israel?

Great Preachers and Great Hearers.

BY R. W. DALE, LL.D.

PEOPLE often forget that it takes two to make an effective sermon—the preacher and the hearer. A few years ago, after a minister had been preaching in a Wesleyan chapel not far from my house, one of the older officials of the circuit began to talk to him of the glories of the past generation, and said with some fervour, “Ah, sir, there were some great preachers then.” “Yes,” was the reply of the minister, who, perhaps, felt just a touch of human irritation on listening to the remark, “yes, and there were great hearers then.” The answer was a wise and a just one. If preachers form and discipline their congregations, it is equally true that congregations form and discipline their preachers; and even those men who have a rigid strength which refuses to be bent and moulded by influences alien to their ideal excellence, and to their conception of what their fidelity to their awful trust demands—even they find their work limited and conditioned by their people. For example, if a minister finds that his congregation, or a large majority of his congregation, are impatient of intellectual effort in order to master Christian truth, are unwilling, or perhaps (poor people!) are unable to bear the strain of continuous thinking for ten minutes at a time—if they become restless, or look at him with blank faces which show that he has lost their interest when he is giving them an exact and careful account of the movement of thought in some great passage of Paul’s epistles, or is endeavouring to define with accuracy some great Christian doctrine, he will be discouraged. He may be strong enough to resist the discouragement and to give them the best teaching he can, whether they want to be taught or not; but his very eagerness to secure the highest moral and spiritual ends of his ministry may, under such conditions, lead him to the conclusion that to do his congregation any real religious good he must always be simple and must never make any demands on their intellect. It is the people quite as much as the ministers who are responsible for whatever want of intellectual vigour may be charged on the modern pulpit. It is vain to hope for the return in our time of the great days when a preacher could take an hour and a-half, or two hours, or even three, to build up a massive exposition and demonstration of one or other of the great doctrines of the Christian faith, working into its solid foundations text after text, each of them carefully explained, and the use of each carefully defended, then defining with painstaking accuracy the terms in which the doctrine

was stated in one of the great confessions, or was stated afresh by himself; then distinguishing between the true definition and those defective forms of stating the truth by which well-meaning but unwary souls had been led astray; then putting in position on the summit of his granite walls his heaviest artillery of Scripture and of logic, and directing its thunder against churches and theologies by which the truth had been openly denied. It is vain, I say, to hope for the return of these great days. Even those loyal and devout hearts among us that still cherish veneration for the sanctity and faith and courage and fortitude of Puritanism would never consent to listen to Puritan preachers, and perhaps some of them forget that the moral and spiritual vigour of Puritanism came in part, came largely, from the intellectual vigour with which Puritanism dealt with Christian truth. People now insist that the sermon should not exceed thirty minutes “with a leaning to mercy”. That was often the time that the great preachers spent on the preliminary considerations through which it was necessary to approach their subject. They spent another thirty minutes in deductions and practical applications when they had finished with it. Some well-disciplined congregations concede forty minutes, or even forty-five; on special occasions they concede an hour, and then they think themselves generous. But the larger and ampler treatment of the great subjects of our ministry can be rarely, if ever, attempted. If we extend the treatment of one subject over two or three sermons, then the congregation think themselves hardly dealt with; then they are required to recall to their memory on one Sunday what was said on the Sunday before, perhaps two or three Sundays before, and the effort is too much for many of them. Well, we must do what we can. We may at least endeavour to avoid that vagueness of thought which encourages intellectual indolence; we may at least refuse to be satisfied with that mere pious sentiment which has no root or support in strong and clear conviction. We may at least resolve that the knowledge of grown men and women shall pass beyond those simple truths, and those simple aspects of simple truths, which might serve for the spiritual outfit of a child. We may at least resolve that we will do our best to protect our hearers from what Coleridge describes as those numerous artifices by which austere truths are softened down into palatable falsehoods, and those other artifices, not less numerous, by which truths, not austere, but full of moral and spiritual

energy, of joy and boundless hope, are reduced to an ineffective feebleness. And yet it depends on our congregations whether even these things are possible. There can be no teaching by the preacher unless the congregation consents to make an effort to learn. You can help your minister by making that effort. And you will soon find your reward. There is incomparable intellectual interest as well as incomparable spiritual power in the contents of the Christian Gospel, and the heart is never likely to feel the fulness of its power if the intellect is not fascinated by its interest. Do your part, and you will find that the preacher will do his part better every year. Let him see that you are interested in his endeavours to put you in

possession of the great and real ideas of the Old and New Testament, and that your mind works with his when he is illustrating and establishing some great Christian doctrine. Talk to him about these great themes. Tell him when he has made some great subject clearer to you than it was before, when he has invested with fresh and deeper interest and fuller meaning some familiar story in Holy Scripture, or some familiar text. Tell him, too, what still remains obscure, what he has left unexplained; let him know that you not only move to the very edge and outermost boundary of his own thought, but are looking beyond, and would be glad to be led further.

Sunday School.

The International Lessons.

MONTHLY EXAMINATIONS.

QUESTIONS will be set monthly on the International Lessons. It is intended that they should serve as an Examination of each month's work after it is finished. Accordingly, the questions will be set upon the lessons of the previous month. The name, age, and address of the boy or girl must accompany the answers each time they are sent. Prizes will be given to successful Candidates every month.

EXAMINER'S REPORT FOR NOVEMBER.

1. JOHN K. CHALMERS, 4 Esslemont Avenue, Aberdeen.
2. LIZZIE J. MILNE, 32 Belvidere Street, Aberdeen.

To these Candidates Prizes have been sent by the Publisher.

Next in Order of Merit stand A. G. (Bothwell), W. C. E. (Aberdeen), J. M. S. (Perth).

EXAMINATION ON THE LESSONS FOR NOVEMBER.

(Answers must be received by December 14.)

I.

Age under eighteen.

1. Give your opinion of the character of Absalom.
2. How did word come to David of Absalom's death?
3. What is meant by the "Sons of Belial"; and what does David say about them?
4. Why was Solomon's choice a good one?

II.

Age under thirteen.

1. How did Absalom gain the hearts of the people?
2. Who was Ahimaaz?
3. What do you think of Solomon's choice?

The International Lessons for December.

SHORT NOTES AND ILLUSTRATIONS.

I.

December 1.—1 Kings viii. 54-63.

It will not be easy to make this lesson interesting to young children. Not that it is hard to understand, but they will feel a lack of definiteness about it.

Verse 56.—"By the hand of Moses" is a common Hebrew expression, simply meaning "by". See verse 53.

Verse 59.—"Nigh unto the Lord," that He may keep them in remembrance.

Verse 61.—"Perfect." A startling word. It means "entirely, undividedly given to the Lord". The Hebrew word is *shalam*, and from the same root come Islam, the religion of "entire submission"; and Moslem, "the religious man as entirely devoted," words used by Moham-medans.

Verse 63.—The number of victims is enormous. But it was a great occasion—the dedicating of the Temple. Practically, the whole nation gathered to it, and in that climate they could do so easily, all they needed being food. So Solomon made a great feast for them, a feast which lasted seven days. In other words, he provided food for them all these days. Only the fat and some internal parts were, at a peace-offering, consumed on the altar.

This is not, strictly speaking, the Dedication of the Temple. It is the Benediction. Benediction means "speaking well" upon one. We often hear it called the "Blessing". The children are familiar with the minister's benediction: let them repeat it. Refer them to two beautiful benedictions—one near the beginning of the Bible (Num. vi. 22-27), and one near the end (the last two verses of Jude).

Solomon's "Blessing" was Peace and Rest. Very beautiful. Children prefer David, the man of war, to Solomon, the man of peace; and it is true that Solomon abused the blessings of peace; but war is no blessing, at the best only a stern necessity. David craved for peace and rest; and God promised it. Now, says Solomon, he has kept His promise, as He always does. But it was a promise older than the days of David. It was as old as the days of Moses (read Deut. xii. 9, 10, and xxviii. 1-14); and, although it seemed to be long in coming, it had come at last.

Why had it been long in coming? Why had there been wars and murders all these ages from Joshua to Solomon? Solomon himself tells us. God does not grant His blessings to those who disobey Him. It was because the children of Israel disobeyed that they died in the wilderness and never reached the plenty and the rest of the land of Canaan. And in David's own life, it was his great sin that prevented war from ever departing from him. It is "to them that love God" that all things work together for good. God promises, but with a condition—that our heart be "*perfect with the Lord, to keep His commandments*".

Rest is a blessing. It is not absence of work. God "rested from all His works," and yet Jesus says, "My Father worketh hitherto, and I work". "There remaineth a rest for the people of God," and yet "they *serve* Him day and night in His temple". It is rest from worry, not from work, from crosses, from want, and from remorse of conscience. So lead on to the Christian rest—the only rest possible for us—"My rest," as Jesus calls it. Leave them with the beautiful promise, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest".

Browning's poem in the November EXPOSITORY TIMES should be read. But does he not miss the meaning of the work that is rest? For rest and peace compare the two texts, "They shall enter into My rest," "My peace I give unto you". Here is an authentic anecdote of President Lincoln not generally known. In April, 1863, he went, along with Mrs. Lincoln and some friends, on an excursion to the Army of the Potomac, then lying off Fredericksburg. "The President," says Mr. Noah Brooks, who was of the party, "enjoyed his trip very much, or, at least, he appeared to. But one day, when one of the party said that the rest was good for him, he shook his head dubiously, and replied, 'I don't know about the *rest*, as you call it. I suppose it is good for the body. But the tired part of me is inside and out of reach.'"

II.

December 8.—1 Kings x. 1-13.

The Queen of Sheba.

An episode in the history of Solomon which cannot fail to catch the children's attention. As the Lesson is read, clear up such points as these:—

1. Where did this queen come from? The Ethiopians (the Soudanese, where General Gordon perished) and the Arabians both lay claim to her. The name settles it in favour of the latter. Sheba was undoubtedly a part of Arabia. She was an Asiatic, not an African. "Spices (frankincense), gold, and precious stones" are products of Arabia, not of Egypt or Ethiopia.

2. It is difficult to understand "the fame of Solomon concerning the name of the Lord," in the first verse. Probably it means that Solomon's fame rested on, or was attached to, the name of Jehovah. His most famous action was the building of a temple to Jehovah.

3. "Hard questions," really "riddles". All ancient nations were fond of riddles, but the Arabs more than all. Whenever a wise man appeared, he was plied with knotty questions, and his wisdom gauged by his ability to solve them. Sometimes a riddle was handed down as a stock-puzzle from one generation to another. Such was the puzzle with which the Sadducees tempted Christ—the woman who had seven husbands, whose shall she be in the Resurrection?

4. "The house that he had built" is not the Temple, but his own palace. "The sitting of his servants" means the array of officers who sat at table; and "the attendance of his ministers" refers to the standing or serving of the liveried servants. Remember that "minister" really means servant or simple attendant, and never occurs in any other sense in the Auth. Version.

5. "His ascent by which he went up into the house of the Lord," what is that? Some grand staircase it may be. But the word really means "burnt-offering" here. It is in 2 Chron. ix. 4, the passage parallel to this, that the word used means "ascent". There is the smallest difference between the two words in Hebrew (literally a "jot," in fact). According to the word used here, it means, "His burnt-offering which he offered in the House of the Lord". The queen may have been present at a great sacrifice.

6. The almag tree (spelt "algun" in 2 Chron.) is believed to be sandal-wood.

When the children understand the story, and have got interested in this inquisitive Queen of Arabia, ask them to remember what is said about her in the New Testament (Matt. xii. 42; Luke xi. 31). Think of this queen rising up with us in the judgment! How far away she seems! How near she will be then! To stand by her side! But what if it be to condemn *us*? She was interested in Solomon's wisdom. Are we as greatly interested in a wiser than Solomon? Solomon was wise, but Jesus Christ is "the Wisdom of God"; all God's wisdom dwells in Him. And as for riddles, He solved those of the Pharisees, and Sadducees, and Herodians—and He alone can solve ours, that great puzzle of how to get rid of sin and gain eternal life.

There are two great sermons on this subject:—(1) "The Worth of Knowledge, or the Judgment of the Queen of Sheba," by Archdeacon Hare, in *The Mission of the Comforter*, i. 299; (2) "The Wisdom of Christ and the Wisdom of Solomon," by F. W. Robertson, of Brighton, in *The Human Race*, p. 199.

III.

December 15.—1 Kings xi. 4-13.

Solomon's Fall.

EXPOSITION.—I. "Perfect," *i.e.*, devoted to Him and His cause alone. See Lesson I.

2. "Ashtoreth the goddess of the Zidonians." Baal was the god and Ashtoreth (or Astarte) the goddess of the Phenicians. At one time Zidon was a more important

town in Phœnicia than Tyre, though Tyre is better known to us.

3. "Milcom the abomination of the Ammonites." In verse 7 the same god is called Molech. He was an abomination indeed, for his worship consisted in human sacrifice, especially the sacrifice of little children. In 2 Chron. xxviii. 3 it is said of Ahaz that "he burnt his children in the fire after the abomination of the nations". Molech's statue is described as "made of brass, and the hands so arranged that the victim slipped from them into a fire which burned beneath".

4. "A high place for Chemosh the abomination of Moab." Hills or rising grounds were favourite places for sacrifice, in the idea that thus the worshipper got nearer God. But in Israel they were not only in opposition to the central temple, but were associated with idolatry. We know nothing about the worship of Chemosh.

5. The hill that is before Jerusalem is the Mount of Olives. Often must Jesus have passed the place where stood Solomon's altar to Molech. What a contrast is here! Jesus took the little children in His arms and blessed them: they were put into the arms of Molech to perish in the fire.

6. "Which appeared unto him twice," verse 9. See 1 Kings iii. 5 for the first, and 1 Kings ix. 2 for the second time.

7. "Thy servant"—viz., Jeroboam, see verse 28 and Lesson IV.

Solomon's fall consisted in losing that whole-hearted service of Jehovah which had distinguished his father, and with which he had himself commenced his reign. The cause of his fall was sensual indulgence. No doubt the alternative had been presented to him one day—before he could have such and such a woman for his wife he must agree to build an altar for her god. When he gave way for one, he had to give way for all. The first temptation is the easiest to resist. Charles Kingsley says, "One duty postponed returns with seven others at its back". It is the same with one temptation unresisted.

Solomon had a fair start, few better; but a fair start does not ensure a fine finish. We must run the race set before us from the start to the goal, looking unto Jesus *all the way*. Solomon fell because he looked away from God—did not continue "perfect," wholly devoted to Jehovah. The other troubles that overtook him came out of that. Doubtless they were many, and we cannot help thinking of him passing away in the midst of worry within and turmoil without, and the knowledge that the kingdom would be rent in two as soon as he was dead. But these troubles were the mere accessories of his fall. He "fell" long ago when he first left the whole-hearted service of Jehovah.

There is a fine sermon on this subject by Canon Liddon in *Sermons from the Penny Pulpit*, vol. ii.

IV.

December 22.—1 Kings xi. 26-43.

The Close of Solomon's Reign.

Very few words will clear up the difficulties.

1. "Ephrathite" (verse 26) should be "Ephraimite," as the Rev. Version has it. Ephrathah was the old name of

Bethlehem, which was in Judah, and Jeroboam was not born in Judah. Because he was an Ephraimite, the Ten Tribes, with Ephraim at their head, followed him the more readily.

2. "Zereda" has not been identified. It was in the hilly part of Ephraim.

3. "Millo" was a fortress built upon the old wall of Jerusalem near Zion.

4. "The house of Joseph" means the tribe of Ephraim.

5. "He had clad himself" (verse 29): Ahijah is meant.

6. "Shishak, king of Egypt." This is the first time that an Egyptian king is named. Pharaoh is the official title given to all the kings of Egypt.

There is one thing in this Lesson which will catch the children's attention at once. It is Ahijah's meeting with Jeroboam. Start with that. It will be easy to gather all the rest round it. Make the picture clear. Jeroboam has been "discovered" by Solomon, and set over the workmen from his own part of the country, who are building the walls of Jerusalem. They do not like the work, for there is a jealousy in Ephraim of Judah since the capital was fixed there and the Temple built. Jeroboam has difficulty in managing the men. Besides, he shares their feeling. He goes out of the city one evening thinking over his difficult position, perhaps angry too at Solomon, who indulges himself, while he compels them to work for him and his fine capital, so far away from home. He goes out towards the north where Ephraim lies. Suddenly he catches sight of a prophet coming from Shiloh—from Shiloh the home of the prophets and near his own home in Ephraim. He knows the prophetic mantle and the long beard from far. Nearer, he knows Ahijah himself, and he sees that the mantle he wears is a new one. As soon as the first greeting is over, Ahijah takes the mantle from his shoulders, tears it into twelve parts, gives Jeroboam ten, and keeps the remaining two. He then, in a word, explains the mysterious action, Jeroboam goes back to Jerusalem with strange thoughts for an overseer of labourers.

Then comes his rebellion. It was easy to get the Ephraimite workmen to rebel. But Jeroboam was altogether wrong. He had been promised the part of the kingdom, and he should have waited God's time. Besides, it had been distinctly told him that he would not enter in till Solomon was dead. An effective contrast can be made here between Jeroboam and David. The greatness of David can easily be made to appear to the children. He, too, had been promised the kingdom and even anointed; he, too, was a capable man and knew he was capable; he, too, had his ambition. Yet he waited, and suffered insult and persecution, forgave Saul when alive, and sincerely mourned him when dead, and never once attempted to wrest the kingdom from him.

We get only a glimpse of Solomon in this Lesson. We see his wisdom once more appearing in the selection of so able and energetic an overseer. We see his weakness in suspicion and jealousy of Jeroboam when he heard of the meeting with Ahijah. We feel that the self-indulgent monarch is nearing an inglorious end. Then the historian tells us in a few sentences that

the end has come, and Solomon with all his wisdom has passed away to the unerring judgment.

The old interpreters held many a discussion over the question whether or not Solomon repented and was converted before his death. But they could not settle it; for there is nothing to settle it with. Do not, on any account, puzzle the children with any such riddle. When the disciples asked Jesus, "Are there few that be saved?" His answer was, "Strive ye to enter in".

Anecdotes for the Sunday School.

IN Australia there are leagues on leagues covered and rendered useless by stubborn, gigantic, impenetrable thistles, and it is well known that all sprang from one single thistle brought over by a Scotchman, and planted in his garden. It is even thus that the tares of evil-doing spread, and, as the proverb says, "Nettle seed needs no planting".—*Archdeacon Farrar.*

An aged and celebrated minister used to say that his whole life had been hampered and injured by one single bad book lent him by a schoolfellow for not more than ten minutes.—*Archdeacon Farrar.*

Being asked how he was converted, a lad said that it was partly by himself and partly by God. When he was interrogated further as to what he meant, he said, "I did all the opposition, and God did all the rest".—*W. Haslam.*

Envy and Emulation.

By Rev. A. M. FAIRBAIRN, D.D., LL.D., Principal of Mansfield College, Oxford.

There is a world-wide distinction between envy and emulation. Envy grudges every good it sees another possess, and strives to deprive the possessor of it; emulation admires every good it sees, and most of all the person that possesses it. Envy, grudging, depriving, never gains possession of the good it desires; emulation, never seeking to take from another, gains all the more. Envy, as it seeks to take from another and dispossess him, would consign that other to lowest depths; emulation strains every nerve, bends every muscle to gain the goal, and all the same if another reaches the goal first is the first to join in the cry, "Well done the winner!" Envy is the very passion of devils that makes hell hellish; emulation is the very spirit and motive of angels that makes heaven heavenly—all seeking to excel, yet all rejoicing in the excellencies of each. Wherever, then, emulation is, there is the spirit celestial, and the emulation that becomes the Christian is not the emulation for wealth, or for comfort, or for ease: it is the emulation that seeks highest services, pants for the entire spirit and all the energies the man possesses after service, obedience, acts of kindness, and labours of love.

Pass it on!

By Archdeacon FARRAR.

An old Puritan, more than two centuries ago, wrote a little book called *The Bruised Reed*. Let us trace its effects. It fell into the hands of Richard Baxter, and led him to Christ, and Baxter wrote *The Call to the Unconverted*. *The Call to the Unconverted* fell into the hands of Philip Doddridge, and Doddridge, when converted, strengthens his brethren, and writes *The Rise and Progress of Religion in the Soul*. *The Rise and Progress of Religion in the Soul* touched the heart of William Wilberforce, and William Wilberforce, in his turn, wrote *The Practical View of Christianity*. *The Practical View* brought light, brought fruit of blessing in the hearts of Legh Richmond and Thomas Chalmers. Legh Richmond by his *Annals of the Poor*, and Thomas Chalmers by his magnificent oratory, won hundreds of souls to God. Who, then, shall estimate the priceless harvest of immortal souls that has sprung from that one forgotten book of the old Puritan!

No Grip.

By the Rev. Dr. J. KERR CAMPBELL.

In the course of our voyage to America, some years ago, the motion of the ship was on some days very disagreeable to the passengers. She pitched, and lurched, and rolled among the waves so constantly as to render it impossible for us to rest or be at peace in any position. The sea on the surface being comparatively calm, some of us wondered why the vessel was so unsteady, and on making inquiry were informed that it was owing to her light cargo. The ship had no grip of the water, and the water had no grip of her, and hence her unsteady movement.

The Master.

Let us speak of the Master whenever we meet,
No theme is so precious, so stirring and sweet,
So kindly and quickening to faith and to love,
As Jesus, our Jesus, in glory above.

Let us speak for the Master wherever we go,
Displaying our colours to friend and to foe;
Exalting His person, His work, and His ways,
His cross, and His coming; and all to His praise.

Let us speak to the Master, whatever we need;
In Him we are owners of riches indeed;
Since He is our Patron, our Treasure, and Store,
Even God who bestowed Him can give nothing more.

Let us speak with the Master by night and by day,
In constant communion beguiling the way;
Till, reaching His presence, we rest at His feet,
And know from that moment our joy is complete.

—From *With Him for ever*.

John Paton's Autobiography.

SECOND PART.

MANY familiar sayings come crowding into our mind as we close this marvellous history,—sayings chiefly of Our Lord Himself, to whom John Paton has got so near. But the one word that seems to find its illustration most clearly in these pages, taken along with the previous part of the Autobiography, is this: "He that loseth his life shall gain it". Thomas Toke Lynch puts the same into nineteenth-century English when he says: "Nothing succeeds like failure". What a failure it was, that first missionary attempt upon Tanna! It was a most heroic struggle—truly, a *daily* taking up of the cross—and yet: "As if to make me realise how bare the Lord had stripped me in my late trials, the first thing that occupied me on board was the making with my own hands, from a piece of cloth obtained on Aneityum, another shirt for the voyage, to change with that which I wore—the only one that had been left to me". And now—John Paton's failure on Tanna is to make the Hebrides Mission one of the greatest successes in missionary enterprise; and, what is more, it will fill the hearts of the thousands who read these entrancing volumes with a sense of the reality of mission work; with a faith in it, and a zeal for it, that will do much towards making the close of this century the beginning of the great missionary epoch of the world. The signs are all around that the time is at hand, sharp criticism of missions being one of the most certain. "For the work must be true, and the workers must be tried." Very well; better so a thousand times than starve them both with neglect. And when the work and the workers have been tested, and both found true, as we almost think has now been sufficiently done, then the world will enter in earnest upon the only great enterprise that has yet to be accomplished before the end come. The time is advancing. Most are still sowing in tears; but some, like John Paton, have begun to return home, bringing their sheaves with them. Nothing succeeds like failure. It was the tremendous failure of that campaign on Tanna that made John Paton and his books the magnificent success they have already become. If he had converted Tanna, he would not have converted Australia, and England, and Scotland.

A most fascinating volume is this second part. We were one of those who heard the first read aloud to delighted audiences. But this is better than the first. And it is with genuine pleasure we anticipate its reception by readers and hearers everywhere. The man's essential greatness is more vivid than before, just as it is more trying to pass through a period of prosperity and recognition. He had

plenty to keep him humble in the adventures of the first; but even in this second part of the Autobiography we feel no need to pray, as one of Mr. Spurgeon's admirers said he did for him, that he might be kept humble. John Paton's temptations "do not lie that way". "The main purpose of writing this Autobiography," he tells us, is "to show that the Finger of God is as visible still, to those who have eyes to see, as when the Fire-cloud Pillar led His people through the wilderness". We heartily believe it. Not for an instant is that purpose forgotten: not in a single page does the figure of the man stand between us and that great Guidance. Even when, an utter stranger (or worse, as he discovered), he landed at Sydney to commence a most holy modern crusade on behalf of his poor islanders, and one day passed after another without any prospect of an opening—with nothing but cold courtesy and bitter disappointment,—he not only does not complain on his own account, but not even is it the failure of his mission that presses most upon him: it is the want of opportunity to speak to somebody that word of good news with which he is always full to the bursting. "On my second Sabbath in Sydney, I wandered out with a great yearning of heart to get telling my message to any soul that would listen. It was the afternoon, and children were flocking into a church that I passed. I followed them, that yearning growing stronger every moment. My God so ordered it, that I was guided thus to the Chalmers Presbyterian Church. The minister, the Rev. Mr. M'Skimming, addressed the children. At the close I went up and pleaded with him to allow me ten minutes to speak to them. After a little hesitation, and having consulted together, they gave me fifteen minutes. Becoming deeply interested, the good man invited me to preach to his congregation in the evening. This was duly intimated in the Sabbath school; and thus my little boat was at last launched—surely by the hand of the dear Lord, with the help of His little children."

Yet there is abundant humanity. We shall give in full one of the many remarkable adventures of that Australian tour. It is a fair example of the graphic, telling narrative that runs through this volume; it illustrates a manner of life which most of us only know by hearsay; and it will dispel the notion that missionaries lack the sense of wholesome humour. If John Paton did not possess a genuine Scotch appreciation of the ludicrous he could not have told this story; while his courage in telling it proves that it is as a whole-hearted man in Christ Jesus he gives himself to the work of

missions, not as a soul-starved devotee or ascetic.

"I was advertised to conduct services at Narra-coort on Sabbath, and at a station on the way on Saturday evening. But how to get from Penola was a terrible perplexity. On Saturday morning, however, a young lady offered me, out of gratitude for blessings received, the use of her riding horse for the journey—'Garibaldi' was his name; and, though bred for a race-horse, I was assured that if I kept him firmly in hand, he would easily carry me over the two-and-twenty miles. He was to be left at the journey's end, and the lady herself would fetch him back. I shrank from the undertaking, knowing little of horses and having vague recollections of being dreadfully punished for more than a week after my last and almost only ride. But everyone in that country is quite at ease on the back of a horse. They saw no risk; and, as there appeared no other way of getting there to fulfil my engagements, I, for my part, began to think that God had unexpectedly provided the means, and that He would carry me safely through.

"I accepted the lady's kind offer, and started on my pilgrimage. A friend showed me the road, and gave me ample directions. In the bush I was to keep my eye on the notches in the trees, and follow them. He agreed kindly to bring my luggage to the station, and leave it there for me by-and-by. After I had walked very quietly for some distance, three gentlemen on horseback overtook me. We entered into conversation. They inquired how far I was going, and advised me to sit a little "freer" in the saddle, as it would be so much easier for me. They seemed greatly amused at my awkward riding! Dark clouds were now gathering ahead, and the atmosphere prophesied a severe storm; therefore they urged that I should ride a little faster, as they, for a considerable distance, could guide me on the right way. I explained to them my plight through inexperience, said that I could only creep on slowly with safety, and bade them good-bye. As the sky was getting darker every minute, they consented, wishing me a safe journey, and started off at a smart pace.

"I struggled to hold in my horse, but, seizing the bit with his teeth, laying back his ears, and stretching out his eager neck, he manifestly felt that his honour was at stake, and, in less time than I take to write it, the three friends cleared a way for us, and he tore past them all at an appalling speed. They tried for a time to keep within reach of us, but that sound only put fire into his blood, and in an incredibly short time I heard them not; nor, from the moment that he bore me swinging past them, durst I turn my head by one inch to look for them again. In vain I tried to hold him in; he tore on, with what appeared to me the speed of the wind. Then the thunderstorm broke around us,

with flash of lightning and flood of rain, and at every fresh peal my 'Garibaldi' dashed more wildly onward.

"To me it was a vast surprise to discover that I could sit more easily on this wild flying thing than at a canter or a trot. At every turn I expected that he would dash himself and me against the great forest trees; but instinct, rather than my hand, guided him miraculously. Sometimes I had a glimpse of the road, but as for the 'notches,' I never saw one of them; we passed them with lightning speed. Indeed, I durst not lift my eyes for one moment from watching the horse's head and the trees on our track. My high-crowned hat was now drenched, and battered out of shape; for, whenever we came to a rather clear space, I seized the chance and gave it another knock down over my head. I was spattered and covered with mud and mire.

"Crash! crash! went the thunder, and on, on, went 'Garibaldi' through the gloom of the forest, emerging at length upon a clearer ground with a more visible pathway. Reaching the top of the slope, a large house stood out far in front of us to the left, and the horse had apparently determined to make straight for that, as if it were his home. He skirted along the hill, and took the track as his own familiar ground, all my efforts to hold him in or guide him having no more effect than that of a child. By this time, I suspect, I really had lost all power. 'Garibaldi' had been at that house, probably frequently before; he knew those stables; and my fate seemed to be instant death against door or wall.

"Some members of the family, on the outlook for the missionary, saw us come tearing along as if mad or drunk; and now all rushed to the verandah, expecting some dread catastrophe. A tall and stout young groom, amazed at our wild career, throwing wide open the gate, seized the bridle at great risk to himself, and ran full speed, yet holding back with all his might, and shouting at me to do the same. We succeeded—'Garibaldi' having probably attained his purpose—in bringing him to a halt within a few paces of the door. Staring at me with open mouth, the man exclaimed, 'I have saved your life. What madness to ride like that!' Thanking him, though I could scarcely by this time articulate a word, I told him that the horse had run away, and that I had lost all control.

"Truly, I was in a sorry plight, drenched, covered with mud, and my hat battered down over my eyes; little wonder they thought me drunk or mad. Finally, as if to confirm every suspicion, and amuse them all—for master, mistress, governess, and children now looked on from the verandah—when I was helped off the horse, I could not stand on my feet! My head still went rushing on in the race; I staggered, and down I tumbled into the mud,

feeling chagrin and mortification; yet, there I had to sit for some time before I recovered myself, so as either to rise or to speak a word. When I did get to my feet, I had to stand holding by the verandah for some time, my head still rushing on in the race. At length the master said, 'Will you not come in?'

"I knew that he was treating me for a drunken man; and the giddiness was so dreadful still, that my attempts at speech seemed more drunken than even my gait.

"As soon as I could stand, I went into the house, and drew near to an excellent fire in my dripping clothes. The squatter sat opposite me in silence, reading the newspapers, and taking a look at me now and again over his spectacles. By-and-by he remarked—'Wouldn't it be worth while to change your clothes?'

"Speech was now returning to me. I replied—'Yes, but my bag is coming on in the cart, and may not be here to-night'.

"He began to relent. He took me into a room, and laid out for me a suit of his own. I being then very slender, and he a big-framed farmer, my new dress, though greatly adding to my comfort, enhanced the singularity of my appearance.

"Returning to him, washed and dressed, I inquired if he had arranged for a meeting. My tongue, I fear, was still unsteady, for the squatter looked at me rather reproachfully, and said—'Do you really consider yourself fit to appear before a meeting to-night?'

"I assured him that he was quite wrong in his suspicions, that I was a life-long abstainer, and that my nerves had been so unhinged by the terrible ride and the runaway horse. He smiled rather suggestively, and said we would see how I felt after tea.

"We went to the table. All that had occurred was now consummated by my appearing in the lusty farmer's clothes; and the lady and other friends had infinite difficulty in keeping their amusement within decent bounds. I again took speech in hand, but I suspect my words had still the thickness of the tippler's utterance, for they seemed not to carry much conviction. 'Dear friends, I quite understand your feelings; appearances are so strangely against me. But I am not drunken, as ye suppose. I have tasted no intoxicating drink. I am a life-long total abstainer!'

"This fairly broke down their reserve. They laughed aloud, looking at each other and at me, as if to say—'Man, you're drunk at this very moment'.

"Before tea was over they appeared, however, to begin to entertain the idea that I *might* address the meeting; and so I was informed of the arrangements that had been made. At the meeting, my incredulous friends became very deeply interested.

Manifestly their better thoughts were gaining the ascendancy; and they heaped thereafter every kindness upon me, as if to make amends for harder suspicions.

"Next morning the master drove me about ten miles further on to the church. A groom rode the race-horse, who took no scathe from his thundering gallop of the day before. It left deeper traces upon me. I got through the services, however, and with good returns for the Mission. Twice since, on my mission tours, I have found myself at that same memorable house; and on each occasion a large company of friends were being regaled by the good lady there with very comical descriptions of my first arrival at her door."

Thus we have touched upon the book, and nothing more. It is all we meant to do. Having given a taste of the good wine it contains, our wish is to lead you to seek the book for yourself, in order that you may drink abundantly.

The Care of the Young.

MONTHLY EXAMINATION PAPERS.

An Examination Paper will be set monthly on the Reign of Solomon, and on the Life of Paul. Books recommended are: *The Life and Reign of Solomon*, by the Rev. R. Winterbotham, and *The Life of Paul*, by the Rev. J. Paton Gloag, price 6d. each; published by T. & T. Clark. Answers must be accompanied by the name, age, and address of the Candidate. Prizes will be given to successful Candidates *every month*.

REPORT OF EXAMINER UPON EXAMINATION PAPER, II. (NOVEMBER).

I. J. M. SMALL, 1 Charteris Street, Perth.
(To this Candidate a Prize has been sent by the Publisher.)

EXAMINATION PAPER, III.

(Answers must be received by the 14th December.)

Candidates may choose either Subject, or both.

REIGN OF SOLOMON.

1. Give some idea of the extent of Solomon's kingdom.
2. Describe Solomon's method of taxation.
3. What is said in the Bible about Hiram of Tyre?

LIFE OF PAUL.

1. Sketch the history of Barnabas.
2. For what was the Council at Jerusalem held, and what was done at it?
3. Name the places Paul visited in his first journey, and state (without describing) an event at each.

The Great Text Commentary.

THE GREAT TEXTS OF FIRST CORINTHIANS.

I COR. ii. 2

"For I determined not to know anything among you, save Jesus Christ, and Him crucified."

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 " " xvii. 289 (Brown).
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 Homiletic Magazine, xi. 365.
 " " xviii. 126 (Dhombres).
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 Sunday at Home, 1884, 509.
 Thursday Penny Pulpit, vi. 117 (Cartwright).

EXPOSITION.

"*I determined not to know.*"—The giving up of everything else is far more powerfully expressed by "to know" than if Paul had said "to declare" or "to speak". He was not disposed, when among the Corinthians, to be *conscious* of anything else but Christ.—*Meyer*.

"*Jesus Christ and Him crucified,*" a formal and emphatic expression for the person and death of Christ—the two constituents of His atonement.—*Edwards*.

The words "and Him crucified" may be rendered "and even Him as having been crucified".—*Lias*.

Though we accept the incarnation as a fact, the Lord Jesus could have no saving relationship to us if He had not died for our sins; while, again, His death could have had no value as an atonement for sin if He had not been incarnate God.—*W. M. Taylor*.

CRITICAL NOTES.

There is considerable difficulty in deciding upon the true translation of this text. The Revisers have followed the Authorised Version without even a marginal note. Yet Meyer describes that translation as "in arbitrary opposition to the words" St. Paul uses. He translates: "I did not determine to know anything," &c. The words are οὐ γὰρ ἐκρινά τι εἶδέναι, and the question is: Does the negative go with the infinitive, according to the common Greek idiom, οὐ φησι δώσειν, "he says he will not give"; or does it go with the principal verb? Of modern exegetes, Stanley, Lias, and Edwards follow the Greek idiom and the Auth. Ver.; while Alford, Godet, Beet, Milligan, and Ellicott agree with Meyer. Were we dealing with a classical writer, we could not hesitate to follow the translation of the Auth. and Rev. Versions. But there is no clear instance in the New Testament. The nearest is I Cor. x. 1, οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, but it does not resolve the difficulty. In this case the words may be rendered either way, and the sense is scarcely altered. But in the case before us it is not so, although Ellicott says it is. At the Missionary Conference in London, in 1888, Professor Robertson, of Aberdeen, in defending the employment of education as a mission agency, said: "Some hold such secular work to be unfit employment for an ordained minister of the Word, and we are often reminded of the Apostle's words, 'I determined not to know anything among you, save Jesus Christ, and Him crucified'. A cursory reference to the Greek text is enough to show that the words actually used by Paul do not bear the exclusive sense usually attached to them. 'I did not determine to know anything' is very far from being equivalent to 'I determined to know nothing'. Paul had made up his mind to know among the Corinthians 'Jesus Christ and Him crucified'; he had not made up his mind to include or exclude any other topic."—*Report*, ii. 193. The same view of the Apostle's words is

upheld by Dr. Joseph Parker, and at considerable length, in a sermon preached on the 29th of September of this year, and reported in the *Christian Commonwealth* the following Thursday. That sermon is the ablest exposition of the text we have seen.

Pfleiderer translates the latter part of the text, "Jesus Christ and Him as the crucified," understanding the Apostle to say that he knew only one fact about Christ, viz., that He was crucified; and hence he argues that "the text presupposes a lack of historical knowledge of Christ's life".—*Paulinism*, i., p. 124.

METHODS OF TREATMENT.

I.

THE SUBJECT OF PREACHING: JESUS CHRIST AND HIM CRUCIFIED.

By the Rev. Alexander Dyce Davidson.

1. *The preaching of Christ crucified is the great doctrine suitable for man, viewed as a being guilty in the sight of God.* This state of guilt is the natural condition of the human race. It is something that we bring into the world with us, and that we augment by actual transgression of God's commandments, and which we cannot remove by any service or obedience of our own. In these circumstances, what is the duty of the ambassadors of Christ? To gain the applause of their perishing fellow-creatures, by displaying from week to week the depth of their own learning? No; but to offer simply this one remedy for men's guilt, "Jesus Christ crucified"; to point to the suffering Redeemer, and see at once the outgoing of justice in avenging the broken Covenant, and the outgoing of mercy toward the offenders.

2. *The preaching of Christ crucified is the only doctrine suitable for man, viewed as a being who has to be raised to holiness,* that he may be fitted for the enjoyment of God. Describe holiness as you will; speak of its beauty, its dignity, its intrinsic excellence; invest the subject with all the charms which fancy can devise or language utter,—and to the human heart alienated from Christ, and unmoved by grace, your efforts will be as unavailing as if you were to exhibit the finest combination of colours to the blind, for "the natural man receiveth not the things of the Spirit of God". Or point to God, as the highest type of holiness,—you only plunge the sinner into utter wretchedness. Neither the beauty

of holiness, as a virtue, nor the exemplification of it in God's character, will produce it in the sinner's heart. But the preaching of "Christ crucified" will. In that is exhibited the holiness of God, hiding His face from His Beloved at a time when the iniquities of the people were laid upon Him, and this because of God's love to His offending creatures. This is a new aspect of the divine character, which he can look upon without fear; he now strives to keep God's holiness constantly before him; and his language is not—"Depart from me," but "My soul thirsteth for God".

3. *The preaching of Christ crucified is the only subject suitable for making an impression upon man in the way of leading him to the discharge of active duty.* The growth of holiness in the heart is indicated by the fruits of righteousness in the life. Now, when the sinner is once convinced that God loves him, and that, instead of consigning him to everlasting misery, He has sent His Son to die for him, that through His death the gates of heaven might be opened, and endless happiness put within his enjoyment; and when fear, and doubt, and suspicion have thus given place to hope, and joy, and confidence,—then does he begin to ask what he can do to manifest his gratitude to his merciful Redeemer.

II.

THE CENTRE OF THE GOSPEL.

By the Rev. Adolph Saphir.

1. The teaching of Paul is remarkable for comprehensiveness. In Romans alone he traverses many topics—the whole range of doctrines bearing on sin and salvation; in Ephesians, from another standpoint, he goes still further into thoughts of grace, love, glory; in Corinthians, Timothy, Titus, he discourses of human life, the world, congregational and individual difficulties; in Thessalonians, of prophecy and the future. Moreover, he impresses on all Christians to go on unto perfection, and not rest content with the elements of truth. Therefore, to "know Jesus Christ and Him crucified" is not to him the minimum, but the maximum of knowledge,—the culmination of all doctrines, the starting-point of all duties.

2. Paul knew not Jesus in His earthly life; he saw Him only in His glory; the voice came from heaven, a voice of majesty: yet the deepest impression left on the heart of Paul was the sweet

name "Jesus"; the indelible image burnt into his soul was "Jesus Christ crucified".

3. Paul, more than any other, knew the fellowship of Christ's sufferings. His own weakness made him take hold of the inexhaustible power of God, as the crucifixion leads to resurrection-life and victory. As when he is weak then is he strong, so the Cross of Christ is the power of God.

THOUGHTS AND ILLUSTRATIONS.

"I DETERMINED."—It was a determination, for Paul possessed great force and command of language; and it was maintained in Corinth ("among you") for special reasons, for his discourses were not always so simple, as the Athens speech shows. The Corinthians were susceptible to the charm of "wisdom of words". Hence their preference for the style of address of Apollos, and the formation of an Apollos party.—*Neander*.

It was a spirit of self-abnegation. He was entirely emptied of all reflex references to self. There were no side glances at his own prospects, his own reputation, his own success. And this sincerity and self-forgetfulness was a source of power. It was so with the Baptist, who declared of Christ: "He must increase but I must decrease". The marble of God's temple must never be polluted with the name of the architect or builder. There can be no real success except when a man has ceased to think of his own success. A man is truly saved only when he has ceased to think of his own salvation.—*F. W. Robertson*.

In early life Copernicus conceived the idea of a new theory of the universe, the very opposite of that which had prevailed for twenty centuries. To the demonstration of the sun-centre theory, as opposed to that of the earth-centre, he devoted forty years of his life. In science he determined to know nothing but the centre of the system. He discovered and demonstrated it, and died with the last page of his book fresh from the press. But he had revolutionised science.—*Dr. Deems*.

I think we may venture to say that at least *part* of the Apostle's experience at Athens, where his preaching was Christ risen and not Christ crucified, was embodied in the resolution of our text: "I determined not to know anything among you, save Jesus Christ and Him crucified". In any case, the broad fact remains: the ministry at Athens, with its appeal to the resurrection, was upon the whole unsuccessful; the ministry at Corinth, with its appeal to the Cross, was upon the whole successful.—*D. J. Vaughan*.

"JESUS CHRIST, AND HIM CRUCIFIED."—Our attention cannot be drawn too often to the distinction between preaching "Christ crucified" and preaching the crucifixion of Christ.—*F. W. Robertson*.

Paul did not say, "I determined not to know anything among you, save Jesus Christ," and then stop there. He added, with special emphasis, "and Him crucified," for in the union of the two, and the blessing which flowed therefrom, the Gospel in his view consisted. Even if we accept

the Incarnation as a fact, the Lord Jesus could have had no saving relationship to us if He had not died for our sins; while, again, His death could have had no value as an atonement for sin if He had not been incarnate God.—*W. M. Taylor*.

The Apostle's words here are perfectly consistent with the supreme place assigned in the Acts and by St. Paul to Christ's resurrection. For he is speaking of the *living Jesus who appeared to him in the way*.—*Edwards*.

THE RANGE OF PREACHING.—When I insist that you should preach "Jesus Christ, and Him crucified," I do not mean to make the pulpit for you a battery of such a nature that the guns on it can strike only such vessels as happen to pass immediately in front of its embrasures. On the contrary, I turn it for you into a tower, whereon is mounted a swivel-cannon, which can sweep the whole horizon of human life, and strike down all immorality, all ungodliness, and selfishness, and sin.—*W. M. Taylor*.

In this passage the Apostle discloses the nature of that *power* by which he hoped to affect men in his journey to Corinth; not at all the *topics* which he meant to speak about. The topics upon which he meant to speak were in the hands and lives of men. The power which he meant to exert upon men in the discussion of these topics was Christ—Christ crucified—the life and death and teaching of Christ.

The thing that Paul was seeking was the salvation of men; and he was asking himself, Where shall there be found a power that is adequate to cope with men's dispositions, that shall reach down to the very centre of feeling, that shall take hold of men's wills, that shall permanently change the current of men's feelings, that shall be more to men than the sight of their eyes or the solicitation of their senses? Here are men thrall'd in wealth and perilled by ten thousand potent influences: where can I find a power that shall be successfully brought into antagonism with these things that are binding men in the bundles of destruction? He declares that it shall be found in Christ crucified.—*H. W. Beecher*.

Within the short space of this First Epistle to Corinth, Paul discusses such questions as the propriety of marriage in a time of peril, the eating of meat offered to idols, the going to law before heathen tribunals, the right manner of conducting public worship, the evil of ecclesiastical divisions, and even so commonplace a matter as a benevolent collection. But the Cross is the lever by which he seeks to elevate the Corinthians to a right standpoint on all these questions. It is said that when one of the most interesting ruins in Rome was in danger of destruction, because the people were removing its stones for building purposes, the reigning pontiff put a stop to the vandalism by setting up the cross in the midst of the ruin.—*W. M. Taylor*.

The instructions of the Apostles went over the whole length and breadth of divine truth, and even explained its practical bearing on the intercourse of man with man. Unless preachers of the Gospel follow their example, they can never expect to see growing up around them a race of sound, and healthy, and intelligent Christians, who adorn the doctrine of their God and Saviour in all things. The

spirit of genuine Christianity is a spirit not only of power and of love, but of a sound mind.—*W. Cunningham.*

Nothing has any right to be in a sermon except what contributes to the clearness and effect of the message about Christ.

Nothing is absolutely excluded from the pulpit except what is false or vulgar, what serves pitiful personal ends, or what is hopelessly entangled in the merely secular and earthly life of men.—*J. O. Dykes.*

On the Range of Preaching, see—

W. M. Taylor, *The Ministry of the Word*, pp. 81-104.

W. E. Channing, *Works* (1884), pp. 256-8.

H. W. Beecher, *Sermons* (S. Low & Co., 1870), pp. 448, 475.

A. W. Momerie, *Preaching and Hearing*, pp. 15-26.

Joseph Parker, *The Christian Commonwealth*, Oct. 3, 1889.

The Politics of Isaiah and Jeremiah.

By A. H. SAYCE, LL.D.

AFTER the rise of the second Assyrian empire and the changed conditions it introduced into the politics of Western Asia, three parties formed themselves in Judah, each of which directed in succession the affairs of the kingdom. The pressure of the Syro-Ephraimitic war created the Assyrian party, and led to its predominance throughout the reign of Ahaz. The overthrow of Samaria, which brought Judah and Assyria into immediate contact, as well as the growing fear of the power of Nineveh, caused this party to fall with the death of the king. Hezekiah and his advisers now threw themselves into the hands of the Egyptian party, whose leader we may see in Shebna. Its influence was marked by revolt from Assyria, by alliance with Egypt, and by attempts to create a league against the Assyrians among the neighbouring states.

A third party, which we may call national, was headed by Isaiah. It drew its policy and its existence from the words of divine counsel which the prophet uttered, and the message he was commissioned to deliver. Its watchword was "quietness and rest"; "in returning and rest shall ye be saved, in quietness and confidence shall be your strength" (Isa. xxx. 15). It was a policy of non-intervention, that was opposed to an alliance with Assyria or Egypt; Judah had gained nothing but evil from intermeddling with the politics of its heathen neighbours, its religion and morality had been corrupted, and calamity after calamity had fallen on the nation. God had marked it out as "a peculiar people," and its safety lay in the national recognition of the fact. It was He who had permitted the Assyrian to be the rod of His anger, and had allowed him to chastise and chasten the sins of His people; but the chastisement was not to be utter destruction, and a bound had been set beyond which the violence of the invader was

not to go. A remnant was yet to escape from Zion, and the Assyrian should be beaten down "which smote with a rod" (Isa. x. 21, 24, 27).

The position occupied by Isaiah was necessitated by the age to which he belonged. The message he communicated was in accordance with the conditions of his time. Hence arises the striking contrast between the policy of which he was the mouthpiece, and that which Jeremiah was called upon to urge. While Isaiah advocated resistance to the invader, in confident security that God would defend His temple and city, Jeremiah declared that no buildings made with hands could save the people, and that submission to the Chaldean was their only hope of safety. Isaiah, in other words, was the prophet of national independence, Jeremiah of national subjection. But between the time of Isaiah and that of Jeremiah a total change had come over the face of the Eastern world. Nebuchadnezzar was a more dangerous enemy than Sennacherib; Egypt had risen afresh from its ashes, and was prepared to reassert its ancient rule over Palestine, and Judah itself had sunk into the deepest degradation and decay. Its princes were idolatrous and corrupt, and Nebuchadnezzar himself was a more reverent observer of the moral law than they. The measure of Judah's iniquities was full; the period of God's long-suffering had drawn to a close, and there was no king on the throne like Hezekiah to follow loyally the teachings of the prophet, no minister like Eliakim to carry them out. The Lord would fight no longer for His city and the earthly throne of David; His people were to be disciplined by suffering, and to be taught that the Most High dwelleth not in temples made with hands, but requires truth and uprightness, not correctness of ritual or stately shrines.

Index to Modern Sermons.

NOTE.—The Compiler will be grateful to friends who send corrections or additions. While the Index is proceeding, references will be given in another column on texts not yet reached, if application is made for them. If requested, other sources of information bearing upon texts or biblical subjects will also be pointed out. Any suggestion, whereby this department can be made of more practical value, will be heartily welcomed.

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The Stages of Christian Experience.

BY THE REV. GEORGE MATHESON, M.A., D.D.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."—MATT. vii. 7, 8.

THERE are three classes of minds in the religious world, three orders, into one or other of which all its votaries may be divided. The first may be called devotional minds—those who *ask* for God. They find their representative in John. They desire nothing so much as rest. They want just to lie on the bosom of the Christ unquestioning and unquestioned, to recline on the hilltop of contemplation far from the madding crowd, and commune with the Infinite Love unconscious of the strife below. The second class may be described as speculative minds—those who *seek* for God. They find their representative in Thomas. They are not in the least less earnest than the former, but they do not see their way so clearly to the contact with their object. How gladly would they, too, take the wings of a dove to fly away and be at rest, if only these wings were available to them. But between them and the blue vault of heaven there are the bars of a cage. They are imprisoned by intellectual difficulties. They see an obstacle interposed between their desire and its realisation, and they beat their wings frantically against the

bars and struggle to be free. There is a third class different from either of these, who by way of distinction may be called practical minds—those who knock at life's door. They find their representative in James. They have come to the conclusion that life is too short for sentiment, too short for speculation, too short for anything but action, that the one duty of man is to work while it is called day, and that the gospel of humanity is before all other things the gospel of service. Their watchword is "force," their ideal is Carlyle, their motto is "do," "do," "do"; they are the men who knock.

I have spoken of these as different types of mind. In truth, however, they are the stages of a single individual existence; every Christian life that would be perfected must pass in succession through each and all of them. We all begin with the devotional stage. Some of us can remember the intense fervour of our first communion. We stood upon the mountains and looked down upon the earth, and the inhabitants thereof were as grasshoppers. "What is this world to me?" we cried; "in a brief space it will be gone. Christ is coming; in a little while He will be here. A few short years, and this great scene of pagantry shalt melt away. Its pleasures, its amusements, its avocations, its wars and rumours of war, its marriages and givings in marriage, its literature and commerce and art, shall vanish like

a chequered dream, and then, my Lord! my Life! I shall be alone with Thee. These things are ready to be dissolved; why should I seek them now? Let me forget them; let me ignore them; let me fly from them; let me see no man but Jesus only; let me build my tabernacle on the mountain to no name but Thine."

By-and-by there comes a change. The glory of the mountain fades and we are on the dusty plain. Instead of looking down upon the grasshoppers we are become ourselves the grasshoppers. The morning that promised sunshine has gone out in tears. Christ has entered into the cloud, and we stretch forth our arms after Him, and cry like Job of old: "O that I knew where I could find Him, O that I might come to His seat". The bird that yesterday soared to heaven beats to-day against the bars of the cage; the stage of asking is past and the stage of seeking is come.

At last to you and me there comes a final stage, a period in which the earlier phases are both transcended and reconciled. There breaks upon us the conviction that after all there is not time for sentiment, is not time for search. There wakes within us the knowledge that there is a shorter road into the temple of God than either the dreams of mystic ecstasy or the mysteries of intellectual speculation, that the surest way to know the doctrine is ever to do the will, that the clearest view of immortality is to be found in the path of duty. To cultivate the little plot of ground, to perform the daily task, to discharge the household service, to fulfil the hundred claims implied in that term "responsibility" is recognised at last to be the final aim of humanity and the highest revelation of God. The gospel of action becomes the latest word in Christian experience, and human life is rounded when man is knocking at the door.

Now, let us advance a step further. Christ says that these three phases are all acts of prayer. The assertion is a startling one. We can all readily see how *asking* is an act of prayer; but seeking! how can *that* be a sign of religion? To call a seeker after God a man of prayer seems like putting a premium upon doubt. And indeed there *is* a doubt which is the opposite of prayer. There is a doubt which belongs to the old man of the garden, which is born of pride. When a man stands in the midst of the universe and says, "I believe in the

existence of no apples but those which I can see, and taste, and handle; I take my five senses as the measure of possibility," that man is in the position of the first Adam, and He that sitteth in the heavens shall laugh. But there is another form of doubt which is born not of pride but of humility—a doubt which is but the shadow of an unconscious faith, but the disguise of an earnest prayer. What do you suppose to be the significance of these words of Thomas, "Except I shall see in Thy hands the print of the nails I will not believe"? Why, it was love trembling—love taking up the harp and faltering over the strings lest the music should be a delusion. What! the tomb rent for *him*, Christ risen for him, the graveclothes bound in a napkin for him—it was too good news to be true. No wonder that he departed from the sepulchre with fear as well as joy; his doubt was the child of his love. And so I believe that much of what in our days is called Agnosticism is but an unconscious prayer to touch the print of the nails, but love's fear trembling over the strings. Yes, the hymn may be rolled to wintry skies, but if it is rolled from earnest hearts it is a hymn for all that; and when it passes those wintry skies and reaches the ear of the Lord of Sabaoth it shall receive an imputed righteousness, shall be interpreted not as a voice of scepticism but as a song of supplication: the seekers after God are men of prayer.

But *knocking*—how can that be a prayer? Is not the beating at life's door a purely practical thing, a course of commonplace action? Yes, but every act, however commonplace, is a seed sown in faith. Neither you nor I know the ultimate issue of any one trivial deed. We sow the seed and sleep day and night, and the seed springs up, we cannot tell how. We are like the American poet Longfellow: we shoot an arrow into the air; it falls to earth and seems to be shattered for ever; long years afterward we find it unbroken under an oak tree. We breathe a song into vacant space; it seems to be lost in the infinite silence; long years afterwards we find it from beginning to end in the heart of a fellow-man. Every man's act ought to be an act of prayer. Emerson says that a man is praying when he is pulling a boat. So he is—at least, he should be. Every stroke of life's oar is carrying us further than we meant, further than we know, and one day we shall be surprised at the might of our own trivial

deeds. Uncover, then, thy head before the common-place ; what God has made momentous, call not thou common. Uncover thy head in the presence of life's prosaic duties—in busy street and bustling mart, in exchange and counting-house and workshop. Realise the solemnity of life's little things. Think not that the turning of a corner is trivial ; it may make or mar your destiny. Put off the shoes from off your feet, for every spot on which you stand is holy ground ; the knocking at life's door is an act of earnest prayer.

We advance a step further still. Notice the congruity which is said to exist between the desire and its fulfilment, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you". It is not, "Ask and ye shall find, seek and it shall be opened"; there must be a harmony between the mode of prayer and the mode of answer. Now, strange as it may seem, this is a point which many of the best Christians have yet to learn. Nothing is more common than to hear one say, "How strange are the ways of Providence ! I have been a man of prayer all my life. I have been asking all my life that Christ would make me partaker of the fellowship of His cross. What have I gained by prayer ? Nothing. Has my life been more prosperous than that of others ? It has been less so. Crops have died ; friends have died ; the labour of the olive has failed, and fields have supplied no meat. And all the time my prayerless neighbour over the way is flourishing. His family circle is unbroken ; his commercial orders are pouring in ; his ships are sailing over summer seas. What advantage is there in my devotions, what profit is there in my blood ? 'I have washed my hands in innocence and cleansed my heart in vain.'"

Stop ! you are charging God foolishly. - Your prayer has been answered—answered in the very way in which it seems to have been denied. You have been asking God to give you the fellowship of the cross, and He has sent you the hour of trial ; how else could He answer your prayer ? When you asked for fellowship with Christ's cross, did you expect to get something different ? "If a man ask bread, will He give him a stone ?" Did you think that you were to pray for one thing with the view of receiving another ? You ask participation with Christ and God sends you trial. Did you

expect the trinket instead of the gem ? Did you think your prayer for rectitude would be rewarded by mere riches ? Or, take this favoured neighbour over the way. He never prays, you say ; but every man has wishes of the heart. Let us say that his unspoken wish or prayer is something like this : "O Thou whom men believe to reign in heaven, I want from Thee none of the things which people ask in the sanctuary. I do not want any of those mystical possessions called peace, rest, joy in the Holy Ghost, and the like. Give me something tangible, something that can be weighed and measured. Give me threescore years and ten of pleasant sensations—purple and fine linen and sumptuous faring every day. Give me the power to fill my outward nature—the lust of the flesh, the lust of the eye, and the pride of life ; none of your spiritual benefits, but gold, gold, gold !" Will he get it ? Perhaps he may. Even a *misdirected* prayer has a power to calm the mind and help it towards its goal. But if he gets it, will he have a right to turn round and say, "Why hast Thou mocked me thus ? I have got all I asked from Thee—pressed down and shaken and running over—and yet I am no nearer to rest. Not one care has been removed from my bosom ; not one wrinkle has been smoothed from my brow. I was happier when I was a boy and had nothing ; why with Thy gift didst Thou not send Thy peace ?" Would not the answer be clear. You did not ask peace ; you asked gold. You did not want spiritual joy ; you wanted only purple, and you *have* purple. If a man ask a stone, shall I give him bread ? "Be not deceived ; God is not mocked, for whatsoever a man soweth, that shall he also reap ; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." "Everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

Let us take one step further still. You will observe that in each of the three stages the human soul is becoming increasingly active ; God is doing less and man is doing more. In the first stage—that of asking—man is purely passive ; he has nothing to do but to receive. But in the second stage it is otherwise. Seeking is a process, and a process implies time and trouble. Moreover, we do not find *exactly* what we seek ; we are in

search of an intellectual Christ, and we find a moral one. I have often been struck with that passage in the Gospel history where the women seek their crucified Lord. They come to the door of the sepulchre and ask with tears the dead body of Jesus. They do not get it, thank God; they receive instead a living Saviour. And so you and I are in search of the mere outward form. We are trying to understand the mystery of Incarnation, to comprehend how in one life heaven and earth could meet. We cannot understand that; such knowledge is too high for us; we cannot attain unto it. But all the time that we are seeking merely for an intellectual Christ there is unconsciously before our eyes an image of moral beauty, a spectacle of stainless splendour, a mirror of sacrificial love, and one day we shall wake to the discovery that we have got more than we asked, that we have substituted the living spirit for the dead form, that we have been mesmerised into the same image from glory to glory. We *find* only as the fruit of moral toil.

But when we come to the last stage of all, that of knocking at life's door, it would seem as if man had to do nearly everything. For what is implied in the promise, "Knock and it shall be opened unto you"? Simply this, that in the sphere of practical life God does not interfere until man has touched the very point of interruption; has reached the last limit of human effort. Are there some here to-day who are looking forward to clouds in to-morrow's sun—difficulties of the ledger, difficulties of the domestic firmament, difficulties of the path of life? Do you see a wall in the middle of this week which you do not know how you are to pass? Shall you sit down and fold your hands because you do not know how you are to pass the barrier? The divine message comes to you and says: "Have you strength for the three days that intervene between this and the forenoon of Wednesday? Have you strength for the three intervening *hours* between yourself and your barrier? Have you strength for the one intervening hour? Have you strength for the intervening half-hour? Have you strength for the last five minutes? Have you strength for the last remaining step that intervenes between you and your barrier? Then in God's name let that step be taken. Go up to the very point of interruption

and put forth your hand and touch the barrier. And lo! what seemed to have been a continuous wall will be found to have had a gate in the middle; and the gate shall be seen to be a golden gate; and the golden gate shall open, and through the expanding portals you will enter into the joy of a liberated soul. God's opportunity comes when man is knocking at life's door.

Finally, all these phases of humanity find a meeting-place in Jesus; it is this which makes Christianity the universal religion and Christ the universal man. All these types of human aspiration meet a response in Him. Are there devotional minds here to-day—minds whose desire is simply to *rest* in the Lord? *You* have your response in the heart of Jesus. He who took the little children to His arms on earth, He who pillowed on His bosom the head of a beloved disciple, has within His inmost soul a place for you. Are there speculative minds here to-day—spirits which require to search before they can begin to adore? You, too, have a meeting-place in the heart of Jesus. He who once as a child asked questions in the temple of earthly knowledge; He who laid bare His wounded side to the search of a doubting apostle has within His deepest spirit a place for you. Are there practical minds here to-day—minds whose whole aim is to find something to *do* in the vineyard? Pre-eminently in the heart of Jesus there is a response for you. He whose life on earth was one long prayer of action, who from morn to noon, from noon to dewy eve, toiled in the mission fields of time, He who went down into the lowest haunts of human nature to succour, to comfort, and to elevate, who broke the bread to the wilderness and preached to the spirits in prison, and touched the demoniac amid the tombs, He whose path emphatically was strewn with flowers—not flowers spread out before Him but gathered with His own hands out of the thorns and cast behind Him on the way—has within the mansions of His love a sphere of work for you. There shall be not one soul unanswered that knocketh at this door.

A gentleman who had followed successively the professions of clergyman, physician, and lawyer was asked which profession his experience could show to be the most profitable. He replied: "A man will give a threepenny-bit for his soul; two shillings and sixpence for his body; and six and eightpence for his will".—*Family Churchman*

Point and Illustration.

God's Plumb-line.

Ry the Rev. W. L. WATKINSON, of Harrogate.

IN the Old Testament on several occasions God is represented as a destroyer with a plumb-line. Now, a plumb-line is not an instrument that you use very much when you go to destroy. It is a delicate instrument to build with, but when it is a matter of pulling down it is a question of dynamite, and the place is tumbled over with very great ruthlessness and rudeness; but when God comes to destroy, He brings a plumb-line—that is to say, He brings into His action the most delicate care and the most rigorous adjustments. There is just as much restraint in the north blast as there is in the kiss of the south wind. There is just as much moderation in the thorn as in the flower. And when God comes to take down the tabernacle of the body, He takes it down with the same curious wisdom with which He fashioned the uttermost parts of the earth. Grand thought for us in this world of sweeping change and terrible destruction and mighty tragedy. God never moves without the plumb-line.—*Methodist Recorder*.

Speaking of a certain place in which he conducted a mission, the Rev. W. Haslam says: "It was certainly a very difficult place, for the congregation had been hardened with overmuch evangelical teaching of a general kind. Seed had been abundantly sown without any due preparation of the ground. It was amazing to witness the hardness of the people, and their unwillingness to yield."

Only a baby's grave—
A foot or two at the most
Of star-daisied sod:
Yet methinks that God
Knows what that little grave cost.

United Prayer.

By R. W. DALE, LL.D.

God deals with us one by one. He also deals with us as churches. There are some prayers, I suppose, which He will not answer unless many unite in them. When the blessings which are asked for relate not to individuals, but to a whole community, it may be contrary to the settled principles and laws by which God acts to answer the prayers unless a considerable number of those who form the community make the prayers their own.

A Northern Saga.

An unwise man
Is awake all night
Worrying about everything;
He is weary
When the morning comes;
All the woe is as it was.

Of his father, who was a roadmaker, the Rev. John Macpherson, of Dundee, says: "He was too ready, out of sheer compassion, to give employment to navvies on the tramp, although these Bohemians frequently caused him no little trouble by raising strife among his men. Referring to these quarrelsome and ungrateful mischief-makers, he used to say, 'I know what Paul means when he speaks of fighting with beasts at Ephesus: the beasts were unreasonable and wicked men, more treacherous and cruel than lions or tigers'. And yet the wandering navvy, who turned up hungry and forlorn, always got 'another chance'."

"The work of our hands, establish Thou it,"
How often with thoughtless lips we pray;
But He who sits in the heavens shall say,
'Is the work of your hands so fair and fit
That ye dare so pray?'"

Softly we answer, "Lord, make it fit,
The work of our hands, that so we may
Lift up our eyes and dare to pray,
'The work of our hands, establish Thou it
For ever and aye!'"

The Morality of the Old Testament.

By Professor CALDERWOOD, LL.D.

It is affirmed that the Old Testament morality is so much lower than the New Testament, that there is in that consideration alone a very serious difficulty towards acceptance of the Bible as a whole. What, then, is the answer to this question? Obviously the answer runs in this way—I shall state it only in outline—Distinguish between the Bible in its history and the Bible in its revelation. Bear in mind that that revelation is necessarily piercing the history in order that it may be of any value. Bear further in mind that that revelation must come into the darkness just as it is, however dense. Bear in mind further, that as it comes from generation to generation there must necessarily be moral progress, else it has come in vain, and then recognise that whatever there is of moral advance in the history of previous generations, all moving onwards to that fixed time in the world's history when Jesus Christ appears, that advance has been secured under the direct action of the God who is preparing for this grand revelation in His Son. We find in the history only the natural and true record of things as they were, and the unfolding of that plan which we now recognise as the one consistent plan through all creation—a steady, onward movement towards higher and grander results. In this way, then, you look upon the morality of the Old Testament as a record of the history of the past, showing us from what we have been delivered,

The Tongue.

If wisdom's ways you wisely seek,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where.

Literature.

BOOKS.

1. PATON (JOHN G.): *An Autobiography*; edited by his brother. The Second Part. Hodder & Stoughton, 1889. Cr. 8vo, pp. 382, 6/. If you thought of buying any other book, whether for yourself or your friend, buy this instead.

2. REITH (G., M.A.): *St. John's Gospel, with Introduction and Notes*. Handbooks for Bible Classes. Clark, 1889. 2 vols., crown 8vo, pp. lxi., 136, 178, 2/ each. This Commentary has been long promised, but it was worth waiting for. Mr. Reith has produced a thoroughly satisfactory exposition of St. John, on conservative lines, much better suited for the purpose of this series, we think, than other volumes in it. The Introduction is carefully written, the chapter on the Object and Scope of the Gospel being exceedingly well done.

3. ROWE (G. STRINGER): *Alone with the Word: Devotional Notes on the Whole of the New Testament*. Hodder & Stoughton, 1889. 8vo, pp. 424, 6/6. Where else but to a scholarly Methodist should we look for the right thing when we want a devotional Commentary? The Governor of Headingley College has all the requisites, and this has been pleasant toil. In paragraphs he presents the narrative, draws out the inner thought, and gently leads it home to our conscience. And there is no lack of acuteness, for Mr. Rowe agrees with Dr. George Matheson that moments of devotion are not moments of mental vacancy.

4. SAYCE (A. H., LL.D.): *Bypaths of Bible Knowledge, XIII. The Life and Times of Isaiah as illustrated by Contemporary Monuments*. R. T. S., 1889. Cr. 8vo, pp. 96, 2/. That Professor Sayce's *Isaiah* contains the freshest and most reliable information on the subject, goes without saying. But the little book would have been more readable had an arrangement been followed which did not compel the author to go over the same ground again and again. Compare what is said about Taheel on pp. 43 and 73. The Indexes are full, but here only one, and that the least of the two references, is given.

THE MONTH'S EXPOSITIONS AND SERMONS.

NOTE.—None but valuable sermons and expositions are noticed. Of Monthly Magazines the November issue is referred to. Of Weekly Periodicals the number is given.

B.M. (Baptist Magazine, 6d.); B.W. (British Weekly, 1d.); B.W.P. (British Weekly Pulpit, 1d.); C. (Christian, 1d.); C.C. (Christian Commonwealth, 1d.); C.E.P. (Church of England Pulpit, 1d.); C.H.S. (Christian Herald Supplement, 1d.); C.M. (Clergyman's Magazine, 1s.); C.P. (Contemporary Pulpit, 6d.); C.W. (Christian World, 1d.); C.W.P. (Christian World Pulpit, 1d.); E. (Expositor, 1s.); F. (Freeman, 1d.); F.C. (Family Churchman, 1d.); G.W. (Good Words, 6d.); H.M. (Homiletic Magazine, 1s.); M.R. (Methodist Recorder, 1d.); M.T. (Methodist Times, 1d.); M.T.P. (Metropolitan Tabernacle Pulpit, 1d.); Q. (Quiver, 6d.); R. (Rock, 1d.); S.M. (Sunday Magazine, 6d.); S.S.T. (Sunday School Times, 3d.); T.M. (Theological Monthly, 1s.); U.P.M. (United Presbyterian Maga-

zine, 4d.); W.M.M. (Wesleyan Methodist Magazine, 6d.); Y.M. (Young Man, 1d.).

Gen. viii. 22, FC 421, Farrar.
xxxii. 1, CEP 722, Bushell.
xlix. 22, MTP 2113, Spurgeon.

Ex. xvii. 15, BWP 76, Findlay.
Deut. i. 32, CC 419, Parker.
xxxiii. 13, MTP 2113, Spurgeon.

2 Sam. xv. 21, CEP 721, Walsh.

1 K. xix. 10, CEP 722, Rawstorne.

2 K. x. 16, CEP 722, Rawstorne.

2 Chr. xxxiii. 9, MR 1657, Watkinson.

Neh. vi. 11, MR 1655, Watkinson.

Ps. i. 1, TM, Calthrop.
xxxii., SST 1556, Cox.
lxxxvii., E, Cheyne.

cx. 7, HM, Deane.
cxvi. 16, 17, CEP 721, Sandlands.

cxlv. 2, HM, Thompson.
cxlix. 9, FC 424, Farrar.

Jer. ix. 2, CWP 939, Smith.
xiv. 8, 9, CWP 939, Smith.

xvii. 7, MT 251, Pearse.
xxiii. 28, CWP 939, Dryerre.

Ezek. i. 1, Q, Macduff.
Dan. vi. 10-28, CHS, M'Neill.

Hos. viii. 12, MR 1656, Watkinson.

Mic. vii. 8, HM, Thiselton.
Zeph. iii. 17, CWP 938, Pierce.

Mal. i. 1, MTP 2114, Spurgeon.

Matt. ii. 10, Q, Calthrop.
ix. 27-31, HM, Deane.

xi. 16-19, TM, Gloag.
xii. 43-45, WMM, Holdsworth.

xvi. 1-13, SM, Cox.
xxv. 24, 25, GW, Carpenter.

Mark xii. 43, MT 253, Pearse.
Luke i. 46-48, CEP 723, Liddon.

i. 48-50, CEP 724, Liddon.
x. 42, FC 422, Sinclair.

Luke xiii. 18, 19, MTP 2110, Spurgeon.

xix. 41, CEP 722, Kane.
John ii. 25, CWP 939, Stalker.

v. 39, CWP 938, Calderwood.

xiv. 1, 2, BWP 72, Dobie.
xiv. 30, 31, F 1811, M'Laren.

xv. 1-4, F 1814, M'Laren.
xv. 10, CWP 938, Rowland.

xvi. 33, Q, Hall.
xviii. 26, WMM, Spurgeon.

xxi. 15-17, CWP, 939, Batt.
Acts ix. 36, CWP 938, Hill.

xii. 2, BM, Edwards.
xx. 32, CEP 724, Molony.

Rom. i. 17, CWP 937, Fairbairn.

ii. 6, CWP 937, Fairbairn.
vi. 11, CWP 937, Dods.

xiv. 16, MR 1658, Watkinson.

1 Cor. xv. 55-57, BW 159, Whyte.

2 Cor. i. 2, CWP 938, Dale.
x. 1, CWP 939, Rowland.

Eph. iv. 12, CM, Hervey.
v. 18, CM, Moule.

Phil. i. 27, CWP 939, Woods.
iii. 10, F 1811, Culross.

iii. 12, BWP 77, Whyte.
iii. 14, CHS, Aitken.

1 Thes. v. 27, F 1812, M'Laren.

2 Tim. iii. 16, CWP 937, Wace.

Heb. ii. 18, CWP 937, Rowland.

xi. 3, SC, Cox.
Ja. i. 2, F 1813, M'Laren.

i. 22, CEP 721, Sherrard.

1 Pet. i. 8, 9, C 1029, Meyer.
i. 11, C 1030, Meyer.

i. 13-17, C 1031, Meyer.
i. 18, C 1032, Meyer.

ii. 4, 5, BWP 79, Dale.
1 John ii. 15-17, FC 422, Moule.

ii. 15-17, R 1267, Moule.
iii. 13, FC 423, Sinclair.

Rev. ii. 18-29, HM, Irwin.
iv. 16, UPM, Ballantine.

Dr. Pentecost in Airdrie.

One evening when the hymn "Rejoice in the Lord" was being sung, one of the workers was sitting in front of a young man who sang the chorus most cheerfully. Turning round, the worker said, "I am glad you can sing so merrily; when did you decide for Christ?" "Oh," said he, "I never have decided." "Well," said our friend, "you could not choose a finer night than this to settle the matter; it is such a lovely night, and He is such a Saviour." By-and-by this strong young fellow was kneeling with three other young men to find what a manly thing it is to be a Christian.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE EXPOSITORY TIMES for February will contain an original and striking Sermon by the Rev. John Smith, M.A., of Edinburgh. Two texts are taken together—Luke i. 14, "Thou shalt have joy and gladness"; and Luke ii. 35, "A sword shall pierce through thine own soul".

In the report of an interview with the late Rev. J. A. Macfadyen, D.D., of Manchester, in the September *Quiver*, it was stated that Dr. Macfadyen distinguished two classes of sermons—in one of which the preacher is a herald, in the other more of a teacher. In the latter, which he called his expository sermons, he discussed and explained questions and subjects which a herald would naturally pass by. It was his practice, he said, to preach a sermon of each class on the Sunday; but, if he should preach but once, it was the expository sermon which he retained.

The Queen of Sheba "came from the uttermost parts of the earth to hear the wisdom of Solomon". And now we have quite a succession of wise men who have penetrated as far as these uttermost parts to learn the wisdom of the Sabeans. The latest is Dr. Glaser. "Three times at the risk of his life he has explored a country of which our modern geographers still know so little, and almost alone, among Europeans, has stood among the ruins of Marib, or Mariaba, called by Strabo the Metropolis of the Sabeans. He has collected no less than 1031 inscriptions, many of them of the highest historical interest." The first-fruits of his discoveries

have been published in his *Sketches of Arabian History*, of which the first part has just appeared at Munich.

Professor Sayce gives an account of the book in the *Contemporary*. One thing it makes clear is that the Sabeans had once a great kingdom and a great history, and that both were obliterated by the advancing flood of Islam. The marks of the latter can only be painfully deciphered now from the few existing monuments.

The visit of the Queen of Sheba, says Professor Sayce, need no longer cause astonishment, notwithstanding the long journey by land, which lay between Palestine and the South of Arabia. One of the Minæan inscriptions, discovered by Dr. Glaser, mentions Gaza, and we now have abundant evidence that the power and culture of the Sabeans extended to the frontiers of Edom. Three thousand years ago, it was easier to travel through the length of Arabia than it is to-day.

In his new book, *Iris*, Dr. Delitzsch has also something to say about the Queen of Sheba. He devotes a whole chapter, indeed, to her and her famous riddle. A curious chapter it is, throwing a strong light upon Delitzsch's erudition. He is, so all agree, a most delightful companion to spend an evening with. For he too can speak "of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: also of beasts, and of fowl, and of creeping things, and of fishes". And here he speaks of riddles, as if the

middle ages had come back again, and it were all one whether you called him a professor of theology or a professor of conundrums.

Of that famous riddle which the Queen of Sheba is said to have propounded to Solomon, there are two forms which will always last. The one represents the Queen as offering a bunch of flowers, half natural and half artificial, and Solomon separates the one kind from the other by observing a bee which flits about amongst them. In the other, she presents a number of boys and girls dressed all alike, and Solomon distinguishes the sex by ordering a shallow basin of water to be brought. "The boys washed their faces like men without more ado, but the girls, with characteristic prudery, would scarcely touch the water with the tips of their fingers."

Professor Bruce, in the December *Expositor*, goes over to the ranks of the adversaries of the Revised Version. He directs his attack upon that which has generally been considered the strongest point in the Revision of 1881—its fidelity as a rendering of the original Greek. According to Principal Brown, himself one of the Revisers, it is this very thing which, being carried out with too great minuteness, has prevented it from superseding the Authorised Version in public use. But Professor Bruce flatly charges the Revisers with giving weight to certain considerations as to what might happen to an Apostle's infallibility if his language were rendered in a particular way; and thus of deciding between two possible renderings, not on the merits of the question, but on the ground of theological prudence.

Dr. Bruce makes this charge in the course of a discussion on the meaning of the Greek word *θυμιατήριον*, which occurs in Heb. ix, 4, and is translated in both English versions by the word "censer". It is the neuter of an adjective, and literally means "having to do with incense". In an early number of the *Expositor* a novel suggestion was made, that it might signify the "mercy-seat" itself. But the controversy really lies between "censer" and "altar of incense". The versions—Vulgate, Syriac, Arabic, Æthiopic—all have "censer"; but modern expositors, with scarcely a single first-rate exception, render it "altar of incense". The Greek word is

found in both meanings; but the latter has the best authority. In its favour is the fact that the writer enumerates only the principal articles of furniture in the tabernacle; it is unlikely that he would mention the censer, while it is almost incredible that he has omitted altogether the altar of incense.

But now comes in the prudential motive. The writer is describing the articles belonging to the Holy of Holies; and while the censer *may* have been kept within the inner veil, the altar of incense was certainly without, that is to say, in the Holy Place. Some exegetes have charged the writer with a blunder: and the point has been freely used in discussions as to the authorship and place of writing. Even Bleek belongs to those who found an error here. The Revisers avoid the possibility by translating the word "censer". "A clearer insight," says Professor Bruce, "into the mind of the writer would have shown them that this well-meant solicitude for his infallibility was uncalled for."

For, the truth is, the writer of the Epistle does not say that the *θυμιατήριον*, whatever it was, stood in the Holy of Holies. He does say that it had a very close connection with that innermost sanctuary. But he carefully chooses his words so as to imply this, and, at the same time, avoid saying that it was within. When describing the furniture of the Holy Place, he uses the words (*ἐν ᾗ*) "in which were". But here he changes the expression, and says (*ἔχουσα*) "having". "And this phrase," says Dr. Bruce, "is chosen with special reference to the altar of incense." Of all the other articles it might have been said "in which were," but not of it. Nothing more could be said than that it *belonged* to the Holy of Holies.

In saying that it belonged to the innermost sanctuary, the writer is in strict accordance with fact, for by its use it was connected closely with the mercy-seat, and so placed that the priests might have access to it without, and, at the same time, that the incense from off it might come up before God, "who dwelt between the Cherubim". He is also in strict accordance with Old Testament language. Besides what may be inferred from the "rubric," which gives its place and use in Exod. xxx. 6, there is a passage in 1 Kings immediately

in point. In 1 Kings vi. 22, we read, according to the English Version, "the whole altar that was by the oracle he overlaid with gold". But, as Professor A. B. Davidson in his Commentary at this place points out, correctly translated, the phrase (אֲשֶׁר־לְהִבִּיר) is "the whole altar *that belonged to the Holy of Holies*". This is exactly what our writer says. The resemblance is so close that it looks almost like a quotation.

The charge of "theological prudence" has lately been brought against the Revisers by another Professor of Divinity. This is Dr. Kendrick of New York, who contributes to the *Homiletic Review* a paper on Rom. ix. 3, "For I could wish that I myself were anathema from Christ for my brethren's sake". The words have been the cause of much anxious thought, and even of genuine distress. To one who has realised what it means to be blessed in Christ there is no expression so startling in the whole range of Scripture. But the original is, without doubt, more startling than either of the versions in English. Dr. Kendrick brings forward evidence to prove that the Revisers were moved by a desire to tone down the Apostle's language, and that the rendering which they give does not adequately express the words employed.

There is no doubt that we are always *safest* with the most accurate translation. It was, after all, the thing most urgently needed, and most confidently expected, when the Revision of 1881 was undertaken. Nor was the expectation disappointed. The Revisers did set themselves to this task courageously, and carried it out with a minuteness that appears to some needless, to others irritating. But their courage failed them in a few places; and there is reason to believe that the passage before us is one of them. All the more is this to be regretted, if, as Professor Kendrick holds, a correct translation opens the way to a natural and easy explanation of this verse, which completely removes the stumbling-block which it at present contains.

His complaint of inaccuracy has three points. First, that the verb in the original (ἐϋχομαι) does not express a mere wish, but has always the meaning of "pray" or "vow to God". Second, that the tense is incorrectly rendered, being the imperfect (ἡϋχόμην). And thirdly, that the words "I myself"

(αὐτὸς ἐγώ) belong to the principal verb as its subject, and cannot grammatically be referred to the infinitive. He would therefore translate the verse thus: "I myself used to pray (or, once prayed) to be anathema from Christ".

Professor Kendrick believes that that is what the Apostle wrote. It is certainly stronger and more startling than the English version. How does he understand it? His explanation is not new, but it has some fresh points, and is sufficiently supported to demand a candid re-examination. For this is one of those passages on which we are ready to hail any beam of light that may fall. He holds, then, that the words which cause the trouble are a parenthesis. He translates the whole passage in this way: "I say the truth in Christ; I lie not, my conscience bearing me witness in the Holy Ghost, that I have great sorrow and unceasing anguish in my heart (for I myself once prayed to be anathema from Christ), on behalf of my brethren, my kinsmen according to the flesh". The Apostle is recalling his past life, when he was "exceedingly mad" against the name of Christ. As his "kinsmen according to the flesh" called Jesus anathema, and imprecated upon themselves His avenging blood; as even Simon Peter, in one dreadful moment, "began to anathematise and swear" (ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν—Mark xiv. 71); so Saul of Tarsus, in his frantic zeal, had once imprecated this terrible curse upon himself. The memory of that was a sufficient explanation of the great sorrow he felt for his similarly deluded countrymen, a sufficient and prevailing motive for the unceasing anguish of his heart on behalf of his brethren, his "kinsmen according to the flesh".

Professor Milligan's *Revelation* is criticised in two of the month's magazines. In the *Expositor* Principal Brown objects to his entire method of interpretation. "There are but two possible theories of what the Apocalypse was written for. It is either essentially *predictive* or purely *descriptive*. Its proper subject matter is either *events* or *ideas*." Dr. Milligan's theory is the descriptive, or idealist. The book deals with *principles* which are applicable to the Church in every age; it is not a history written beforehand of events either early, mediæval, or "last". Principal Brown agrees with

Professor Dods in objecting to this theory, because there was no sense in writing this book with such a motive, and no sense in the book after it is written.

In the *Theological Review* Professor A. B. Davidson subjects the same book to a more minute and searching criticism, both in its theory and its execution. Of the theory he says: "To obliterate from the pages of Isaiah Assyria, Moab, Zion, and the like, considering these mere symbols for general ideas, would not be to give an interpretation, but a dogmatic of his prophecies. And this is what Professor Milligan has done with the prophecy of John; his work is less an interpretation of the Revelation than a dogmatic of it."

In his criticism of the working out of the theory, Professor Davidson selects certain examples of interpretation, "because they illustrate what is the bane of exegesis, namely, what might be called interpretation according to etymology, instead of according to the *usage* of language". One example is that on the words "unto Him that loveth us and loosed us from our sins by (ἐν) His blood," Dr. Milligan comments, "*in* rather than *by* the blood of Christ, for the blood of Christ is living blood, and in that life of His we are enfolded and enwrapped". On which Prof. Davidson remarks that "*in*" (ἐν) here is the Hebrew *b* (ב), which has no such mystical sense, but simply expresses the means, or it may be the price, by which the loosing was effected. This example introduces a favourite subject of Dr. Milligan's—the *living* blood of Christ—upon which we hope to speak on another occasion.

But it illustrates the tendency to which Professor Davidson refers, and which he rightly calls the bane of exegesis. Truly wonderful are the feats sometimes performed by *etymological* exegetes. Even so deservedly popular an expositor as Dr. James Morison trips here, and sometimes falls outright. To take a single instance. In his *Commentary on Mark*, at chapter viii., verse 4, we read: "*To sit on the ground; or, to recline on the earth.*" The word employed (ἀναπύρειν) very literally means, not to *fall down*, but to *fall up*; for, in assuming a recumbent posture, the body comes gradually in

contact with the ground from below upwardly. The upper part is the last that comes to rest."

So it may be found, italics and all, in good large print! What is to be said to it?

In the words of Professor Davidson, "we should protest in the name of common sense, were it not that common sense has ceased to have any part in this matter. She has long ago turned tail, 'an' aff an' up the Cowgate, fast, fast that day'."

The Welfare of Youth.

MONTHLY EXAMINATION PAPERS.

AN Examination Paper will be set monthly on the Life of David. The book recommended for use is *The Life of David*, by the Rev. P. Thomson, published by T. and T. Clark, price 6d. The name, age, and address of the Candidate must accompany the answers every month. Prizes will be given to successful Candidates monthly.

EXAMINER'S REPORT FOR DECEMBER.

Senior Section.

I. MARGARET LITTLEJOHN, Cot Town Lodge, Aberdeen.

Subsequent Order :—A. G. G. H. (Orkney), N. C. (Islay), M. S. (Islay), M. S. (Aberlour).

Middle Section.

I. LIZZIE ETTA GRANT, Killimster, Wick.

2. ANNA M. MUDIE, Orchardhill, Hamilton.

3. CHARLOTTE GILL, 15 Beechgrove Terrace, Aberdeen.

Subsequent Order :—J. Y. S. (Edinburgh), D. C. (Islay), B. M. (Aberdeen), N. H. B. (Hamilton), A. R. (Stirling), J. G. (Aberdeen), J. M. S. (Perth), R. C. L. (Dingwall), J. T. D. (Coldstream), A. N. L. (Glasgow).

Junior Section.

I. G. F. B. SIMPSON, 52 Queen Street, Edlnburgh.

2. ANNIE EDGAR, Lochindaul Lighthouse, Port Charlotte, Islay.

Subsequent Order :—B. M. (Kingston-on-Spey), A. M. F. (Islay), N. H. (Aberdeen), E. G. (Kennethmont).

EXAMINATION PAPER, IV.

(Answers must be sent by the 13th January, to the Editor, Kinneff, Bervie.)

1. Explain the origin of the two names Baalperazim and Perezuzzah.
2. Name the chief nations against whom David had to wage war. Where did their territories lie?
3. Give Nathan's parable in your own words. What was its purpose, and how did it effect that purpose?

Professor W. G. Elmslie, D.D.

BY THE REV. G. ELSLIE TROUP, M.A.

THE theological and religious world has suffered heavily during the fall of last year. Within almost one week there fell out of the ranks such men as Dr. Hatch and Dr. Potts, Dr. Macfadyen and Dr. Elmslie. Dr. Hatch's work we all know. Dr. Potts, the late Head Master of Fettes College, though theologically an unknown man, was a strong religious influence. The kind of man he was, and the sort of enthusiasm he stirred, may be judged by the words he dictated a few hours before, and which were read to the school one hour after, his death:—"I wish, as a dying man, to record that loving-kindness and mercy have followed me all the days of my life; that firm faith in God is the sole firm stay in mortal life; that all other ideas but Christ are illusory, and that duty is the one and sole thing worth living for". Dr. Macfadyen, we are assured, was, above everything, a model pastor, faithfully discharging all parochial duty, and directing the enterprise of corporate Congregationalism. Dr. Elmslie to some degree combined the qualities of each, and to them added his own. He was a learned theologian, a great scholar; at one time a faithful pastor, always a strong religious influence, but latterly markedly so; yet there was about all his work a keen, searching brightness, which, it is no disparagement to others to say, is not often found combined with very solid learning.

The Editor has asked me to tell his readers something about my relative, Dr. Elmslie. There are advantages and disadvantages in one relative, however distant, writing about another. The disadvantages at least are here reduced to a minimum; for, as a matter of fact, no one could know Elmslie too well. His character was so pellucid in its tender beauty that it bore the closest acquaintance.

The external features of his too short life are soon told. Born forty-one years ago, in the Free Church Manse of Inch, Aberdeenshire, William Gray Elmslie laid the solid foundation of his great attainments at the Parish School of his native village and the Grammar School of Aberdeen. From his father, who survives him, and who de-

voted to his training the utmost care, he derived much of the Christian shrewdness and knowledge of human nature which distinguished his preaching in later years. From his mother, beside whom he rests, and who lighted up the Manse at Inch with one of the most highly gifted minds and sweetly chastened spirits that ever guided and comforted our parish life, he gained that keen spiritual vision, that vivid sense of personal religion, and that sharp intellectuality which marked him off as a great teacher of men. Wonderfully plodding as a boy, yet withal possessing qualities that are gifts, Elmslie was easily and everywhere first. Whether he threw a line on the Gaudie or Ury, or wickedly potted an innocent crow or blackbird that found its solitary self (for the most knew better) in the Manse garden or field, or competed for school prizes, he was sure to be the most successful. His career at the University of Aberdeen was exceedingly brilliant, as his bookcase of prizes attested; and at the close, when he graduated with first class honours in Mathematics, he was adjudged by the Senatus to be the best student all over of his year, and received the Town Council gold medal. From Aberdeen he went to the Divinity Hall in Edinburgh, where every prize of note fell to him, and where, under Dr. A. B. Davidson, he had his enthusiasm kindled for Semitic studies. Nothing that could possibly fit him the better for the ministry of Christ was neglected. Germany attracted him in the summers; and, at the end of the statutory curriculum, he was to be found perfecting himself at Berlin and Paris. Then came the invitation to be Dr. Dykes' assistant. I can testify how deservedly popular he was, for I was a member of Regent Square during the time he was connected with the congregation. The Presbyterian Church at Willesden, when he was settled, soon extended its borders—the way in which he was loved and trusted being strikingly shown by the fact that the Railway Mission was put under his charge. Willesden was his first and only charge. He liked the place, and the place liked him. His wonderful gifts as a preacher soon appeared, attracting to his ministry all classes,

and especially thoughtful young men. He had found his mission; and when, on being appointed Professor of Hebrew and Old Testament Exegesis in the Presbyterian College in London, he accepted an academic career, he never had any intention of dropping preaching. He thought he had a message to the times—a message of reconciliation and comfort; and the many testimonies to the helpfulness of his words he received from unknown writers made him continue to speak when, as some of us thought who knew how fragile was his health, he should have spared himself. We feel now that he was right. He was a true prophet—an opener of blind eyes, a healer of broken hearts, a protester against wrong.

As such he caught the ear of London. For everyone who knew him as one of the most profound Biblical scholars of his time, there were hundreds who knew him as a brilliant and striking preacher, who could show them themselves, and could heal their wounds wisely. For it was as a great preacher that his best and noblest work was done; and, while students went forth from his lectures well trained and inspired with enthusiasm for Old Testament literature, even they learned quite as much from his fine humanness and his preaching. He had none of the tricks of oratory; no commanding presence; nothing external to attract hearers. His accent never quite lost its Aberdeenshire breadth. But he had the gifts of a true preacher, viz., penetrating insight into the sins and foibles of human nature; deep sympathy with men who were at sea without a compass; genuine and hearty contempt for wrong-doing; and an eye quick to catch the poetry and goodness of life. He had that gift of making the Bible, and especially the Old Testament, live, which is the endowment of human sympathy and scholarship. His words were winged arrows—sharp, incisive; his sentences epigrams that sometimes quite shot through one, touched with humour and irony, but, like his father's never unkind or leaving a sting behind. The situations he created were often intensely dramatic. He made his message tell; and his message came hot from a heart that had once paid toll to a keenly sceptical mind, but, ere he spoke, had found rest to itself in Christ, and the Christian ideal of life.

Readers of this Magazine, however, who knew

Elmslie, were probably as much attracted to him by his profound scholarship as by his power as a preacher. There was something altogether unique in the intensity with which he worked at his own subject. Others who heard them have spoken enthusiastically of his college lectures, and of the vivid realism with which he invested the Old Testament. He was the complete master of eight languages, besides his own; and I should doubt if there were six men in this country who possessed an equal knowledge of Semitic languages and literature. But the charm about him was the light and simple way he carried all his stores of learning. There was nothing ponderous about him. His whole nature, like his slim body, was lithe and active. Beyond a few articles, including a brilliant critique of Rénan, under whom he studied in Paris, it is true he has written nothing of a large kind, and that consequently his actual contributions to Theology are small. Yet he has given us all—what is perhaps more valuable, if less appreciable—an impulse; and, when his posthumous work is published, it will be found, I think, that his large learning has well served the Church.

I should like further to say that within the past year or two Elmslie had been, like many of us, greatly fascinated by social questions. A few months ago, as we strolled round Hyde Park one morning, when with difficulty I had persuaded him to take a day off work, he was full of social subjects and could talk of nothing else; and, on our way home, dropping into Whiteley's to make a purchase, all sorts of subjects from co-operation to the condition of shop-girls, from the extravagance of the rich to the poverty of the poor, were brought under review in his own piquant, searching way. He felt that the great need of our time was the manly and practical facing of the difficult problems of life; and those who knew him did not doubt that there was before him a great career as a social reformer. It was a wonderful combination that life of his, so studiously intellectual, and yet so deeply sympathetic with men's needs.

It has been said that his personality was most attractive. It was indeed. His was a rare, unselfish, humble disposition, that never lost its boyish spring and fun—simple because it was so gentle and Christlike. His mother was accustomed to conduct a large class for young men at Insch on Sunday

afternoons. We all attended it, and the influence of that class lives to-day; but it was a beautiful feature in Elmslie's character that, when he came home from college the most distinguished student of his time, he never thought he was above taking his place among the country lads and his share in the work of the class. There he sat, and he read us who were younger a lesson we have never forgotten. But it was always so with him. Even when men flocked to hear him, when an announcement that he was to preach would fill to overflowing a church in any part of London, he still remained the same happy, unassuming, gentle friend he always was. Very dark it is to us, who knew his worth, and to her who was his brave helper, that such a bright, "young life, so eminently useful, opening on great possibilities, filled with high purposes, so highly furnished with insight, sympathy, and scholarship, should fall at a time when the Church needs him most. We do not grudge him his rest—rest to the weary head that toiled manfully on to fulfil the claims of pitiless popularity, and tasked itself too heavily; but to some of us to-day life is poorer every way because our friend and teacher speaks only by his silence.

The Care of the Young.

MONTHLY EXAMINATION PAPERS.

An Examination Paper will be set monthly on the Reign of Solomon, and on the Life of Paul. Books recommended are: *The Life and Reign of Solomon*, by the Rev. R. Winterbotham, and *The Life of Paul*, by the Rev. J. Paton Gloag, price 6d. each; published by T. & T. Clark. Answers must be accompanied by the name, age, and address of the Candidate. Prizes will be given to successful Candidates *every month*.

EXAMINER'S REPORT FOR DECEMBER.

I. J. KELMAN CHALMERS, 14 Esslemont Avenue, Aberdeen. Next in order—W. C. E. (Aberdeen.)

EXAMINATION PAPER, IV.

(Answers must be sent by the 13th January, to the Editor, Kinneff, Bervie.)

Candidates may choose either Subject, or both.

REIGN OF SOLOMON.

1. What was the significance attaching to the building of the Temple?
2. Describe the divisions and dimensions of the Temple.
3. What share did Hiram take in the work?

LIFE OF PAUL.

1. Sketch the history of John Mark.
2. What was Paul's experience at Athens?
3. Describe the purpose of the Epistles to the Thessalonians.

The Great Text Commentary.

THE GREAT TEXTS OF FIRST CORINTHIANS.

I COR. ii. 9, 10.

"But as it is written,

Things which eye saw not, and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that
love Him;

But unto us God revealed them through the Spirit."

—(R.V.)

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" xxxii. 193 (Westcott).

" xxxii. 317 (Horton).

Church of England Magazine, lxiii. 296 (Walters).

Expositor, 2nd Ser., vi. 294 (Cox).

Homilist, vi. 354; xxx. 36; l. 46.

EXPOSITION.

St. Paul has been contrasting the wisdom of this world with that hidden wisdom of God in a mystery which the princes of this world did not know, or they would not have crucified the Lord of Glory. He speaks, he says, *that wisdom, not the other*; he quotes the passage: "*What things eye hath not seen, ear hath not heard, neither have risen into the heart of man these things God hath prepared for them that love Him. But to us has God revealed it* (the mystery), or them (the things which eye hath not seen) *through His Spirit*."—F. D. Maurice, "Present Day Tracts".

The quotation depends on "we speak" of verse 7, and defines the substance of the "wisdom"—"We speak God's wisdom in a mystery (consisting of) things which eye saw not," &c.—*Ellicott*.

The quotation itself cannot very readily be verified. Origen and others believe it to be a citation from the Apocryphal "Apocalypse of Elijah". But it is more consistent with the Apostle's established use of the expression "as it is written" to regard it as a free citation of Isaiah lxiv. 4, with which memory may have combined other passages, as Isaiah lii. 15, lxv. 17.—*Ellicott*.

For the Isaianic expression "for them that wait for Him with perseverance," the Apostle substitutes "for them that love Him". The Christian now enjoys the salvation which the Israelite was still waiting for.—*Godet*.

God's wisdom is hidden from the princes of this world. It has manifested itself in outward things and facts, but the inner life and meaning of these facts are not understood by them. They are hidden from all creatures, indeed, until the Spirit gives the revelation. The Apostle himself can only tell us what they are *not*: they are not anything that eye has seen, or ear heard, or that has entered into the heart of man.—*Edwards*.

By combining the three terms *seeing*, *hearing*, and *entering into the heart*, the Apostle wishes to designate the three means of natural knowledge: sight, or immediate experience; hearing, or knowledge by way of tradition; finally, the inspirations of the heart, the discoveries of the understanding proper.—*Godet*.

"The heart of man" here indicates the seat of thinking and understanding, as well as of feeling.—*Ellicott*.

"Prepared" (not "hath prepared"), namely, at the time when he foreordained and foreplanned in all its details the scheme which was to roll out actual and become historical in the coming reaches of the ages (*αἰῶνες*).—*Evans*.

From Irenæus to Meyer, a host of commentators have applied the text to the felicities and glories of heaven. But the divine wisdom of which Paul speaks embraces the kingdom of God in its present form; and the words of verse 12, "That we might know the things that are freely given to us of God," clearly show that Paul is thinking of the knowledge the believer receives of all the riches of the divine plans toward him and toward the Church, of what he himself calls (Eph. iii. 18) "their breadth and length, and depth and height". The blessings to come are, of course, comprehended in such phrases.—*Godet*.

What is intended is the whole work of redemption in all its essential particulars, from the foundation laid for it in Christ, on unto its final consummation.—*Kling*.

CRITICAL NOTES.

On the question of the source of this quotation see Weiss, *Theology of the N.T.*, vol. i., p. 383; Barrett, *Companion to the Greek Testament*, p. 104; Cox, *Expositor* (2nd series), vol. vi., p. 296.

Hegesippus protests against the perverted application of this text made by the Gnostics, who employed it of the initiated few, and contradicted our Lord's words, "Blessed are your eyes, for ye see," &c.—Lightfoot, *Galatians*, p. 334.

On the employment of the word *Revelation* in the New Testament, see Maurice, *Present Day Papers* (2nd series), No. 3; Westcott, *Introduction to the Study of the Gospels*, p. 8.

METHODS OF TREATMENT.

I.

GOD'S REVELATION OF HEAVEN.

By the Rev. F. W. Robertson.

Two things are contained in this text: the inability of the lower parts of human nature—the natural man—to apprehend the higher truths, and the nature and laws of Revelation.

I. By the "natural man" is meant the lower faculties of man; and it is said of these that they cannot discover spiritual truth.

1. Eternal truth is not perceived through *sensation*. "Eye hath not seen." There is a life of mere sensation. The degree of its enjoyment depends upon fineness of organisation. The highest pleasure of sensation comes through the eye. We need not depreciate the beauty of the natural world. But it is bounded. The eye can only reach the finite beautiful. And it is perishable, and not the eternal loveliness for which our spirits pant. The eye hath not seen the truths of God. And it never shall see them. For the distinction lies, not between the present and the future, but between a kingdom which is appreciable by the senses, and another, whose facts are seen only by the spirit.

2. Eternal truth is not reached by "hearsay". "Ear hath not heard." One man cannot communicate the truth of revelation to another. As there is little resemblance between the silver coin and the bread it purchases, so, listening to the word, you do not perceive the idea for which it stands, unless you are already in possession of it. There are men who believe on authority. But a hearsay belief saves none. He alone has a religion whose soul knows by experience that to serve God and know Him is the highest treasure. Truth must come, not in word only but in power.

3. Truth is not discoverable by the heart. We refer two things to the heart—the power of imagining and the power of loving. It is a grand thing when thought bursts into flame, and the intuitive vision comes like an inspiration. But it is nothing more than the material man can achieve. Again,

the highest moment known on earth by the merely natural is that in which the mysterious union of heart with heart is felt. Human love is but the faint type of that surpassing blessedness which belongs to those who love God.

II. The nature and laws of Revelation. Revelation is made by a Spirit to a spirit. Christ is the voice of God *without* the man, the Spirit is the voice of God *within* the man. The Spirit lies touching, as it were, the soul of man—ever around and near: at any moment we might be conscious of the contact. The *condition* upon which we are made conscious of the contact, and receive the revelation, is Love. To love God is to love the character of God,—to love purity, truth: to *be* pure, true. The love is manifested in obedience. And it is to this love, adoring and obedient, that God reveals His truth. The application is easy: love God, and He will dwell with you. Obey God, and He will reveal the truths of His deepest teaching to your soul. Not *perhaps*: an inspiration as true, as real, and as certain as that which ever prophet or apostle reached is yours, if you will have it so.

II.

THE REWARD OF GOODNESS.

By the Right Rev. F. Temple, D.D., Bishop of London.

Is it not lowering goodness to give it rewards? The old Stoic doctrine is very attractive—that the reward of a good deed consists in the having done it.

But this philosophic theory does not seem to correspond with the nature God has given us. Few men could live if all reward and punishment were excluded. Punishment is a necessary part of the economy of God. Men who are not absolutely bad, but only weak, find the fear of punishment a real aid. A man is tempted to be dishonest, but the thought comes to him that it will be dreadful to face his fellows if he fall and then be detected, and that thought helps him to trample the temptation down. The same reasoning applies to reward. It is part of our nature to look forward. We cannot be satisfied with this glorious but narrow doctrine.

The idea is also inconsistent with our conception of God's nature. Would it be right that no consequence should follow a man's good action, and that the bad should be just as happy as the good man, both here and hereafter?

Again, the doctrine that the reward of goodness is the being good almost always comes round to selfishness. It is a reward that is not shared with anyone, and therefore selfish.

The Gospel reconciles these two conflicting ideas of the reward of true service. The reward of true service of God is, briefly, the love of God; and in that is included the love of His creatures and the

love of His will. This reward cannot be selfishly sought, nor selfishly enjoyed. This is the happiness of heaven: to love God, and know that He loves us.

III.

SANCTIFICATION COMPLETED AT DEATH.

By the Rev. W. G. T. Shedd, D.D.

The Apostle's words refer to the higher knowledge which is in reserve for the Christian in heaven. The primary reference is to an intellectual perception rather than to an emotional enjoyment. But spiritual knowledge in its influence and effects is spiritual enjoyment, and the text may be understood to teach that the *happiness* which a believer will experience in heaven is so surpassingly great, in comparison with what he has experienced upon earth, that it may be said that his eye has not seen, nor his ear heard, nor his heart conceived of it. The Christian life is a *race* and a *fight*; more outward in the early days, more inward to-day. But man was not created to be eternally struggling. It is a struggle for time, for sin has introduced it, and it will cease with time. God hath *prepared* better things for them that love Him. It is a *preparation*, a personal and direct arrangement on the part of God. And how is the sin which the holiest of men are conscious of in their very dying hour to be cleansed away, except by the finishing strokes of divine grace? Not by the slow growth of natural principles. It was not by the gradual method of growth and education that we made the passage from nature to grace. We were "created anew" in Jesus Christ. So with our final redemption. "Without holiness no man shall see the Lord." Between the last moments upon earth and the first moments in heaven there must, therefore, pass upon us that transformation by which the imperfect believer becomes the perfected saint.

THOUGHTS AND ILLUSTRATIONS.

"EYE SAW NOT."—The Corinthians could appreciate this. Theirs was the land of beauty. They read the Apostle's letter surrounded by the purest conceptions of art. In the orders of architecture the most richly graceful of all columnar forms receives its name from Corinth. And yet it was to these men, living in the very midst of the chastely beautiful, upon whom the Apostle emphatically urged, "Eye hath not seen the things which God hath prepared for them that love Him".—*F. W. Robertson.*

"Any tyro can see the facts for himself, if he is provided with those not rare articles, a nettle and a microscope."—These words are Mr. Huxley's. But why the microscope? Suppose the "tyro" should be provided with the nettle only? The introduction of the microscope is an admission that even the keenest eyes cannot see certain substances, forms, and movements without the aid of optical instruments. Great store is to be set by this admission, for it requires in material investigation precisely what is demanded in spiritual inquiry. Suppose that one of Mr. Huxley's students should insist upon examining the nettle without

the aid of the microscope, and should declare that he is unable to verify Mr. Huxley's observations. Mr. Huxley would properly reply that the inner structure and life of the nettle could not be seen by the naked eye, for they are microscopically discerned.—*Joseph Parker.*

A maiden some sixteen years of age had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was finally agreed upon and successfully made. One evening, some time after her recovery, she went into the open air after nightfall. She rushed into the parlour, the joy of a great discovery lighting up every feature. "Oh, come!" she exclaimed—"come out quickly to the lawn, and see what beautiful things have appeared in the sky!" Her friends hastily followed her out of doors, wondering what might have occurred. They saw nothing. "What do you mean?" they asked her. "Look!" she said; "don't you see those bright things sparkling all over the sky?" "My dear child," one who loved her said, softly, "those are the stars!" Heaven is full of shining lights that God has hung out to charm the pathway to His eternal home, to lure you upward, to show you how far eternity exceeds time in beauty, how far heaven rises beyond earth in value and glory. Yet your eyes are still withholden. Oh, for the hand of Him who opened the eyes of the blind to touch your soul, and give you sight of these realities!—*Dr. McCook.*

"NOR EAR HEARD."—Speak of ice to an inhabitant of the torrid zone, the word does not give him an idea, or, if it does, it must be a false one. Talk of blueness to one who cannot distinguish colours, what can your most eloquent description present to him resembling the truth of your sensation? Similarly, in matters spiritual, no verbal revelation can give a single simple idea.—*F. W. Robertson.*

There is hearing and hearing. Let two men listen to the same music; the one shall be held as by a spell, and the other shall become weary and impatient; to the one man the music is a revelation, to the other it is a mere noise.—*Joseph Parker.*

"THE THINGS WHICH GOD PREPARED."—Two eternities meet in the Cross of the Lord Jesus Christ: the everlasting counsel of God, and the never-ending blessedness and glory of the redeemed.—*Saphir.*

Stephen—dragged, hurried, driven to death—felt the glory of God streaming on his face: when the shades of faintness were gathering round his eyes, and the world was fading away into indistinctness, "the things prepared" were given him.—*F. W. Robertson.*

We speak of the happiness of heaven. We have nowhere any clear conception of what that happiness shall be. But we know one part of it for certain, and only one, and that is, that we shall love God, and shall feel deep in our hearts that He loves us.—*Bishop Temple.*

"FOR THEM THAT LOVE HIM."—Love is the eye that sees, the ear that hears, the heart that realises the things of God.—*Edwards.*

Discipleship to Christ becomes, in the deepest sense, one of incessant reception and appropriation.—*Martensen.*

When the disciples, through the morning mists, saw One standing on the beach of the Sea of Galilee, it was not first Peter's eagle eye, but John's intuition of love, which assured them "It is the Lord."—*Newman Smyth.*

No description of Thy heavens could declare their glory to the born blind; no description of Thy Christ could manifest His greatness to the loveless soul. Therefore, O Spirit of Love, breathe into this heart the new sensation of loving, the new experience of being loved.—*G. Matheson.*

The People's Family Prayer Book.

BY THE REV. JOSEPH PARKER, D.D.*

I HAVE for many years felt the need of a new family prayer book. Lying on my table are samples of such literature in considerable numbers, each of them having some good point or points, but not one of them representing what appears to me to be the whole outline of family life and experience. *The People's Family Prayer Book*, which I have just issued, regards prayer as a larger term than mere petition. Most of the prayers I have written in a petitional spirit, but I have taken care to make provision for those who believe in communion with God as well as in direct supplication to Him. The part of my Prayer Book which I value as being likely to be useful is the part which bears the title of "Sentences". In this section I have endeavoured to anticipate nearly every aspect

and want of family life. The sentences are short, and as pithy as I could make them. They can be taken into any of the general prayers, and thus turn what is general into that which is direct and particular. I set considerable store, too, by my brief "Children's Litany". In response to many suggestions, I have provided a few services for persons who are unable to attend public worship. I have been encouraged by the Rev. Dr. Whyte, of Free St. George's, Edinburgh; the Rev. Dr. S. Green, of the Religious Tract Society; the Rev. Principal Reynolds, of Cheshunt College; the Rev. Principal Angus, of Regent's Park College; and many others, to hope that my *People's Family Prayer Book* will meet a widely and deeply felt want. I am thankful to you, Mr. Editor, for giving me the opportunity of making this short statement to your readers. Perhaps the following extract from Dr. Whyte's prayer-meeting lecture will most fittingly conclude my own criticism: "If Dr. Joseph Parker's publishers could get the addresses of the young men at a like stage of courtship, they would sell three editions of his prayer book in a fortnight. You may see a young fellow with it in his hand going along the street in the gloaming; I know what he is after when I see him."

* In these days of many books on every subject, a writer must be supposed to have a reason for issuing another, expecting men to purchase it. He may give his reason in the preface, but that comes too late; and when we have once secured the work we do not trouble with the preface. Or, he may leave it to the professional critic to inform the public of its claims; but the public has no great faith in the professional critic, and the author himself still less. We have therefore invited Dr. Parker to say something about the latest production of his pen, and the above is his response.

Index to Modern Sermons.

NOTE.—The Compiler will be grateful to friends who send corrections or additions. While the Index is proceeding, references will be given in another column on texts not yet reached, if application is made for them. If requested, other sources of information bearing upon texts or biblical subjects will also be pointed out. Any suggestion, whereby this department can be made of more practical value, will be heartily welcomed.

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- xiii. 8, 9.—Homilist, xxv. 51.
- xiii. 8-10.—Homilist, xii. 117.
- xiii. 10.—New Manual of S. S. Addresses, 98.
- xiii. 10, 11.—Newman (J. H.), Parochial and Plain S., iii. 1.
Christian World Pulpit, xii. 140 (Coster).
Homiletical Library, ii. 391.
- xiii. 10-12.—Clerical Lib., Outlines on the Old Test., 8.
- xiii. 10-13.—Ker (J.), S., i. 70.
Nicholson (M.), Communion with Heaven, 171.
Homilist, xxv. 243.
- xiii. 11.—Clergyman's Magazine, x. 27; xx. 80.
- xiii. 12.—Thursday Penny Pulpit, ix. 287 (Redpath).
- xiii. 12, 13.—Trench (R. C.), S. New and Old, 258.
- xiv.—Parker (J.), Adam, Noah, and Abraham, 111.
Christian Treasury, xxii. 48 (Bonar).
Expositor, 2nd Series, i. 285 (Plumptre).
- xiv. 1-17.—Homiletic Quarterly, v. 87.
- xiv. 10.—Talmage (T. de Witt), The Masque Torn Off, 71.
- xiv. 13.—Contemporary Pulpit, x. 54 (M'Laren).
Freeman, May 18, 1888 (M'Laren).
- xiv. 16.—Homiletic Quarterly, i. 76 (Freeman).
- xiv. 17.—Expositor, 3rd Series, x. 96 (Milligan).
- xiv. 18, 19.—Bickersteth (E.), Condensed Notes, 12.
- xiv. 18-20.—Spurgeon (C. H.), S., x., No. 589.
Stanford (C.), Symbols of Christ, 3.
Vaughan (J.), Fifty S., ii. 22.
Expositor, 3rd Series, viii. 280 (Milligan).
- xiv. 18-20.—Church of Eng. Mag., lxxix. 66 (Havergal).
- xiv. 18-24.—Wells (J.), Bible Images, 89.
- xiv. 22, 23.—Homilist, xliii. 30 (Hastings).
- xiv. 27.—Homiletic Quarterly, i. 77 (Freeman).
- xv.—Parker (J.), Adam, Noah, and Abraham, 129.
- xv. i.—Munger (T. T.), Freedom of Faith, 73, 93.
Christian Treasury, iii. 73 (Watson); xxiii. 372 (Bonar).
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Sword and Trowel, 1884, 566 (Spurgeon).
- xv. 2.—Christian World Pulpit, xviii. 165 (Kelly).
- xv. 5, 6.—Magee (W. C.), S. (Cont. Pul. Lib.), i. 129.
Penny Pulpit, No. 501 (Magee).
- xv. 6.—Munger (T. T.), Appeal to Life, 187.
Spurgeon (C. H.), S., xiv., No. 844.
Taylor (W. M.), Limitations of Life, 189.
Christian World Pulpit, xv. 235 (Shalders).
Thursday Penny Pulpit, xv. 105 (Foreman).
- xv. 7-21.—Nicholson (M.), Communion with Heaven, 38.
- xv. 8, 9.—Brooks (G.), Outlines of S., 278.
- xv. 8-18.—Homiletic Magazine, xviii. 189 (Whitefield).
- xv. 11.—Spurgeon (C. H.), S., vii., No. 420.
- xv. 12.—Homilist, xliii. 99 (Hastings).
- xv. 12-15.—Homilist, xii. 237.
- xv. 12-17.—Gould (S. B.), S. Sketches, 22.
- xv. 16.—Mozley (J. B.), Ruling Ideas in Early Ages, 66.
- xv. 17.—Homiletic Quarterly, i. 77 (Foreman).
Homilist, xliii. 99 (Hastings).
- xvi.—Parker (J.), Adam, Noah, and Abraham, 129.
Good Words, 1886, 571 (Brown).

Genesis.

xvi. 3, 4.—Homiletic Quarterly, iii. 425.

xvi. 7.—Oosterzee (J. J. van), Year of Salvation, ii. 340.
Weekly Pulpit, i. 121.

xvi. 7-9.—Christian World Pulpit, vi. 90.

xvi. 13.—Jay (W.), Short Discourses, i. 43.

Newman (J. H.), Parochial and Plain S., iii. 114.

Waugh (B.), Sunday Evenings with my Children, 104.

Christian World Pulpit, xx. 345 (Church).

Homilist, vii. 326 (Carter); xi. 428.

xvi. 13, 14.—Homiletic Quarterly, iii. 325 (Redford).

xvii. 1.—Goulburn (E. M.), Personal Religion, 177.
Krause (W. H.), S. in Bethesda Chapel, 2nd Ser., ii.

37-77.

Homilist, lvi. 9 (Percival).

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Quiver, 1889, 371 (Telford).

xvii. 1, 2.—Kingsley (C.), Gospel of the Pentateuch, 73.

Spurgeon (C. H.), S., xiv., No. 845; xviii., No. 1082.

xvii. 1-3.—Barry (A.), S. at Westminster Abbey, 1.

Burton (J.), Christian Life and Truth, 1.

xvii. 5.—Penny Pulpit, No. 382 (Morgan).

xvii. 7.—Homiletic Review, xiv. 161.

Penny Pulpit, No. 34 (Guthrie).

Quiver, 1889, 370 (Telford).

xvii. 9-27.—Clergyman's Magazine, iv. 20.

xvii. 16.—Thursday Penny Pulpit, iii. 399 (Wilkinson).

xvii. 18.—James (J. A.), S., i. 7.

Homilist, ix. 478 (Lance); xvi. 290.

xviii.—Foster (J.), Lectures, i. 103.

Parker (J.), Adam, Noah, and Abraham, 135.

Robertson (F. W.), Notes on Genesis, 218.

xviii. 1.—Expositor, 3rd Series, ii. 203 (Cheyne).

Homiletic Quarterly, iii. 69 (Dawson).

Homilist, i. 77 (Freeman).

xviii. 1, 2.—Meller (W.), Village Homilies, 107.

xviii. 1-3.—Moberly (G.), Plain S., 56.

Pulpit, lix. 627 (Moore).

xviii. 1-15.—Expositor, 1st Series, xii. 345 (Cox).

xviii. 2.—Homilist, xli. 68 (Young).

xviii. 13, 14.—Clergyman's Magazine, viii. 280.

xviii. 14.—Contemporary Pulpit, i. 182 (Dykes).

xviii. 16-33.—Good Words, 1860, 218.

xviii. 19.—Bushnell (H.), Christian Nurture, 164.

McCheyne (R. M.), Additional Remains, 125.

Christian World Pulpit, v. 193 (Roberts).

Church of England Pulpit, xiv. 153 (Watkins).

Homilist, x. 532; xliii. 170 (Hastings).

Pulpit, lxiii. 393 (Melvill).

xviii. 22.—Oosterzee (J. J. van), Year of Salvation, ii. 343.

Vaughan (C. J.), Harrow S., 371.

Vaughan (J.), Fifty S., 1874, 228.

Woodford (J. R.), Cambridge Lent S., 1864, 73.

xviii. 22-30.—Allon (H.), Vision of God, 197.

Congregationalist, 1872, 201 (Allon).

xviii. 23-25.—Momerie (A. W.), Preaching and Hearing,

[174, 189.

xviii. 23-33.—Binnie (W.), S., 1.

Homilist, xv. 161; xxvi. 52.

xviii. 25.—Cox (S.), Expositions, i. 54.

Dover (T. B.), Lent Manual, 15.

Vaughan (J.), Fifty S., xv. 117.

Christian World Pulpit, vii. 88 (Dorling).

Good Words, 1877, 128 (Story).

Homilist, xxxii. 367.

xviii. 27.—Krause (W. H.), S. in Bethesda Chapel, 1st Ser., [i. 318.

xviii. 32.—Trench (R. C.), S. in Ireland, 190.

Clerical Lib., Outlines on the Old Test., 9 (Punshon).

Contemporary Pulpit, i. 182 (Dykes).

Homilist, xlv. 187.

Pulpit, lxii. 29 (Laing).

The International Lessons.

QUESTIONS will be set monthly on the International Lessons. It is intended that they should serve as an Examination of each month's work after it is finished. Accordingly, the questions will be set upon the lessons of the previous month. The name, age, and address of the boy or girl must accompany the answers each time they are sent. Prizes will be given to successful Candidates every month.

EXAMINER'S REPORT FOR DECEMBER.

Age under thirteen.

I. ALEXANDER LAWSON, 26 Mid Street, Dundee.

Age under eighteen.

I. J. M. SMALL, 1 Charteris Street, Perth.

Subsequent Order:—J. K. C. (Aberdeen), N. L. (Dundee), G. A. H. (Orkney), J. S. M. (Cornhill).

EXAMINATION ON THE LESSONS FOR DECEMBER.

(Answers must be sent by the 13th January, to the Editor, Kinneff, Bervie.)

I.

Age under eighteen.

1. State the leading thoughts in Solomon's Benediction.
2. Give some account of Astoreth and Molech.
3. Describe Ahijah's meeting with Jeroboam.

II.

Age under thirteen.

1. Where was Sheba?
2. What do you know about Molech?
3. Quote from memory any one of the golden texts for December.

Says

CHARLES KINGSLEY.—Every duty that is bidden to wait returns with seven fresh duties at its back.

Rev. Marcus Dods, D.D.—With many persons the abandonment of sin is a mere hibernation, not a death.

Rev. F. B. Meyer, B.A.—You love Christ as much as you are prepared to do or suffer or give up for Him.

It is astonishing how quickly we graduate in the school of love when we begin to put in practice all we know.

Rev. C. H. Spurgeon.—I cannot explain Ezekiel, for I get broken among his wheels. Moreover, I would rather go into the lions' den than expound Daniel.

Rothé's Exposition of the First Epistle of St. John.

CHAPTER I. 1-4.

THE first four verses form a kind of preface to the Epistle. They point to the contents of the communication the writer has to make, and state its purpose. In the Epistle itself, however, we do not again meet with the contents of this communication as indicated here. On the other hand, they are presented to us clearly and distinctly in John's Gospel. The apostle refers back to the latter (as in ii. 13 f.). Both writings, the Gospel and the Epistle, originally belong together. The purpose of the preface is to bring home to the readers the motive and aim of the writer; and it does so by referring to the general attitude, which he assumes towards them as an apostle, and, that too, not merely externally, but also in heart and mind. By exhibiting to his readers his own frame of mind, he endeavours to beget within them the mood in which he writes to them. We feel from the language used by him that he has difficulty in expressing himself, and that he has the most vivid consciousness of the transcendent dignity of his theme. Hence the lofty flight which he takes; hence also a certain abstractness in the thought; but notwithstanding this his language is of a kind intelligible to all. He steepes his thoughts in warm feeling, whereby they become charming intuitions to his readers.

Verses 1-3 form one somewhat involved sentence. The principal clause (v. 1) is interrupted by a parenthesis (v. 2), and is again resumed with the beginning of v. 3. The whole of v. 2 is to be put in parenthesis, as is plainly indicated by the resumption at the beginning of v. 3. The extent of the parenthesis is also indicated by its commencement ("the life was manifested") and its close ("and was manifested unto us"), which correspond to one another.

Ver. 1. *That which was from the beginning—i.e., that existence which was from the beginning—original existence; that which existed eternally, the Self-existent, the eternal, and as such, therefore, only real, true existence, the Absolute.* Under this idea that which was manifested in the Redeemer presents itself to John in its transcendent dignity and worth. So far as the essential thought is con-

cerned, this Self-existent is equivalent to the true and eternal life of which v. 2 speaks. It is not said: that which took place from the beginning of Christianity; and just as little can it be understood of the personal, divine Logos. For there is a parallelism between this passage and John i. 1 only so far as in both passages the author sets out from the consciousness and the thought that the content of his evangelical proclamation is the revelation of the eternal and real supersensible existence, which lies behind all phenomena in time and space as their proper essence. Of the Self-existent, the Absolute, John now says that he has perceived it by the most immediate and most unambiguous sensible experience. The evidence of this immediate perception he sets forth in the strongest manner possible, by the heaping up of the different kinds of it, which he arranges in the form of a climax, and by the expressions which he uses. The "seeing with the eyes" denotes the accuracy and certainty of visual perception; the "beholding" is the intentional, carefully attentive, deliberate seeing; the "touching," finally, admits least of all of any deception as regards the reality of the object, and probably stands in opposition to docetic representations of Christ. He is to declare unto them *concerning the word of life*, for he did not feel himself in a position to be able to declare Christ Himself; he believed himself able to declare only a few particulars regarding Him. He would give only a small drop out of the ocean, not the ocean itself. The *life* is that which was from the beginning; the absolute, the truly real, because eternal existence. Looked at logically, the construction is certainly not precise; for what has already been spoken of is not a "word" itself, but the theme of a word. John is led to give this inaccurate turn to his language by his already having in his mind the expression "declare we unto you," the object of which is always a word. The word of life is the word regarding life, as in Phil. ii. 16.

The thought of a primordial existence, which has its ground in itself, is certainly the most abstract thought which the human mind reaches; but it is also a thought that very naturally suggests itself, a

thought which no one can avoid, who casts an attentive glance within and around himself. For that which falls within our immediate sensible perception, proves to one who has in some measure come to reflection to be unreal in itself. The whole of the sensible world taken by itself must seem to the calm understanding, as well as to feeling which sees to the bottom of itself, a something which is transitory, which in itself has no reality, and which does not really deserve the name of existence. This thought, however, that we are surrounded by mere nullity, is intolerable to one who is not altogether irrational; it must beget the longing to find an existence actually given empirically somewhere, which has not come into being, but is from the beginning, in order that we may get a footing upon it. This primordial existence, which is eternally grounded in itself, the apostle has found. He calls out triumphantly to his readers that he knows of an existence, which, being itself exempt from all transitoriness, is the ground of all existence that is merely fugitive and transitory. The idealism of Christianity comes out here in its full strength. The thought that no merely sensible existence is real existence, that what is material is only the manifestation of something else, which lies behind it, is indispensable to Christian piety. From this point of view philosophy, more especially Fichte's, is a good preparation for Christianity. Certainly every human mind seeks, hopes, and has a presentiment of such a real existence; but it can be found only so far as it reveals itself to us, and even enters this sensible world in a sensible manner. And that this has taken place, this is what the apostle knows and declares. It has taken place in Christ. In Christ he has beheld an existence, which incontrovertibly bore witness of itself to him as being an existence that does not belong to *this* world, that does not have its origin and its root in sensible things, but is the eternal existence. The personal manifestation of the Redeemer has produced this impression upon him in an immediate and direct manner, and accordingly he can regard Him only as the manifestation of God Himself. This manifestation of God in the flesh, however, he has at the same time learned to know in its empirical reality; for he was an eye-witness of it; he has heard, seen, beheld, and handled it. These words set forth the com-

plete empirical experience of this in itself eternal and absolutely real existence. No doubt they do so in opposition to the docetism of the writer's own time; but this docetism is continually rising up in the midst of Christendom, as evidenced by the attempts to distinguish between the so-called historical and the so-called ideal Christ. The human, ethical manifestation of Jesus in its full humanity has given the apostle the intuition of the eternal, primordial existence in this Christ.

Ver. 2. What part of the assertion in v. 1 is to be justified here? An assertion had been made by John in respect of his apostolic proclamation to the readers. True, no express mention has yet been made of this proclamation. But the "we declare unto you" of v. 3 was already upon John's lips, and already the reader must necessarily have supplied it in thought, if he would conceive anything whatever in connection with the words of the first verse. Now, there were two things which John had asserted of his apostolic proclamation to his readers. First, that it treated of nothing less than the Absolute, the eternal primordial existence, the true, eternally real life; and secondly, that the author was an eye-witness of what he stated regarding it. At first sight it might seem to the readers as if it were going too far to make both these assertions, and the author has therefore to defend them. This defence he makes here; not, however, by means of a demonstration properly so-called, but only by a repetition of his assertions. He limits himself to the solemn assurance that those statements express his real meaning, and his full, firm conviction; and in the mouth of an apostle this of itself was already a real justification. In respect of the first point he avers that *life* itself, and nothing less, was really manifested, viz., in Christ—just as in death and resurrection it has also stood the test of being a life that did not begin to exist in time, but was eternal; and then, as to the second point, that this life was so really manifested to *himself* that he had seen it immediately, and could bear direct witness of it. He does not, however, state the subject of his apostolic testimony as an eye-witness in a merely general way, but once more expressly declares it in a very emphatic manner to be the real primordial existence and life of which he has already spoken.

Of itself it does not seem to be difficult to em-

brace in Christ these two points with perfect confidence, viz., His absolutely super-sensible and eternal being, and the full humanity and historicity of His manifestation among us. And yet in our days the very opposite appears to be the case. The true divinity and humanity of Christ we must embrace in our mind in a clear manner. Certainly, theology is not capable of performing this service easily, nor has it as yet solved this problem; but the need of its solution is inseparably bound up with piety. The apostle was in the happy position of being able to say that he had heard this primordial life with his ears, seen it with his eyes, and handled it with his hands; for he was an eye-witness of the sensible, human walk of this eternal life. To us there remains, in the first place, only his testimony and that of his fellow-apostles; but this by itself alone cannot afford us the necessary certainty. But we also may still attain a certainty at least similar to that of the apostle; for that life has remained alive for us also. Christ no longer walks among us in the flesh; but even in the present day He is continually appearing to the human world, and reveals Himself to them that love Him. Through faith there is possible a real personal contact with Christ now glorified in the spirit. The experience of this personal contact is an indispensable condition of serving Him in the ministry of the word, and that too an experience that permeates and dominates the whole life. From without, it receives an express confirmation in the testimony this Christ is continually bearing to Himself in the history of the world. Not till one has such an inward experience can one have the joyousness required for the proclamation of the word of life.

Ver. 3. The message, of which the apostle speaks, is manifestly to be understood of an historical proclamation; such a proclamation, however, this letter does not contain, but rather rests upon as its presupposition. We already know that it refers back to John's Gospel. When it is stated to be the object of his message, that his readers also should have fellowship with him, this is not to be understood as if he thought of them as still standing outside of this fellowship. He means to say to them that one, who has had personal experience of Christ as the eternal life, that has come to us men, cannot do otherwise than declare it also to others.

In that which John says of this fellowship, in which his readers are to participate, there is expressed first of all the feeling, that he, who has really seen Christ in faith in the manner indicated, is thereby introduced into a world, by means of which he finds his fellowship with natural human life dissolved. A totally different kind of being commences for the consciousness and life of him who recognises real human existence in this human life, which the name Jesus Christ denotes, and to whom the super-sensuous side of the human being has opened up as the only real one. To such a person the interest in those things, which lay claim to the natural world, retires into the background. Hence the world regards each one that believes in Christ as a fanatic. It is, however, also a test of the healthiness of Christian faith, that the believer does not wish to abide by himself alone in his eternal world, but seeks to draw up to himself those who are still left behind in natural life. He is confident that he can do so, and grounds his confidence not only upon the power of this new life, but also upon the certainty that in each man there is a propensity towards this true life. He feels himself not estranged from those, from among whom he has been raised up to that height; for the same pulse that conditions everything in his life beats also in the hearts of the unbelieving world. Accordingly to those who still stand without he declares what he has experienced in a simple presentation of it, and without obtrusiveness. He will only vividly set forth in its pure form the life that has risen within him; and if he succeeds in unfolding this in its full splendour, he doubts not as to the result. He does not seek to convince violently; but he endeavours to establish a fellowship in this new life with all whom he can reach.

The fellowship that we apostles have is fellowship with the Father and with His Son Jesus Christ, with whom, consequently, he also has fellowship who has it with us; to have fellowship with us is therefore, says John, something great. He here-with indicates why the participation of his readers in the relation of fellowship, in which he and his fellow-apostles stand, is of so great importance to him:—it is an actual fellowship with God, not only with the thought of God; not only in a non-natural, but in the fullest and most literal sense. He does not smooth away the whole paradox of the lofty

promises of Christian piety, but sets it forth in its sublimity, which is so surprising and incredible to the natural man. Of these sublime promises nought is to be abridged; for a noble human heart only they can have the genuine charm. Fellowship with Christ, however, is not absorbed by fellowship with the Father, but continues uninterrupted for the apostles, because fellowship with the Father is fellowship with God in and through Christ. Nothing is so repugnant to John as such a separation between God in Himself and Christ. He knows nothing of the idea, that to man there could be given an image of God otherwise than in the face of this Son of man Jesus Christ, in whom he beholds only the only-begotten of the Father.

Ver. 4. John now adds for what purpose he writes thus (vv. 1-3) to his readers. *This write we unto you*—according to the apostle's usual way of writing (ii. 26, v. 13), this refers, not to what follows, but to what has preceded. His purpose is to make the joy of his readers full, to render the joyousness of their standing as Christians complete. Their joy is fulfilled by its being brought home to their consciousness, that in their faith in the proclamation of the Gospel they have known the Highest, viz., the Absolute itself, the Eternal Life, yea, that with this Highest they have entered into real fellowship. He who knows that the primordial life has been manifested, and that he can have

fellowship with the same and thereby with the Father—his heart must beat high. We must hold fast to this as a general test of one's Christian standing being real, that it is joyousness. Sorrow, however, is not by any means excluded from the mood of a Christian; but being presupposed in it in its full depth and inwardness, it is at the same time overcome. Still, it is only gradually that this joy of the Christian state becomes a reality, and only in proportion as the object of Christianity actually becomes the matter of joy. And only if with our love we really incorporate ourselves with the primordial life in Christ, can we have true joy, which keeps pace with the diminishing of delight in the world. For this reason it is a *holy* joy and requires no further discipline. Only that requires discipline which is ever disturbing it, viz., the ever reviving delight in the world. It is the joy, which the Saviour calls His own (John xv. 11, xvii. 13), and the fulness of which He promises to His own (John xvi. 20-24); the joy in the Lord, which Paul calls for (Phil. iii. 1, iv. 4), the joy in the Holy Ghost, in which he makes the kingdom of God consist (Rom. xiv. 17), the joy which he represents as the fruit of the faith that is steadily advancing towards its completion (Phil. i. 25). This joy should reach its full measure in his readers. Instead of their present joyless, languid, cold Christianity, he seeks to awaken one that is joyous.

Sunday School.

The International Lessons for 1890.

SHORT NOTES AND ILLUSTRATIONS.

ST. LUKE'S GOSPEL.

THE Gospel according to Luke will be the subject of lesson throughout the year, so that it will be worth while for the teacher to possess some of the best books on that Gospel. The most suggestive of the larger Commentaries is Godet's. But it costs money and needs scholarship to appreciate it. There are three small and cheap Commentaries. St. Luke, in the *Cambridge Bible for Schools*, is by Farrar, and costs 4s. 6d. Farrar is not at his best in commenting, but this is a good serviceable book, full of simple illustration. Professor Lindsay writes the other two; viz., "Handbooks for Bible Classes": St. Luke, Part I., 2s.; Part II., 1s. 3d.; published by Clark. And "Commentaries for Bible Classes and Senior Sabbath Scholars": St. Luke, two parts, 4d.

each, published by Blackie. The former is much the fuller and the better for teachers; the latter is very cheap, and quite sufficient for the pupils.

Then there are other aids innumerable. A scholarly *Life of Christ* will be found of service. The Religious Tract Society recently published, at 6d., an excellent little *Life of Christ*, by Dr. Conder. It confines itself mainly to the historical and geographical details. Andrews' *Life of Our Lord* has a still more limited range, but is very instructive on all points of chronology and geography. For the pupils, especially in higher classes, Dr. Salmond's *Life of Christ*, in "Bible Class Primers," is by far the most satisfactory. It costs 6d. Larger, and very suitable for teachers, is Scrymgeour's *Lessons on the Life of Jesus*, 2s. 6d. It presents questions on each chapter, and a reference to other sources. Stalker's *Life of Christ* is cheaper, 1s. 6d., and exceedingly fresh and interesting, but it presents picturesque groupings without traversing the whole narrative. Quite recently, in "Men of the Bible" Series, has appeared *Jesus*

Christ, the Divine Man, by J. F. Vallings. It is a careful study of the life of Christ, full of learning, well mastered, and eloquently expressed. Of the larger Lives of Christ, Farrar's is the most readable, Geikie's the richest in information, Edersheim's the best all round.

I.

Jan. 5.—Luke i. 5-17.

The Forerunner announced.

A single scene is presented in this lesson, and that a striking scene; it should not be difficult to make it interesting and instructive to children of any age. It should be read aloud by them, and, as they read, only the really obscure points explained. These are:

1. "Of the Course of Abia." By the days of David the priests had become too numerous for the service that was required, and they were divided into twenty-four courses, each of which served for a week, and then gave place to another course.

2. "His lot was to burn incense." The priests belonging to one course cast lots to settle what part of the temple service each should undertake. Thus nothing was done by human appointment.

3. "To turn the hearts of the fathers to the children" (verse 17). It is very difficult to say what this means. The usual explanations are: (a) that the reference is to domestic concord; or (b) that the "fathers" mean the Jews, and the "children" the Gentiles.

On a certain day—it was at the very close of the reign of Herod the Great—the lot having been cast, it fell to an aged priest, named Zacharias, to enter the Holy Place and offer incense. It was the supreme moment of his life. When the silver trumpet sounded for the morning sacrifice, the people assembled outside the court of the priests. The sacrifice was laid on the altar of burnt offering; Zacharias and two attendants entered the Holy Place. The attendants laid the burning coals upon the altar of incense within, and then withdrew. Zacharias stood alone before God. He was dressed in white linen garments, the symbol of purity, a turban on his head, his feet bare, for it was holy ground. The bell rang without, and, at the signal, Zacharias threw the incense on the altar which stood close to the door of the Most Holy Place; the cloud rose up before the place of the Mercy Seat; and the people without lifted up their hearts in prayer to God as by one common impulse.

Immediately there appeared an angel standing on the right side of the altar—the propitious side; on the other stood the golden candlestick. His first words, the first words of the new Gospel, were "Fear not!" The people were praying outside; Zacharias had prayed within. "Thy prayer is heard." The word means a definite request. What was it for? A son; for Elizabeth was barren, a great sorrow to a Jewish wife, who might be the mother of the Messiah. The prayer is heard. The Messiah is at hand, for this son is to be His forerunner.

There are several topics which may be touched upon to profit. Select what will suit the children as to age. There is the reverence due to God, so well illustrated by the

different parts of the temple; within the innermost sanctuary He was understood to dwell. Yet He may be approached now, through Jesus Christ, "boldly". "Fear not" is the door thrown open by the Gospel. Or, there is the great lesson that He is a prayer-hearing God. Though He delay long, yet He will answer. But note the character of Zacharias and Elizabeth. Think of the meaning of the blind man's words, "We know that God heareth not sinners". The prayer was real, definite; an answer was hoped for still. And what an answer when it came!

In the "Notes of Recent Exposition" in this number of the EXPOSITORY TIMES will be found something upon the altar of incense.

II.

Jan. 12.—Luke i. 46-55.

The Song of Mary.

It is known as the *Magnificat*, which is just the Latin word for "doth magnify".

Whoever wishes to understand this beautiful hymn of praise should read four sermons which Canon Liddon delivered in St. Paul's, last autumn. They may be found either in the *Family Churchman*, Nos. 411-414; or in the *Christian World Pulpit*, Nos. 928-931; or in the *Church of England Pulpit*, Nos. 724-727; or in a volume just issued of the *Contemporary Pulpit Library*, pp. 129-188. They are truly great sermons.

It is by no means an easy lesson. A careful division will make it much clearer. There are four strophes:

1. Mary praises God because He has visited her in her humble station.—Verses 46-48 (middle).

2. She then refers to the special privilege which God has granted her.—Verses 48-50.

3. This is God's way with all human lives: He puts down the proud, and exalts the humble.—Verses 51-53.

4. Returning to His special mercy at this time, she says it is the fulfilment of the promise made to the fathers.—Verses 54, 55.

Now, take these parts in order:

1. Mary praises God with her *soul*; that is, her thoughts and emotions as a reasonable being; and with her *spirit*; that is, with that diviner part which links her to her Maker and Redeemer, which enables her to apprehend and worship God. She sees a definite reason for praise—God has "regarded" her though in a humble position.

2. She does not yet give a name to the "regard" which has been shown her. But she says it is something which will make her name blessed to all generations; it is a "great thing," she adds; and then it is all of His *mercy*. And so will He deal with them that fear Him, in every generation.

3. But He who always raises up the humble, because of His mercy, is a great God of might, and in His wrath "scatters" the proud in the very midst of their proudest thoughts. The one side involves the other. (Remember the words: "Thou fool! this night thy soul shall be required of thee".) This thought is thrice repeated.

4. Lastly, it is no caprice; it is the fulfilment of an old promise—a promise that goes back as far as the days of

Abraham. And Mary feels that she has a place in that line of promise, just as she is a link in the chain of succession from Abraham, through David, to the Messiah. Her very words show the succession; for they are full of the Old Testament.

Think of Mary—the modest, the lowly handmaiden—uttering this great burst of triumphant song! There is no such thing as distinction in the worldly sense with God. It is the poor in spirit who are blessed in the kingdom of God; it is the hungry He fills with good things. How often is it asked in these days, How does Christianity deal with the poor? Ask more definitely, How does *Christ* deal with the poor? And here is the answer: "The hungry He filleth with good things". That is to say: They that are rich and increased with good things in this life miss the only blessings that outlive the few short years here. And they that come near to Him with hungry hearts are filled themselves, and then sent forth to minister to the poor and needy around them. How does Christianity deal with the poor? Ask how Christ deals with the *poor in spirit*, and then how they deal with the hungry and naked and homeless. Christianity alone knows how to deal with the poor.

III.

Jan. 19.—Luke i. 67-79.

The Song of Zacharias.

Another song! This song is called the *Benedictus*, the Latin for "blessed," the first word of the song. It was natural and easy for the pious Israelite in moments of exaltation to break forth in song, for his spirit was daily fed on the psalms and the songs of the prophets. Both this song and the last are described as a Mosaic of Old Testament quotations.

There are a few phrases that need explanation:

1. "Raised up a horn of salvation." The horn is for the animal's protection; and so the metaphor is natural: A horn for our salvation.

2. "Since the world began." Literally "from of old". The first promise—the *prot evangelium*—is found in Gen. iii. 15.

3. "The dayspring from on high." The word, which evidently means the dawn, the morning light, had come to be used as a name for the Messiah—and a beautiful name it is.

Lindsay divides Zacharias' song into four parts: (1) The coming of the Messiah (68-70); (2) the work of the Messiah (71-75); (3) the relation between the Messiah and the infant John (76, 77); (4) the glory of the Messianic advent and salvation (78, 79).

There is no difficulty in understanding the meaning of the words of this song. But it will be no easy task to make it an interesting lesson, at least to the younger children. The great theme is God's promise. Let them turn to the place where it is first found (Gen. iii. 15). Then they will think of it repeated to Abraham (Gen. xxii. 18), uttered by Jacob (Gen. xlix. 10), and even by the apostate lips of Balaam (Num. xxiv. 17). Then through Moses, on to the prophets, not yet fulfilled even in Malachi's day; yet never lost. And now, at last, not fulfilled merely, but so gloriously

fulfilled! God promised "to save them from the hand of all their enemies"; and to do it He sent His only-begotten Son! He has added great promises to us. We may well believe that they will be fulfilled as much more gloriously than our highest hopes. "That where I am, there ye may be also!"

IV.

January 26.—Luke ii. 8-20.

Joy over the Child Jesus.

The Angels and the Shepherds it might have been called.

"The same country" is Bethlehem. The shepherds were pasturing the flocks for the service of the temple at Jerusalem.

"By night." The time of year cannot be determined now for certainty. It may have been winter, though they were out with the sheep all night, for that is common still with shepherds in the East.

"The glory of the Lord." This is the Shechinah, the cloud of glory that led the Israelites through the wilderness, and then rested, as the symbol of the Divine Presence, above the Mercy-seat.

"Good tidings." This, rendered in our Anglo-Saxon speech (God-spell), gives "Gospel". The Greek word here gives evangelise and evangelist.

"On earth peace, good-will towards men." Or, "On earth peace among men of good-will". The difference depends upon the form of the Greek word for "good-will". Some MSS. have it in the nominative, and some in the genitive. The Revised Version follows the latter, but its translation is clumsy.

"The shepherds made known," but "Mary pondered the words in her heart". So there are two such classes of converts always. It is thought, with much reason, that by pondering the words (not the "things") in her heart Mary was able to tell the story afterwards; and thus we have it here.

Dr. Lyman Abbott, taking the angel's song, which is also the golden text, as subject, says: The angel, who is the first evangelist, affords the first illustration of Gospel preaching. His message is (1) *Good News*. Christianity is not a mere re-enactment of the moral law, but *news* of salvation to those who have broken that law. (2) *Of great joy*. Neither conviction of sin nor admonition of punishment is the Gospel, for these are not messages of great joy; they are the groundwork of preparation for the Gospel. Nothing is Gospel that is not joy-producing in those that receive it. (3) *To all people*: all nations, all ages, all classes in society. The words of the angel refer primarily to the Jewish people ("to all the people"), but the larger meaning is implied in this and the preceding chapter. (4) *The cause of this joy*—the advent of a "Saviour" to save His people from their sins; "Christ," the Anointed High Priest of God; "the Lord," the very incarnation of Jehovah Himself. (5) The "sign" or proof of His Divinity—that He should be found cradled in a manger, the very humility of love.

Teachers should further read Neander's *Life of Christ*, chap. iii., and Stier's *Words of the Angels*.

Natural Unselfishness.

BY THE REV. J. A. MACFADYEN, D.D.

"For I have no man like-minded, who will naturally care for your state."—PHIL. ii. 20.

PIECING together the references that are made to Timothy in the New Testament, we have one of its most attractive sketches. Timothy was the son of a mixed marriage—his mother being a Jewess and his father a Greek. Probably when the Apostle made the acquaintance of the family, his father was dead. Some suppose him to have been a proselyte; if so, he was not a bigot, for his son was permitted to grow up without the sign of the covenant. The lad was more indebted to his mother and grandmother than to his father for the influences that made him what he was. Luther's fine saying, that this world has nothing more beautiful than a woman's heart when it is the abode of piety, was illustrated in each of them. The Jews do not seem to have had a synagogue at Derbe or Lystra. They had the unspeakable advantage of free access to those Scriptures, which deserved then, as now, to be called not only the Book of God but the God of Books. From a child, Timothy knew the Holy Scriptures. When, therefore, the Apostle and his companions came to the countryside where they dwelt, they found each heart of the little household ready to receive the Truth. On his second visit, Paul found the young man grown up to maturity, and designated already to the ministry of the Gospel. With his quick eye for men and character, Paul saw in him a suitable yoke-fellow in the Gospel, and he welcomed him to the heart of his heart; and from that time Timothy became to Saint Paul all that Barnabas had been in his early years, and more, for, while Barnabas was a brother in the Gospel, Timothy was a son: "Timothy, my son, my own son in the faith; my beloved son, my yoke-fellow". Here he calls him his second self: "For I have no man like-minded who will naturally care for your state".

The word "naturally," then, is the keynote of the passage which describes Timothy's character. I do not spend time in defending the remark. Lightfoot's comment may be quoted as sufficient: "Timothy was neither a supposititious (νόθος) nor an adopted (εἰσποίητος) son, but, as St. Paul calls him elsewhere, a true child in faith (γνήσιον τέκνον ἐν πίστει). He inherited all the interests and affections of his spiritual father." Possessing this character, Timothy was a contrast to all the rest of the disciples at Rome. There were degrees of warmth amongst them towards the Apostle and the Gospel; and there were those who were rather cool than cold: they were ready to fight, but not to go

on a forlorn hope; ready to travel a little, but not to the ends of the earth. If selfishness did not control their Christian life, it was permitted to counsel it; and if selfishness was not an active partner in the concern, it was a sleeping partner, and had a right of veto on projected movements. Timothy alone manifested an affection for the souls of men that was tropical in the strength and luxuriance of its efforts. The Apostle says "all"—by which he means one and all with this single exception—"all seek their own, not the things which are Jesus Christ's". In opposition to them, love for the souls of men was with Timothy a voluntary, a graceful, and a natural thing.

We now propose to consider why regard for man's spiritual interests ought to be natural to every Christian.

Looking on the things of Jesus Christ, I remind you, is the first act of Christianity.

"Mind'st thou the place, the spot of land,
Where Jesus did thee meet,
And how He got thy heart and hand—
Thy husband then was sweet.
O, then the garden, chamber, bank,
A vale of vision seemed;
Thy joy was full, thy heart was frank,
Thy husband was esteemed."

Into the life of the Lord Jesus Christ every suffering that a sinless man could bear seems to have been crowded. He could say, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head". Wayworn and weary, we see Him resting by the well on the dusty highway. Fatigued and disheartened, He is rocked to sleep by the tossings of the fisher's boat. His was a mind that could understand all mysteries, and yet He moved amongst men of the narrowest prejudices. His was a love that brought him from heaven, yet when He came to His own house His own brethren received Him not. His nature was holy, harmless, undefiled; yet He lived amongst men who delighted in iniquity. He could recall the day when this world passed forth, fresh and pure from its Creator's hands; but now, wherever He went He moved amongst the gloomy ruins of that work in which He had partaken, and over which He had rejoiced. And as this long, weary life of suffering drew to a close, the dark shadows became darker. His soul became exceeding sorrowful, even unto death. We see Him in the garden when His sweat was, as it were, great drops of blood falling down to the ground. Pilate and Herod joined hands over His betrayed innocence. The cruel denial of one disciple, the

treacherous kiss of another, the shameful defection of all, enter like iron into His soul. He encountered the insult and contumely, the mockings and scourgings, of the hireling soldiers. The purple robe was stripped away, the mock admiration exchanged for bitter reviling. Fainting under His burden, we see Him passing from the city on His way to the place of punishment: and "when they came to the place called Calvary, there they crucified Him". But even that was not enough for the men whose hollowness He had exposed. It was not enough for them that body and mind and spirit were bending, nigh to breaking, beneath the load of a world's iniquity. Reproach and gibe and scoff and sneer, each winged with deadly hatred, do their work. Whilst He prays for them, they cry, "Come down from the Cross"; whilst nature gasps out her anguish in the opening of the graves and rending of the rocks, they stand exulting by with the taunt, "Thou that destroyest the Temple, and buildest it again in three days, save Thyself". And there too, as if no human pang might be wanting, His heart had all its wounds opened afresh by the presence in His sufferings of His mother. Her hands had woven the seamless robe, on which, even then, the soldiers cast their lots. Her lips had taught Him in the quiet cottage, in the hill country of Nazareth, the hymn, "My God, My God, why hast Thou forsaken Me?" Her ears were destined to hear it—the utterance of His bitterest anguish on the Cross of Calvary.

Now, brethren, when we believe in Christ, we believe that He lived that life of suffering for us; that He died that death of ignominy for us; that He emptied Himself of His glory for us; that He was made in fashion as a man for us; that He submitted to death—even the death of the Cross—for us. We hear the truth and the meaning of that life and that work all compacted for us into some such sentences as these: "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life"; "Herein indeed is love, not that we loved God, but that He loved us, and gave His only-begotten Son to die for us".

Christ, in other words, became to us, then, the measure of all things, as Christians trusting in that death for salvation, and as Christians accepting that life as our ideal, after which we are constantly to strive. Surely it ought to be the most natural thing in the world that we should care for the things of others. Necessity is laid upon us: "Yea, woe is unto us if we seek our own things and not the things of Jesus Christ".

Second.—If care for the state of others is interwoven with the beginnings of Christian life, it is equally necessary for its continuance. Self-preservation, we say, is the first law of nature. Unselfishness is the principle of self-preservation in the

Christian life. Common as is the commonplace, this is the point in a discussion of the subject at which to remind you that the law of God's universe is: "Give that you may get, and get that you may give". Christianity in this respect brings man into perfect accord with the law of the world. There is not a daisy in the sod, or buttercup on the lea, or modest violet, but has this lesson for me—it is blessed to receive, it is more blessed to give. The selfishness in Christian life which takes all, and gives nothing back, is sure to be its own bane. The Christian man who thinks and prays most for others is the man who brings the largest measure of blessing upon himself. He may not be the best critic of a sermon, as those count themselves critics who make a man an offender for a word, but he will profit most from the sermon. He may not care for what some are pleased to call the *grand* thoughts, but he will appreciate the *good* thoughts. Solid instruction will always be a welcome guest. He may not have time to gather the flowers that grow by the roadside, but as he presses on he devours the way, and is the first to reach the journey's end. The traveller, far up on some Alpine height, sees another traveller toiling up the steep ascent; as his brother nears some hidden, and to him unknown, precipice, in a tone that startles him, he shouts—"Beware!" The voice may startle the other into safety; at all events he is free from his brother's blood, whilst back upon his own ear comes the echo of his own warning, and says to him again—"Beware!" Self-preservation is the first law of nature; the Christian must naturally care for the state of others.

Third.—In the third place, care for the state of others is natural in Christian life when we consider the law of the Christian's relation to other men. The Gospel baptizes into Christ ordinary human benevolence; it enforces the fundamental teaching of social morality. Our fellow-men have claims on us, because they are our fellows, which we cannot ignore. If any of us has a word of wisdom to speak, God will not hold us faithful if we refuse to speak it. If we can in any degree contribute to make this life happier, and a more beautiful thing in the eyes of our neighbours, we are required by inexorable law so to do. When Christians hear that there are men amongst us, who are doing their utmost to relieve distress, to feed the hungry and clothe the naked, they must bid them good-speed in the name of the Lord; inasmuch as they are doing it unto one of the least of the Lord's little ones, they are doing it unto Him. But this is not the highest ground on which we press our appeal this morning. There are deeper needs than those of the body, higher wants than those of the flesh. As Christians, we possess that which we believe can satisfy every spiritual need and meet every spiritual want. If I do not stay to picture that need, it is

not because I regard an appeal to the emotions as dishonouring to Christ and to His Gospel. The Gospel surely has to do with human emotions, as with every other portion of human nature. Emotions are the winds that fill the sails and propel the ship ; if Christianity has nothing to do with governing the course of the ship, surely one might doubt whether it was a religion for mankind. I am not prepared to accept, without qualification, the dictum that emotion is worthless if it does not end in action. Surely a good emotion is better than no emotion : it is certainly better than a bad emotion. It is like a good thought, it depends on how we use it, whether it comes to anything or not. What has been said of affection may be said as truly of justifiable emotion. Emotion was never wasted ; if it enriched not the heart of another, its waters, returning back to their springs like the rain, shall fill them full—that which the fountain sends forth returns again to the fountain.

I pass on, because this part of the argument is not within the special province which I have assigned to myself this morning. In expounding this text, I could lay bare scenes of misery and suffering that would make the flesh shrink and the heart quiver. But, powerful as such appeals are, they are not the highest which we are justified in using. Just as we are told that the first reliable knowledge of the surface of the earth was gained from the study of the stars, so it is from our acquaintance with the will of Christ that we gather most clearly the lines of duty towards our fellow-men. This is the very heart of our case, for there are many servants now-a-days who 'break away every man from his master. "Convert the world!" voices are heard saying outside the Church—voices are heard re-echoing the words within the Church—"Convert the world! Leviathan is not so tame. What have you to show for all your efforts? Tribes, for which the Bible was translated, have died out. A few hundred converts from year to year are all you can reckon up in India and China. If the South Sea Islands were a diadem in the Redeemer's crown, as missionary rhetoric has told us of, it would be but a drop in the bucket. At home luxury is growing and riches are increasing, but there is no corresponding increase in your receipts. There are many who could not name your mission stations. Your missionary literature is not bought, or, if bought, it is left unread. Your prayers are destitute of all missionary fervour. Confess it at once, the old Adam is too strong for you."

This is no longer the day of small things in missionary enterprise, it is a day of great things. It is to be compared, not to an army making its way over mountain passes with difficult steps, but to an army that has gained the day, and is hastening to the spoil. Even if the objection to missions, as thus put, is true, the objector has no ground for

exultation. If the missionary spirit is decaying in England, then there is a canker in the nation's heart and a blight on its prosperity. But, without staying to argue or recriminate, we can have only one reply when the objection is thus put—Christ has commanded our action, and we must obey Christ. To such a work as this there are times when circumstances seem to call a halt. It is good at such times to be wary and cautious, but work must take the place of caution, and effort must take the place of prayer. It is His to keep the light alive, ours to light the lamp ; His to determine which seed shall prosper, this or that, ours to sow the seed beside all waters. It is His, if He pleases, to present to us the best circumstances, it is ours at all times to make the best of circumstances. Whether the funds are advancing or retrograding, whether there is the joy of harvest in the harvest-field or not, we must care for others, because we must obey the command of the Lord. Be it that we are fighting a losing battle, we still shall fight ; be it that we are emptying the ocean a drop at a time, we shall still withdraw the drop ; be it that we are rolling uphill the stone that must rebound, we shall still continue ; be it that we have toiled all night and have caught nothing, if it is the Master's voice that says, "Cast your nets on the other side"—on the other side we mean to cast them, and by-and-by, when the daylight comes, the Lord will give us the draught. We are obeying the Master's command : we must care for the state of others.

If we are tempted at times to forget the commandment, and to be so unnatural in our Christianity as to disregard spiritual destitution, it is because we forget the hope and the assurance of triumph. Have you ever noticed in how many ways our proverbial philosophy bears upon impatience? "All hawthorns do not blossom on Christmas day." "Ill weeds are sure to thrive." "Truth lies at the bottom of the well." "Rome was not built in a day." "The rolling stone gathers no moss." Now, the Christian has the natural impatience of the race to struggle with when he pledges himself to his enterprise, and he needs such homely words of warning and advice as much as most men. When he looks at himself and his own feeble powers arraigned against the great evil world, no wonder that his hands hang down. Elijah cried : "It is enough ; now, O Lord, take away my life, for I am not better than my fathers". Jacob said : "All these things are against me". Isaiah moans : "Woe is me, for I am a man of unclean lips". Jeremiah mourns : "O Lord God, I am but a child". The Baptist, shut up in prison, sends to Christ with the demand : "Art Thou He that should come, or look we for another?" But for all that, brethren, in spite of our doubt and despondence, "the foundation of God standeth sure". "God hath highly exalted

Jesus, and given Him a name that is above every name: that at the name of Jesus every knee should bow." Yes, brethren, Christian hope is a small child, but she can carry this great anchor when others are overwhelmed by the calamities of life. The Christian can rejoice in hope when he is surrounded by imperfection and sin. Having this hope, he can purify himself even as Christ is pure. When that last hour comes to him, as to everyone, which tries the ground of every man's confidence, his hope is with Christ within the veil; when he is downcast by repeated failures, by the slow progress of goodness, by the partial and languid movements of those who ought to be zealous; when he is downcast by the open triumphs of ungodliness—still he can triumph in that blessed hope. Wherever you have a Christian man, there you have, or ought to have, a hopeful man,—hopeful for himself, hopeful for the Church, hopeful for the world. Hopeful for himself that sin shall yet be finally beaten down beneath his feet; hopeful for the world, that it shall yet be delivered from the darkness and degradation of sin; hopeful for the Church, that it shall yet burst asunder the chains of apathy and worldliness that too long have bound it, and never cease in its victorious progress till universal man has laid himself prostrate at the feet of Christ. Yes! the hope that sent forth the Apostles on their godlike mission still beats in the Christian Church; the hope that kept martyr and confessor faithful still animates the Christian life. The hope that boasts the achievements of the past is girding the Church to do far more successful and determined conquest in the future. Having such a hope and such a prospect, surely it is a natural thing, and ought to be a universal thing, for the Christian heart to care for the state of others.

Such, no doubt, were the arguments that vanquished the selfishness of Timothy, but they ought to have produced the same effect on others, and ought to produce the same effect on Christians now. Why do they not? Why does the spirit of selfishness flourish under so many forms? In other words, what was the special factor in Timothy's piety that made him naturally care for the state of others? He was a Christian from his youth up. The vase retained to the last the savour of the perfume that once had filled it. The grace of God can subdue the heart of man at any age, even when the carnal life has branded itself on the countenance of the aged sinner, even when every thought seems to be the segment of a wicked circle; even when every word, like the feather from the wing of a diseased eagle, indicates that the blood is poisoned. But the old convert rarely puts off the old man entirely. Sometimes it is not so—sometimes the greater the sinner has been, the greater the saint becomes. The old convert feels that there is a call to special diligence, and the few years left are spent

in buying back the opportunities that have slipped away: as one has said, "I have given the whole day to Satan, and have nothing but the gloaming to give to Christ, and I will give it all". But, even when the resolution is thus manfully avowed, the habits that have been formed are not abandoned by one volition; no man changes his opinion, still less his habits, after forty years of age. Planted in good soil, fed with water from the river of life, habit becomes a valiant tree that sends forth beautiful branches, and each in turn designed to become the base and root of others. Permit bad habits to grow upon you, they may be brushed aside to-day like gossamer threads, twenty years hence they may be manacles for the hands and fetters for the feet. Learn young. "What young John will not do, old John cannot do." With the young convert, however, where the habits of Christian service grow with his life, where life and Christian service may be said to begin together, the instincts, affections, and duties become natural. What the old convert does with difficulty, the young convert does easily; the water, which is in one case pumped up by delicate and complicated hydraulics, bubbles up naturally from the spring in the other; the tribute, which in the one case may be squeezed out (and oh! how hardly some old converts can bear to be squeezed!), comes naturally in the other case.

One or two applications. Let parents recognise their responsibility. The mother—I name the mother because hers is the plastic hand which forms the coming generation. Bunyan long ago taught this. Give us mothers—good, old-fashioned, unselfish mothers; praying mothers, who will see to it that the missionary spirit be kept alive in the hearts of their children—and we shall have many more than we have yet of those who naturally care for the things of others. Of course the father has his part to play as well. He is bound to give his children the priceless legacy of a holy character and a godly example—bound to provide a home in which the house shall become a church and the family a temple. Some of them, even when the best has been done, may wander far from God, but there will always be a subtle cable drawing them back again, and the likelihood is that they will not wander. From them will come the rank and file of the reliable Christian army. Amongst them will be found the most useful office-bearers in our Church. Many of them will have occasion, when they seek for ordination, to bear witness that the seed of the kingdom was implanted by a father's hand and watered by a mother's tears. And surely I may say a word, in closing, to the young themselves. Seneca, when dealing with the complaint that men have no choice as to their birth, says that though that is true, every man has it in his power to be born as he pleases in his mental life—the books we read, the authors we choose, are of our

own selection. True as this is of the mental life, it is much truer of the spiritual life. My son—what a blessed demand it is!—give me thine heart; my daughter, give me thine heart. I ask for your money to-day, but money is the lowest demand that I make in the name of my Master. There is a palsy in the hand always when there is a frost in the heart. Money is given from a thousand motives—as many often as there are subscribers. Some give—no, they don't give—they leave what they cannot take away. Some don't like to refuse a friend. Some have a keen eye to business, and think £1 occasionally a good investment. Some are proud, and like to say, "I thank God I am not as other men, I give tithes of all I possess". Some give from vanity, some from self-love, some from ambition. Such money *may* be,—I don't say it *will* be,—but it *may* be useful in the hands of others. Money, thus given, can bring no merit in the sight of God, who is a God of judgment and looketh at the heart. I ask you then, bring of your money; I ask you for your hearts. All here have given money at times, and we thank God for you that there is in your hearts some good thing towards the Lord God of Israel, but oh! surely no inconsistency can be greater or more manifest than this—a human hand giving money for the hearts of others which has not given its own heart to Christ—to extinguish a conflagration in the house of another and leave your own house to be burned down—to be a finger-post (using Matthew Henry's illustration), always pointing the way and never going—to be a bell, always calling to the sanctuary and never entering. These are not too violent metaphors in illustration of and remonstrance with your position. And so, my friends, young men and maidens especially, I close my address this morning with this demand—the Master has sent me with this message to you, "My son, My daughter, give Me thine heart"; and then you will naturally care for the state of others.

At the Literary Table.

Two books on the Table attract our attention first, for we are not above the admiration of fine bindings. They are *Friends and Friendship*, by Mrs. A. R. Simpson, and *Iris*, by Professor Delitzsch. The lady must come first, else the Professor would know no forgiveness. It is a little, square volume in light-blue and gold, and is just as good a shilling's worth of a New Year present as one is likely to find after a long search. It tells of "Warrior Friends," "The Friend of Little Children," "Sleeping Friends," and many more. One of the best friends is the "Friend whose Face shone". The little book is as wholesome as the sun, of which it talks in this pleasant way.

"No wonder that the face of Moses shone. Even earthly sunshine heals us. The other day, in a sunny room, a friend said, 'It makes us good'. Sydney Smith said,

'Draw up the blinds, and glorify the room'. Ruskin says, 'Nor in any articulate manner could I the least explain to you what a deep element of life, for me, is in the sight merely of pure sunshine on a bank of living grass. More than any pathetic music—yet I love music; more than any artful colour—and yet I love colour; more than any merely material thing visible to these old eyes in earth or sky'."

Professor Delitzsch's *Iris* comes to us in a binding as handsome as there is any need for. Edinburgh has long been famous for its bindings as to their powers of endurance; here she enters the lists for beauty also—a formidable competitor. Our copy is in two shades of brown with bright gold lines and letters; but the book may be had in shades of green, of blue, or of red.

Is *Iris* worth this attractive binding? Yes; the very best that you can give it. Nothing but an attractive cover would match the attractiveness of its contents. *Iris: Studies in Colour and Talks about Flowers*, he calls it. And why *Iris*? Because "the prismatic colours of the rainbow, the brilliant sword lily, that wonderful part of the eye which gives it its colour, and the messenger of heaven who beams with joy, youth, beauty, and love, are all named *Iris*. The varied contents of my book stand related on all sides to that wealth of ideas which are united in this name."

The Blue of the Sky; Black and White; Purple and Scarlet; Colours of Ecclesiastical Dress; Academical Official Robes; Gossip about Flowers and their Perfume; the Bible and Wine; Love and Beauty—these are some of the varied contents. In the Blue of the Sky we find this.

The Painter's Despair.

Now there was light, God's first-born, and with it colours, the children of light. All creatures which thereafter came into being, had, along with their peculiar forms, at the same time their peculiar colours. And when the ascending scale of organic and animated beings reached its highest step in man, the human body was distinguished by that manifold soft mingling of colours, the rendering of which, the so-called carnation, is almost the painter's despair. It is celebrated by the Shulamite, in the Song of Songs, as she exclaims: "My beloved is white and ruddy".

This at once introduces a feature of *Iris* which is interesting and valuable—its incidental expositions of Scripture. For, after all, Delitzsch is greatest as an expositor. He may be more, but he cannot help being that. In "Black and White" we find the name Dumah brought in to illustrate and be illustrated, to give light and to get it.

Dumah.

Motion, life, and light are interchangeable Bible conceptions, and stillness, death, and darkness are their opposite. According to the gloomy Old Testament view of the other world, the one relief from which is faith in the living God, the realm of death is the land of stillness and darkness.

The name of Edom is modified by Isaiah into the name of Dumah, which means stillness, to indicate that a gloomy future awaits Edom, which will wring out the question addressed to the prophet in anguish of spirit: "Watchman, is the night quite gone?"

Books Noticed.

1. Cox (Samuel, D.D.): *The House and its Builder*. Cr. 8vo, 195 pages. Unwin, 1889, 2/6.
2. Delitzsch (Franz, D.D.): *Iris: Studies in Colour and Talks about Flowers*. Translated by Rev. A. Cusin, M.A. Post 8vo, 227 pages. T. & T. Clark, 1889, 6/.
3. Evelyn (J.): *A Warrior King*. Cr. 8vo, 190 pages. Blackie & Son, 1890, 2/.
4. Farrar (F. W., D.D.): *The Cambridge Greek Testament for Schools and Colleges; The Epistle to the Hebrews*. Fcap. 8vo, 232 pages. Cambridge University Press, 1888, 3/6.
5. Hamilton (T., D.D.): *Beyond the Stars; or, Heaven, its Inhabitants, Occupations, and Life*. 2nd ed., cr. 8vo, 270 pages. T. & T. Clark, 1889, 3/6.
6. Macduff (J. R., D.D.): *Gloria Patri: a Book of Private Prayer for Morning and Evening*. Royal 18mo, 287 pages. T. Nelson & Sons, 1890, 2/6.
7. Miller (J. R., D.D.): *Come Ye Apart; Daily Readings in the Life of Christ*. Cr. 8vo, 340 pages. T. Nelson & Sons, 1890, 3/6.
8. Moule (H. C. G., M.A.): *The Cambridge Bible for Schools and Colleges; The Epistle to the Philippians*. Fcap 8vo, 136 pages. University Press, 1889, 2/6.
9. Simpson (Mrs. A. R.): *Friends and Friendship*. Demy 16mo, 126 pages. Nisbet, 1890, 1/.
10. Spurgeon (C. H.): *The Salt Cellars; Being a Collection of Proverbs with Homely Notes thereon*. Vol. II., M. to Z. Cr. 8vo, 367 pages. Passmore & Alabaster, 1889, 3/6.
11. Stables (Gordon, M.D., R.N.): *The Hermit Hunter of the Wilds; with four original illustrations*. Cr. 8vo, 224 pages. Blackie & Son, 1890, 2/6.
12. Walker (Norman L., D.D.): *The Church Standing of the Children*. 32 pages. T. & T. Clark, 6d.
13. Walton (Amy): *White Lilac*. Cr. 8vo, 223 pages. Blackie & Son, 2/6.
14. *The Popular Paragraph Bible: St. Matthew*. Cr. 8vo, 68 pages. Albany Press, Aberdeen, 1889, 3d.
15. *The Guide: A Help to Personal Progress*. Cr. 4to, 216 pages. Elliot Stock, 1889.

THE MONTH'S EXPOSITIONS AND SERMONS.

NOTE.—None but valuable sermons and expositions are noticed. Of Monthly Magazines the December issue is referred to. Of Weekly Periodicals the number is given.

B.M. (Baptist Magazine, 6d.); B.W. (British Weekly, 1d.); B.W.P. (British Weekly Pulpit, 1d.); C. (Christian, 1d.); C.A. (Christian Age, 1d.); C.C. (Christian Common-

wealth, 1d.); C.E.P. (Church of England Pulpit, 1d.); C.H.S. (Christian Herald Supplement, 1d.); C.M. (Clergyman's Magazine, 1s.); C.P. (Contemporary Pulpit, 6d.); C.W. (Christian World, 1d.); C.W.P. (Christian World Pulpit, 1d.); E. (Expositor, 1s.); F. (Freeman, 1d.); F.C. (Family Churchman, 1d.); G.W. (Good Words, 6d.); H.M. (Homiletic Magazine, 1s.); M.R. (Methodist Recorder, 1d.); M.T. (Methodist Times, 1d.); M.T.P. (Metropolitan Tabernacle Pulpit, 1d.); Q. (Quiver, 6d.); R. (Rock, 1d.); R.S.P. (Regent Square Pulpit, 1d.); S.H. (Sunday Home, 6d.); S.M. (Sunday Magazine, 6d.); S.S.T. (Sunday School Times, 1d.); T.M. (Theological Monthly, 1s.); U.P.M. (United Presbyterian Magazine, 4d.); W.M.M. (Wesleyan Methodist Magazine, 6d.); Y.M. (Young Man, 1d.).

- Gen. ix. 20, 21, CA 951, Acts ii. 42, CEP 725, Alexander.
Taylor.
xxxii. 29, MR 1662, Watkinson.
xvi. 1-4, MTP 2116.
1 Sam. xii. 24, MR 1661, Watkinson.
2 Kings iv. 9, 10, CWP 942, Horder.
Esther iv. 13-17, BWP 81, Elmslie.
Ps. vii. 15, MR 1660, Watkinson.
xxiv., E, Cheyne.
cvii. 43, CC 422, Parker.
cxlv. 16, MT 256, Pearse.
Jer. ix. 23, 24, CWP 940, Marchant.
xiv. 3, 4, 22, MTP 2115.
xx. 9, BW 162, Whyte.
Dan. iii. 17, 18, CWP 942, Johns.
Joel ii. 12, SH, Hopley.
Matt. v. 3, CM, Youard.
vi. 9, CWP 943, Tulloch.
xv. 21-28, BWP 83, M'Neill.
xxv. 46, CWP 942, Gibbon.
xxvii. 19, Q, Macmillan.
Mark ii. 10, 11, CWP 941, Fisher.
iii. 17, BM, Edwards.
x. 17-22, BWP 81, Glover.
xiv. 8, CA 950, Walker.
xvi. 17, 18, BWP 82, Nicoll.
Luke i. 51-53, CEP 726, Liddon.
i. 78, 79, F 1817, M'Laren.
ii. 21, CM, Kendall.
ii. 29-32, GW, Macleod.
ii. 49, Q, Calthrop.
vii. 34, CWP 943, Jowett.
vii. 44-46, CWP 943, Brown.
x. 38, RSP 1, M'Neill.
xxiii. 12, CC 424, Parker.
John x. 17, MTP 2117.
xiv. 6, CWP 940, Smith.
xv. 5-8, F 1816, M'Laren.
xxi. 2, F 1815, M'Laren.
viii. 2, CWP 942, Clifford.
ix. 15, BW 161, Whyte.
xvi. 12-15, RSP 2, M'Neill.
xix. 31, CA 952, Talmage.
xx. 24, CA 949, Talmage.
xx. 38, CA 951, Talmage.
Rom. i. 10, 11, BWP 82, Tipple.
xii. 19, CWP 942, Abbott.
xiii. 3, 4, CWP 940, Gregory.
1 Cor. ii. 16, CWP 941, Clifford.
iii. 11-13, CWP 942, Flint.
x. 11, CEP 725, Alexander.
xii. 11, CEP 725, Alexander.
2 Cor. ii. 15, CWP 943, Rogers.
ix. 15, SM, Cox.
x. 14-16, FC 425, Temple.
Gal. v. 22, CWP 941, Relton.
vi. 2, MT 258, Lunn.
Eph. iii. 11, CP, Robinson.
iii. 17, CM, Moule.
v. 1, 2, CP, Dods.
v. 20, CP, Westcott.
vi. 4, CWP 941, Horton.
Phil. iii. 10, CEP 726, Field.
Col. ii. 10, CA 949, Parkhurst.
1 Thess. ii. 13, MR 1659, Watkinson.
v. 18, CWP 943, Jones.
1 Tim. vi. 8, SH, Jones.
Heb. ix. 1-10, E, Bruce.
x. 39, FC 426, Vaughan.
xii. 24, BW 160, Whyte.
xiii. 8, CWP 940, Rowland.
1 Pet. i. 22, C 1033, Meyer.
ii. 1-3, C 1034, Meyer.
ii. 4-12, C 1035, Meyer.
ii. 11, 12, C 1036, Meyer.
2 Pet. i. 13, FC 427, Jones.
1 John ii. 14, CP, Laidlaw.
Rev. i. 9-19, CC 423, Parker.
xxi. 24, MT 255, Hughes.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Press notices of the late Dr. Hatch's work have invariably placed highest his Bampton Lecture on the *Organization of the Early Christian Churches*. But there is reason to believe that his last book, *Essays in Biblical Greek*, is quite as noble a monument to his genius and industry, and is likely to exercise as great an influence on religious thought. It had certainly a very different reception from the earlier book. The Bampton Lecture enjoyed all the advantage of a subject already made interesting and almost popular by Dr. Lightfoot. Its conclusions were quite startling, coming from one in the writer's position. So that it created nothing short of a furor, and was the religious book of the season; and Dr. Harnack gave it the exceptional honour of a translation into German. The *Essays* had none of these advantages. The only important review—that of Dr. Sanday—was unappreciative, the press was indifferent.

Yet these *Essays* have done a great service. They have drawn attention in a marked way to the linguistic value of the Septuagint. It may be said they have for the first time given it its rightful position as the great interpreter of the language of the New Testament. It is certain that in future all our best commentaries will find it necessary to show a much greater familiarity with this Greek translation of the Old Testament.

In Westcott's *Hebrews*, just issued by Macmillan, Dr. Hatch's method is fully recognised. The Septuagint receives its due. This is particularly noticeable in the valuable short essays with which the Commentary is enriched. Thus, one of the points

upon which Dr. Sanday differed from Dr. Hatch was in the translation of the word διαθήκη in Heb. ix. 15 ff. In a long and most interesting note, Canon Westcott decides for the meaning of "covenant" there, as well as everywhere else in the New Testament, thus agreeing with Dr. Hatch, and following the LXX., not the classical usage. He shows that this very word is a good example of the superiority of the LXX. over the classical writers for an understanding of New Testament language. Why, it has been asked, did the LXX. choose διαθήκη, which meant "testament" in classical Greek, to represent "covenant" (the Hebrew בְּרִית) when there existed the very good word συνθήκη? "That," says Dr. Westcott, "is easily intelligible. In a *Divine* covenant the parties do not stand in the remotest degree as *equal* contractors (the sense of συνθήκη). God in His good pleasure makes the arrangement which man receives, though he is not passive (2 Kings xi. 17). Such a covenant is a 'disposition,' an 'ordainment,' an expression of the divine will which they to whom it is made reverently welcome."

Robertson Smith's new book, *The Religion of the Semites*, has been the subject of a sharp controversy in the *Academy*. Professor Sayce reviewed the book there, not very favourably, it must be owned, and Professor Smith replied next week in a letter as long as the review. But before the review had got into print, Professor Sayce was away to the East, and could not make a speedy rejoinder. Accordingly, Dr. Cheyne appeared the following week, not,

it may be believed, to champion Professor Sayce altogether. Rather he came as mediator, and found fault with both. He has not received the thanks of the only party to the controversy who has been able as yet to reply. In a very brief note Professor Smith declines "at present to complicate his controversy with Professor Sayce by dealing with the quite distinct issues raised by Dr. Cheyne".

Professor Sayce's criticism of the book is undoubtedly severe. He somewhat sarcastically commends Professor Robertson Smith for excluding Assyria and Babylonia from his survey of the religion of the Semites. "I believe he is right in so doing. It is dangerous for one who is not an Assyriologist to meddle with the cuneiform material." But Professor Robertson Smith has not always observed the rule he laid down for himself. And Dr. Sayce complains that he *has* meddled with the cuneiform material—in order to commit blunders. It is easy to see that Dr. Sayce believes Professor Smith to be guilty of some contempt for Assyriology. Whether or not that explains Professor Smith's incapacity to deal with the subject, it probably accounts for the severity of Dr. Sayce's criticism.

There is one point touched upon which is of considerable interest and importance—the meaning of the word *Asherah* (plu. *Asherim*) which occurs so frequently in the Old Testament. In the Authorised Version it is translated "grove". The R.V. simply transliterates the word. Thus at Exodus xxxiv. 13—"Ye shall cut down their groves" (A.V.); "Ye shall cut down their Asherim" (R.V.). At this place the Revisers give a marginal note—"Probably the wooden symbols of a goddess Asherah"; and they afterwards refer to this note whenever the word occurs. But this note has the appearance of a make-peace. The controversy about the meaning of *Asherah* is a keen one, and the question is whether it means a wooden symbol which may be used of any god or goddess, or is itself the name of a goddess. Professor Robertson Smith, in his new book, says it must have been either a living tree or a tree-like post. "The oldest altars stood under actual trees; but this rule could not always be followed, and in the period of the kings it would seem that the place of the living tree was taken by a dead post or pole,

planted in the ground like an English May-pole." Professor Sayce's criticism upon that is: "There are cases in which it is well not to oppose the evidence offered by the Assyriologists. The Tel-el-Amarna tablets have proved that Schrader was quite right in maintaining that Asherah was a goddess, the higher critics of the Old Testament notwithstanding." Canon Cheyne suggests, as a possibility, that there were *two* Asherahs, one meaning the sacred pole, and the other being the title of a goddess. This is right and proper, since Canon Cheyne is acting the part of a mediator. But it is amusing to notice his spelling of the word. Those who hold it to be the name of a goddess spell it Asherah; the "higher critics," who count it a pole or tree, ashera; Canon Cheyne writes it alternately Ashera or asherah!

"The higher critics of the Old Testament notwithstanding"—what does Professor Sayce mean by that? And what is the importance attaching to the meaning of this word at all? The answer is that in the Higher Criticism it forms the pivot of a great argument. Everyone remembers the frequent mention of groves or asheras in the books of Kings. The piety of a king is measured by them. Did he allow them to remain, or did he support the prophets in their desire to clear them away? So his religious character is determined. Now, if the Asherah was a goddess, it was distinctly heathenish and flagrantly opposed to the worship of Jehovah. But, if it was merely a tree or pole, it may have been legitimately used in the worship of Jehovah, and the prophets had no objection to it, and did not object to it. It is only the priestly authors of these books who *represent* them as objecting, because they cannot allow that God could have been properly worshipped anywhere out of Jerusalem. The ashera was not heathenish. "Every altar," to quote Professor Robertson Smith, "had its ashera, even such altars as in the popular, pre-prophetic forms of Hebrew religion were dedicated to Jehovah." It is impossible that, as such, Moses or the prophets could have found fault with it. Therefore its prohibition in, say, Deut. xvi. 21—"Thou shalt not plant an ashera of any kind of wood beside the altar of Jehovah," must be due to one who believed that Jehovah could not be worshipped under any symbol, or at any place but in Jerusalem, *i.e.*, to a post-exilic author. But, if the Asherah was a

heathen goddess, this argument for the late date of Deuteronomy is, of course, lost.

We hope to be able, in our next number, to present a review of Professor Robertson Smith's *Religion of the Semites* from a competent pen, so that we make no attempt to enter upon its merits, beyond saying that, to those who are not specialists, it will be found the most readable of all his books. Dr. Sayce notwithstanding, there is less "positiveness" about it than we are accustomed to, and the usual characteristics of learning, clearness, ingenuity, and suggestiveness are more and greater than ever.

The *Homiletic Review* for December contains a paper by the Rev. D. N. Beach on "The Literature of the Office and Work of the Holy Spirit". The author has strong belief in "the helpfulness of a considerable amount of reading" on the subject. For this purpose he recommends Hare's *Mission of the Comforter*, Smeaton's *Doctrine of the Holy Spirit*; Owen, and, lastly, Philip's *Love of the Spirit*. But he evidently has most confidence in the late Professor Smeaton's Cunningham Lecture. "Smeaton," he says, "for a comprehensive and thorough presentation of the whole subject—his is the best single book on it of which I know." The paper was originally read before the Boston Congregationalist Ministers' Meeting.

Surely the greatest preacher of our day is Canon Liddon. His December course of sermons in St. Paul's filled the building, and the crowds who came, came to hear the preaching, not the music, for they stayed the sermon through. But more conclusive testimony comes from the able editors. Always on the outlook for the best sermon that is being preached, four of them (and perhaps more whom we have not seen) chose Dr. Liddon on one day; so that the week after he delivered one of the sermons of the present course, it was to be found in print in four different periodicals. We know another in which it will certainly appear some weeks hence. Then it will be issued in a volume of the *Contemporary Pulpit Library*. And, last of all, Canon Liddon himself will publish it through the Rivingtons, his own publishers.

The January *Expositor* contains one paper of priceless value; and we do not mean the late Bishop of Durham's on the genuineness of St. John. It is Professor Agar Beet's discussion of the phrase "eternal destruction" (ὄλεθρον αἰώνιον) in 2 Thessalonians i. 9. Readers who hurry to the end of the paper to see what the writer's *position* is, will lose the good of it all. His "position," so far as this paper reveals it, is anti-universalist: "St. Paul asserts, or at least seems to assert, that the future punishment of sin will be ruin, utter and hopeless and final". But it is paying Mr. Beet no compliment to read this conclusion and then rank him among the "orthodox"; while it is doing him a great injustice to suppose that his position had anything to do with this conclusion.

The value of the paper is in its method, not its conclusions. The words are taken up one after another, first "destruction," then "eternal," and an investigation is made into their meaning, not according to etymology merely, but according to the *usage* of language. And this investigation is carried out so carefully, so thoroughly, and so impartially that we have no hesitation in saying that Professor Beet has placed one part of this vexed question beyond the reach of controversy. Some years ago the question of future punishment almost went into hysterics. The magazines with articles upon it ran up to the twentieth edition. Piles of books were written on it. But when the hysterical stage was past, it was impossible to see that the discussion had been much advanced, or any contribution made to it of permanent value. For it is not by hysterics that any progress can ever be made, but by patient, scholarly investigation. If the question should ever become a burning one again, let the spirit and method of Professor Beet be more closely followed, and then we may reach some reliable and permanent results.

DEAR SIR,—Allow me to call your attention to a remarkable sermon on 1 Cor. ii. 2, preached by Dr. Dale before the Wesleyan Missionary Society last spring, and published in the *Methodist Recorder* at the time. I like your MAGAZINE immensely; but would it not be well to introduce a "Young Ministers' Page" in the place of one of your numerous subjects for young people? We are a much ne-

glected class of "young people," and the other theological magazines are above our semi-starvation stipends.

Yours truly, —, —, Wilts.

23rd Dec., 1889.

The suggestion is most attractive. We are sure something can be done in the interest of Divinity Students and Young Ministers; we have thought of it from the first, and have already some plans laid. If ministers and students will favour us with their ideas on the subject by the middle of February, perhaps we shall be able to do something in the March number.

The Welfare of Youth.

MONTHLY EXAMINATION PAPERS.

AN Examination Paper will be set monthly on the Life of David. The book recommended for use is *The Life of David*, by the Rev. P. Thomson, published by T. and T. Clark, price 6d. The name, age, and address of the Candidate must accompany the answers every month. Prizes will be given to successful Candidates monthly.

REPORT FOR JANUARY.

Senior Section.

I. MINNIE G. MEEK, care of Rev. Wm. Duncan, U.P. Manse, Maryhill, Glasgow.

Next in Order:—M. C. (Dundee).

Middle Section.

I. JAMES GRAY, 162 Skene Street West, Aberdeen.

Subsequent Order:—N. H. B. (Hamilton), A. M. M. (Hamilton), C. G. (Aberdeen), A. R. (Stirling), J. T. D. (Coldstream), H. M. (Perth), A. N. L. (Glasgow).

Junior Section.

I. ALEX. C. MACKAY, Moss View, Dennistown, Glasgow.

Subsequent Order:—C. B. (Hamilton), L. M. (Hamilton).

EXAMINATION PAPER, V.

(Answers must be sent by the 13th February, to the Editor, Kinneff, Bervie, N.B.)

1. For what action is the name of Rizpah remembered?
2. Describe the preparations for Absalom's rebellion.
3. What is the history of Shimei? How does it reflect on the character of David?

Greeting. 1890.

BY THE REV. MARK GUY PEARSE.

The Sunday Magazine.

If heartiest love were onlie power,
A gladde New Yeare in everie hour
We'd make for thee;
All free from care, all bright and faire,
Each daie shoulde be.

And yet, though power were one with love,
Alas, how quicklie it should prove
Each wanted eyes;
And fondest will shoulde yet work ill:
We are not wise.

Ye Deepest Love! ye Highest Power!
Ye onlie Wisdom! bless each hour.
He knoweth best:
So, daie by daie, in His own waie,
Thou shalt be blest.

Anecdotes for the Sunday School.

Suffer the Little Children.

By the Rev. N. WALKER, D.D.

A lady-missionary in the East tells that one day a woman came to her with a baby, whom she had found in a ditch. The poor child had been cast out by its own father—as thousands of others in heathen countries have been—because it was "only a girl". In begging the lady to take charge of the very unattractive object that was presented to her (it was naked and covered with mud), the woman said, "Please do take this little thing; your God is the only God that teaches to be good to little children".—*The Church Standard of the Children.*

Flowers.

By Professor DELITZSCH, D.D.

A flower may become a prophet of comfort, and the sight of it may cast a ray of light into the darkness of the human soul, the smell of it may give a foretaste of victory to the man who is wrestling to escape from this world. When the cholera was raging in Halle, my friend Professor Guericke has told me that he used to put a pink in his mouth, and protected himself from the miasma by its bright look and healthful scent.—*Iris.*

A ship was rounding Cape Horn, where, as you may know, the sun may not appear for many days together. It had encountered violent storms. The weather was so cold that icicles were hanging from the mast. A sailor-boy was ordered out upon one of the yardarms to reef a sail; but as he was hanging out there, over the stormy sea, he cried that he was about to fall. The captain shouted to him to hold on, ran up the rigging, and lashed the boy to the yard. When the captain was tying the rope round the lad's body he said: "If ever you prayed in your life, pray now!" "I cannot pray," said the boy, "but I can sing." And there the boy sang this verse of the paraphrase, learned in the Sunday school at Irvine:

The Lord commands the tempest forth,
And stills the stormy wave;
And though His arm be strong to smite,
'Tis also strong to save.

—Robertson of Irvine, Poet and Preacher.

A Strange Contrast and its Lessons.

BY THE REV. JOHN SMITH, M.A.



Thou shalt have joy and gladness.—LUKE i. 14.

A sword shall pierce through thine own soul.—LUKE ii. 35.

THESE words were spoken to the parents of John and Jesus. Prophetic in form, they have been proved true in the event. And that truth is in direct opposition to what, on ordinary grounds of reason and probability, we might have expected to have seen realised. The stern, rough, desert prophet John will be in the main, and because of the ascendancy he wins, a source of exultation to his dearest friends; while to His mother, looking on the outward circumstances of His career, Jesus, in virtue of the hostility He evokes and the failure He incurs, will be a constantly augmenting grief.

Let us study this contrast. Transporting ourselves to the times of our Lord, let us look at the lives of these two evolving before the eyes of men, just as we might look at the lives of two contemporaries. If, as we believe this narrative is real, they did thus live among men, and human judgments would be formed regarding them according to the laws and under the influences which ordinarily govern human opinion. Human history would be a sealed book to us if we did not posit the essential sameness of human nature in all ages, and remember, though He was divine, Jesus had a real human nature. How did men then come to have such contrary opinions of these two—Jesus and John? How did they make the name of the latter a proud boast to his parents? Why did they go near to kill Mary with what they thought and said of, and finally did to, her spotless Son?

I. The Wonder of this Contrast.—We would have said that John was a man born for contumely. He was a reformer. His whole life was a revolt, not merely against immorality, but against the accepted forms and usages of religion, because they covered up and were associated with such evil and wrong; and this revolt was all the more striking when you consider his origin. There would not be a more religious household in all Israel than that in which he was brought up; and this religion was not a mere pietism indifferent to form, but was manifested in the most scrupulous conformity to all the requirements of the law. Beyond that there was a very strong family interest in the maintenance of the religious institutions and observances of the land. On both sides of the house he was connected with the priesthood. His father went up twice a year to Jerusalem for temple service, and would carry to remote Hebron, where it is probable they lived, his own profound impression of the glorious temple ritual, making it live in the halo of his own rever-

ence before the eyes of his son. Full of the traditions of her race—for she was of the daughters of Aaron—Elizabeth's face would glow as she heard the oft repeated tale. And so, while in the neighbour houses all the talk would be of kine and pastoral pursuits, great memories and holy associations would make this hope bright with the glory and awfulness of God.

And there was another memory nearer still which brought God very close to them. Was it not within the hallowed precincts of the temple, during the solemn hour of service, that the angel of the Lord, standing on the right side of the altar of incense, announced the birth of John? What reverence for that place then would fill all their breasts! Would you not have thought that Jerusalem and the temple would have been the lad's daily dream? But very far is that from the truth. He discovers no passion for the city; he avoids the temple worship; he loves to be alone. The hills around his home, the great desert solitudes to the south, were dearer to his heart.

Where he learnt to loathe the unreality and veiled enormities of the age, we cannot tell. Among other things, his reverent father would let drop tidings of abuses, scandals, hideous evils, which would give the son, with all his young reverence bursting in him, some idea of the devil's caldron of malice and hypocrisy that was seething and bubbling at the very temple base, filling the house of God with its blinding, stifling smoke. His dear, good father, who, while he kept to the beaten track, would deplore the practical unrighteousness which underlay the deceit of the Pharisees, was all unwittingly stirring the fires of revolt in his son's heart. Most of us can remember times when, in the keenness of our young enthusiasm for right, we could have cursed evils that broke on our view in connection with the cause of God; but this was an elect soul, a man exceptionally endowed, built high in the moral and with a vast breadth of nature toward the divine. These evidences of all-pervasive hollowness were a torture. For himself, he could not take part with that grimacing crowd. Though a million statutes bolstered up that worship, he would have none of it. There was something that took precedence of all statute, viz., that a man keep his sincerity of soul before the eye of heaven. His pious father thought it best to go on doing his duty, feeling that for others he had no responsibility. "But ah," says John, "I am not like my father. I cannot think with him. I am a member of this nation; I am bound with it. If I go up

with it to the temple, I say, 'See I am one with people in the worship of God'. And that I cannot do, their worship to me being a mockery out of which all reality has gone."

Right or wrong, so did John think. He was in the desert till the day of his showing unto Israel. Under the deep sky, on the serene summits and rolling tablelands of Judea, he found nothing to jar with his sense of right. In his noble indignation he threw off everything which bound him to the conventional, posturing, scheming world. He would be a child of nature, and limit his wants to what it could immediately supply. The hair from the camels woven into coarse cloth would make him a garment. His food would be what he would gather on the wild. Nor would he stir his passions, and muddy his soul with a drop of intoxicating fluid.

When the world waxes rotten, there have always been noble protesters like this. But, alas! how many have sullied the nobility of their protest by their own error and sin; some, like Rousseau, substituting for the vices of society the ruder passions of nature; others rushing from the excess of frivolity into the no less noxious extreme of pride; others exposing the weakness of man only to prophesy despair; others, in hurling away the empty mask and trappings of unfaith, losing faith itself—wandering, as one of this class (Carlyle) has said, in the Golgotha of the "No," where peace is not appointed to them. But from infancy John lived under the eye of God. Zecharias' fears and anxious forbodings would all be quenched when he saw the holy fire burning on the altar of that young heart. "He has better guidance than mine," would his thought be. The hand of the Lord was with him. This is not a satirist, nor a social contract philosopher, nor a pessimist, nor a deifier of crowned and triumphant force. This is what these latter ages have not seen, a prophet of the Lord. What his training was none has said. God veils from view the building up of prophet souls. Men would bring the yardstick of their petty morality and impute their own mean motives to these sons of the morning. So, as He drapes the mountains in mist, He hides these Elijahs, and Amoses, and Baptists till He makes them like iron pillars and brazen walls against the contradictions of men.

But one day the word of God came to John. Ay, that was not a pious cant but a stupendous reality. He had had his own thoughts, bitter, stern, dark enough. But he could not go to his fellow-men with these. He felt that these natural vehemences wanted not sin. He had been growing, if not one whit more reconciled to prevailing wrong, humbler before eternal right. He had been learning passionately to cast himself in his utter unworthiness at God's feet. Who could hear him afterwards and not feel that this is

a man who has been lying in the dust before God. To scarify the evil delights him less. If he could but help the right. Then in some secret hour he feels God to be near laying on him the yoke. The Eternal wants him to be the bearer of His mind. To their own great loss multitudes have lost faith in the reality of such communications. They make out that man cannot know God and leave the ark of faith for the open shelterless sea. They are victims of a self-willed blunder. I never learned in this book that man of himself could arrive at a knowledge of God. But what it tells me is that God can touch, and move, and renew, and so lift man into a vision of himself. And we believe that God is so touching and renewing individual wills by thousands at this hour. We believe that history is inexplicable, except on the supposition that the Author of us all from time to time has flashed through human wills His almighty power.

John was one of these organs of the Divine. He came forth to speak not the petulance of the creature, but the holy thought of God—not with the curl of sarcasm on his lip, but with the most affecting humility visible in word and act. He will have none of the temple, however; he keeps to the desert where he found God. His whole bearing is that of a man who has had burned into him such a thought of the Divine that he is impervious to all other fear. Repent! he cries. He has no philosophy, no eloquence; his words break over men like the crack of doom. They are sinners, conscious offenders, and they are summoned to instant repudiation of their sin. No more dallying or debating. This moment turn from sin to God. Connection with Abraham would not avail, but righteousness alone. Rich and poor, great and small, have to do with this righteous one. He makes no distinction among men. Why, when the religious leaders of the nation come he cries: "Viper brood, who hath warned you to flee from the wrath to come?"

Was this a man likely to have a prosperous course? He deliberately set aside their institutions. At least he ignored them. He smote the religious heads of the nation for their sins; he made light of their Abrahamic descent; he ruffled every conscience with his denunciations and warnings. Yet his parents had no reason for anxiety. He drew the nation round himself; he woke universal faith in his prophetic character; he inspired in vast numbers the enthusiasm for a better life. The nation rejoiced in him. Old Zecharias, who had borne so patiently the evils he deplored, is beside himself with joy that boy of his should so stir the national conscience. Even his death came as the fitting crown of such a career. The people never turned from him. No, he continued to rule the conscience of the nation from his grave. When Jesus was being condemned the

rulers of the people were afraid to say a word against John, for all men counted him a prophet. It was an alien hand that imprisoned him; it was an alien heart that plotted his death. Jewry wept over his bier. Such was John's life, a victory right through, and not least victorious in death; a life to weep proud tears over, to inspire never-ceasing exultation in friendly breasts.

Turn now to Christ's life. How much was there in Him to commend His message which was not present in John? He had the advantage of John's proclamation of Him as Messiah. He started at the same point, with the same message. But with what wonderful lights of thought and imagination did He brighten His theme. What breadths of vision marked His discourse! what tenderness thrilled in His briefer words! How marvellous His sympathy with every form of suffering! how unparalleled His miraculous power, spent to heal and save! And with all His claims to peerless distinction how lowly He remained, how self-forgetting He was, to what depths of voluntary humiliation He gladly stooped!

How Mary must have learned to love that immaculate Son. With her memory of what was prophesied ere His birth fresh in mind, and seeing clear and plain within Him marks of His unique character and destiny, how anxiously must she have waited for the glory of His unique career to unfold. But she suffered only a series of disappointments. Her very sons who came out of the same womb did not believe in Him. At the very start the people of Nazareth went near to kill Him. His heart was grieved well-nigh to breaking at the persistent unbelief of Capernaum, Bethsaida, Chorazin. Then as His teaching became more austere His followers shed off by hundreds. It seemed as if the brothers had drawn the mother to their side for a time. One day with her sons, who were outsiders, she comes as an outsider to talk with her Son. Poor woman, how keen her grief must have been!

But worse followed. Presently envenomed enemies were found to be dogging His every footstep. They were present at every meeting, and tried in every way to entangle Him in His talk. Yet Jesus was not like John. He did not forsake, He frequented the temple. He came not to destroy the law, but to fulfil. He did not ignore, He dwelt on the distinction between the children of Abraham and the outer world. He clearly distinguished in His talk between error and abuse, and the divine deposit of law. Yet the religious leaders of Jerusalem were filled with rage. They resolved to kill Him.

Here was the sword that pierced Mary's heart. She was a Jew. She revered the institutions of the Jews. She would look up to the chief priests and scribes with deep reverence. That her Son

should be regarded as an offender by them, that the great crowd of holy pilgrims from all parts of the world should acquiesce, that the people should join the cry would be grief indeed. A sign that should be spoken against!—why every one spoke against Him! Yea, that was not all. A disciple sold Him to His enemies, another denied Him with oaths and curses, the rest forsook Him and fled.

I note as significant that not one word is said of Mary's feelings through all that trial scene. Next to her Son, none suffered as she. All the indignities she felt as if they were her own. She suffered with Him in the fulness of her womanly sympathy. Her very heart was pierced in His death. Feelings like hers were not to be uttered in words. They were too tumultuous, unformed, and dark.

We travel not, however, further in this direction. Here is the wonder. This is the marvel of history I have asked you to consider to-day. I wish to get at the reason of it, to search into human nature, and discover how a paradox so strange should have occurred. Mayhap we may light upon lessons in our study of the utmost moment for us all.

II. *The Reason of this Wonderful Contrast.*—And to begin with, let us try to understand the uniform, immense, undying popularity of such a man as John. True, there were a few people who could not stand him. Indeed, we just know directly of one,—not Herod. Bad man though he was, he was fascinated by this fearless preacher of righteousness. He went to him again and again. John thrilled him through. He stirred the whole nest of better impulses within. He showed him against the dark background of what he was—what he might have been. And, though the pain was sharp, there was in such unveiling a mighty charm. Why, he even dreamed about all sort of noble new departures, though they came to nought.

But beside him there was a woman, sold to evil, steeped to the lips in every baseness, callous as the nether millstone, who resented the stroke of reproof. John's righteous denunciation stirred in her hellish hate, and she determined to have his life. Ay, there are those who have said, Evil be thou my good, and who have only envenomed hate for the right. Ever and anon there are circumstances arising to let us see that the great gulf fixed between evil and good is a terrible reality. And men are passing from dubiety over to this fixed state, the Herod who so trembled under John's word remaining cold and unmoved in the presence of Christ.

Then Jesus tells us that John was regarded by some as having a devil. These were men who, without disguise or limitation, had made the world their God. The good things of this life, its pleasures, its prizes, were all. So entirely and unfeignedly did they believe this, that, when they saw a

man deny himself, voluntarily undergo hardship, they had only one explanation. The man was mad. There are those to-day who are so sincerely in, of, and for the world, that they utterly and thoroughly mistrust the man who professes to be guided by high moral principle, and whose course cannot be determined by any application of the laws of selfishness. They will believe any evil of him, to being possessed with the devil.

There are always these limitations to the influence of a John. But the great mass of men, whatever their conduct may be, however they may be immersed in earth's business or frivolities, or great ambitions, or new ideas, have "obstinate questionings"—blank misgivings of a creature moving about in worlds not realised—truths that wake to perish never :

"Which neither listlessness, nor mad endeavour,
Nor Man, nor Boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy".

And so their heart sickens amid the inanities of time. They confess to themselves that neither pleasures nor pursuits can satisfy. Its ambitions, won with toil and pain, seem of little worth. A painful feeling of unreality dulls the very sun, darkens the earth, and makes even favourable lots drear. They go through the round, worked up into momentary joys, racked by evanescent cares, carried out of themselves by passing desires, till the emptiness of it all flashes upon their soul, and they wail, "Vanity of vanities, all is vanity!" They seek refuge from the solitude of themselves in society and intercourse. They cultivate every art of speech and address which can minister pleasure, tickling the sensibilities of man. Subtlest shades of expression glisten with the splendid lines of a feeling which is not felt, of a tenderness, an ardour, an admiration, a resolve that have little reality or power. Honeyed words carry poison and a sting. Immaculate phrases cover the schemes of selfishness and the devices of deceit. Till men get weary—sick-weary—of the whole profitless business. When, then, a man whom you cannot bribe, who laughs to scorn your gilded rewards, who fears not society's frown, and is not to be moved by threats or blows, when such a man, in solemn earnest, from the higher moral region in which he lives, blurts out the black, but honest truth, calls things by their true names, bursts through the cobweb creations of human opinion, and lets in the naked day, he stirs an admiration for himself in every heart. Weary of sugared lies, men feel the bracing effect of truth.

And when, rising higher, such a teacher reminds men that they are not butterflies, that they are endowed with immortality, that as free they are responsible, He is greeted with exultation as teaching the intrinsic grandeur of man. Many of us can remember the mighty stir in the young heart of this

nation, which teaching only approximating to that inspired. There is a turning from the poor idols of the world to nobler things. Multitudes are consumed with the passion for reality. Many solemnly commit themselves to seek the true, the free, or the good. And the teacher who inspired them with this is laurel-crowned.

Yes, surrender to the material, the frivolous, the unreal can only be a temporary aberration of man. The soul has a higher nature and loftier aims, which it cannot for ever repress. They must speak ; and everyone who truly addresses them will stir a profound response in the human heart. The deepest part of men craves for such moral teaching as the Bible contains. As the ancient world shows, they would create the semblance of it if it were not revealed. They carry the moral into their very pleasures ; the struggle of right with wrong fills plays, poems, pictures, songs. Ay, as one has said, the heart of man is naturally Christian. All its experience tends to those moral principles which are the foundation of our faith.

Whence, then, the implacable hostility to Christ. If right uttered by John stirs man like a trumpet blast, should not perfect right revealed in Christ wake higher enthusiasm still ? We have seen His ineffable superiority to John, the numberless circumstances, each strong in itself, which, all combined, should have told with resistless power on Christ's behalf. Yet was His life what we have described. That is the moral crux of time. This is the puzzle of all puzzles the most profound. Come, let us look into it, and you will see for the first time what is man. Old Simeon said that Christ should be set up for a sign spoken against, and Mary's heart be pierced that the thoughts of many hearts may be revealed.

If one say to me that men have no perception of, or enthusiasm for, right, I point to the enthusiasm awakened by John, ay, and by many John-like men from Socrates to our own age. But if holding man's perception of, and even enthusiasm for, the right, he declare that of himself man is able to do the right, I point to the Cross. The moral influence of John shows that human nature came from God, and that instinctively it yearns for its true satisfaction in God. But Christ's suffering and death shows that the mightiest power in us is that which resists to the death surrender to His will. John brought out the fact that we were not earth-worms, but the creation of God. Jesus brought out the fact that, being made by God and for Him, we yet sold ourselves to evil, that we were committed to self against Him, and could not and would not yield.

He did that by His unutterable purity. Surrendered to God right through, He showed every man his estrangement. Ah ! the world cannot stand that yet. It can bear Johns, prophets like

Carlyles, denouncing sins in God's name. Why, they will raise statues to them. But the nearer a man gets to Christ, bowing unreservedly to God's will, the more he is hated. Ay, brother, he brings out into relief the unsubdued will in you. With all your refinement and culture and enthusiasm you may be a man who in the inmost root of you are not surrendered to God. You refuse surrender; your life is based on a denial of your crowning moral obligation to God. With all its wealth of noble elements, that life of yours stands and moves on falsehood as much as the gross-seeking life of the drunkard does. You do not like to be told that; you hate the men that preach that, but that is the fact. Christ declares it, and His whole spotless life is a witness to it. I cannot read this life without feeling that there is a great gulf between me and Him. Ah, friend, you must either confess what He says to be true, or join the crew of those who opposed Him. There is not a man or woman in all the world who has not by nature in them some leaven of that very spirit that betrayed Christ and sentenced Him, and cried, Crucify Him.

But, again, Christ brought out our rooted enmity by His doctrine of God. Let men speak to us of the eternities or the immensities, let them call up a Sinai dread of eternal right, and we can bear that, though we call it unbearable. It is when God is shown as a loving Father, stooping to us, and longing to lift us into His embrace, that the hidden alienation most plainly appears. By nature we do not wish to be one with Him. All His endearments are offensive, because they contain by implication a demand for a surrender which we are not prepared to make. And so the very matchlessness of Christ's alluring power only heightened men's hostility. Yes, we may have perceptions of the right, we may have drawings toward it, because of the very nature God has given us, but in our own wills, because of our own sins, we are incurably set against submission to the very fountain of right—God. We never see that till Christ gives us to see God. We would deny any such thing till Christ threw a light into our souls which made it perfectly plain. Oh, how our souls struggled against that light, refused to believe it, turned the edge of it, explained it away. Never did we discover what was in us till He fairly brought us to bay with this truth. How we dragged at our chains and built up proud, self-justifying theories, and perverted or misrepresented the facts of Christ's teaching till it was easy to prove them lies. When I think how I have fought against Christ in my own heart, how I resisted what I regarded the pitiless light of His truth, and yet how, inevitable as day, when I had arranged my fine theories, His confounding light came in, it is not inconceivable to me that He should have been crucified. I can see that men who were determined to stick to self-will had nothing else which they

could do. Oh, the unbelief of the human heart, its determined hostility to God, its refusal to yield—more rooted in its inveteracy than the vilest offences, the most terrible crimes! That man should be so set against God, that with ten thousand reasons for obedience he should so pitilessly resist, that he should hear of pardoning mercy and behold God in infinite condescension give His Son to the cradle and the grave, that Deity in human form, radiant in holiness, beaming sympathy, and love should plead, entreat, draw; that the Eternal Spirit realising to him the gift of the Father and the glory of the Son should illumine his soul, and yet he should remain indifferent, yea, be so incensed against the light of love that he could wish it quenched in night, that he should persist in this to his own manifest and eternal undoing, that is a height of evil beside which all others pale. This is the condemnation, says Jesus, as if beside it there were none—this is the condemnation, that light is come unto the world and men love darkness rather than light, because their deeds were evil.

Christ saw what the effect of His revelation would be. He saw that in His light man's rooted alienation would first be seen. He saw that this confounding light would stir the whole power of sin in man's dead souls that human enmity, fomented by Satanic, would rise up against Him. And He was willing to bear it, willing to suffer, willing to die, that the guilt of our rebellion might be taken away and a door opened for us back to God. Will you come along that way? Are you tired of sin? Will you give yourself into Christ's hand to be led into His presence? "A new heart will I give unto you, saith God, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will cause you to walk in My statutes, and ye shall keep my commands and do them."

The Doors of the Temple.

Three doors there are in the temple,
Where men go up to pray;
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking;
They lie on the Master's breast,
And, shunning the strife of the lower life,
They utter their cry for rest.

There are some that pray by seeking;
They doubt where their reason fails;
But their mind's despair is the ancient prayer
To touch the print of the nails.

There are some that pray by knocking;
They put their strength to the wheel,
For they have not time for thoughts sublime,—
They can only *act* what they feel.

Father, give each his answer,—
Each in his kindred way;
Adapt Thy light to his form of night,
And grant him his needed day.

The Great Text Commentary.

THE GREAT TEXTS OF FIRST CORINTHIANS.

I COR. III. 11-13.

"For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble, each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire: and the fire itself shall prove each man's work of what sort it is."—(R.V.)

SERMONS.

- Candlish (R. S.): The Gospel of Forgiveness, p. 322.
 Fraser (Bishop): Parochial Sermons, p. 259.
 Hewlett (A.): Sermons and Outlines, p. 41.
 Lee (R.): Sermons, p. 464. [373.
 Liddon (H. P.): Sermons from the Penny Pulpit, i. No.
 Pusey (E. B.): Parochial and Cathedral Sermons, p. 103.
 " Lenten Sermons, p. 89.
 Raleigh (A.): Quiet Resting-Places, p. 272.
 Robertson (F. W.): Lectures on Corinthians, p. 46.
 Short (C.): The Duration of Future Punishment, p. 119.
 Spurgeon (C. H.): Sermons, xxv. No. 1494.
 Vaughan (C. J.): Rest Awhile, p. 32.
 Westcott (B. F.): Social Aspects of Christianity, p. 1.
 British Weekly, July 1, 1887 (Culross).
 Christian World Pulpit, xv. 56 (Snell); xxxvi. 329 (Flint);
 xxxvi. 385 (Liddon).
 Church of England Magazine, lxvi. 112 (Karney).
 Family Churchman, xvii. 289 (Liddon).
 Good Words, 1861, p. 355 (Punshon).
 Homilist, ii. 385 (Evans); xiv. 146.
 Pulpit, lxiv. 25 (McNeill).

EXPOSITION.

The foundation lies there for all Christendom, being laid by God Himself. But it is also laid by the founder of a church, inasmuch as he makes Christ to be appropriated by believers. This is the *doctrinal* laying of the foundation.—*Meyer*.

"*Other Foundation.*"—The allusion is to that grand announcement (Isaiah xxviii. 16), "Behold, I have laid in Zion a stone, a tried stone, a precious corner-stone, of sure foundation". There is a peculiar appropriateness in this quotation, from the similarity of the *warnings* which follow in both cases.—*Brown*.

Some MSS. (and after them the *Textus Receptus*) read "Jesus the Christ". But the editors with the best MSS. omit the article. For it is not *any doctrine*, not even that of the Messiahship of Jesus, that is the foundation, but the personal, historical

Jesus Christ Himself, as the object of all Christian faith.—*Alford*.

Oriental palaces and temples presented to the eye only the most precious materials—marble, jasper, alabaster (precious stones), besides gold and silver in profusion.—*Godet*.

The more perishable materials were used for huts: for the walls, the poorer qualities of timber, or mud mixed with grass (hay); for the roof, straw-thatch. The absurdity to which the Apostle refers is that men should use perishable materials in building a temple.—*Edwards*.

The materials of this edifice may denote not only abstract doctrines, but also doctrines *moulding* persons; and, if the idea be pushed, even persons moulded by doctrines. How easy the transition to and fro.—*Evans*.

It would be a mistake to think that the gold, silver, precious stones represent three different stages of the Christian life. In the building these three kinds of material have their place side by side, and so they must be taken to represent the different forms of spiritual life which are produced in souls by healthy evangelical preaching.—*Godet*.

Some say it is the *work* that is revealed by fire, which leads to a most un-Pauline tautology with the following statement. Others, that it is the *Lord*. But can we believe that Paul could have said, "The Lord is manifested by fire"? It is best to take "it is revealed" impersonally: "For it is by fire that the manifestation takes place". The announcement not of a fact, but of a principle, which consequently requires the verb to be in the present tense.—*Godet*.

The temple, before being inhabited by the Master, must pass through the test of fire, out of which the good materials will come forth intact, but in which the bad will be reduced to ashes. The *day* when this will take place is the second advent of Christ, and the fire is the incorruptible judgment pronounced by the omniscience and consuming holiness of our Judge when He appears.—*Godet*.

CRITICAL NOTES.

Edouard von Hartmann regards Paul as "the inventor of Gentile Christianity and the dogma of salvation". Neither Jesus nor the First Church, he says, advanced in religious principle beyond Judaism, and the new principle of the universal Religion of Salvation originated with the Apostle Paul. He has forgotten that the work of Paul presupposes, as its indispensable basis, the personal history of Jesus, without which basis it would be as a castle in the clouds. The whole subject-matter of the Epistles of Paul would be to us unintelligible, the very fact of his change

from a Pharisee into an Apostle incomprehensible, and the success of his missionary labours inexplicable were we to throw aside the one explanatory key which Paul himself presents to us; "we preach not ourselves, but Jesus Christ," I determined to know nothing among you save Jesus Christ, the Crucified One.—*Pfleiderer*: "Hibbert Lectures".

Pfleiderer sees a discrepancy between verse 11 and Eph. ii. 11, where the Apostles and Prophets are the foundation, and Christ, as the chief corner stone, holds them together; and still further, 1 Tim. iii. 15, where the pillar and ground of the truth is simply the Church. Hence he says that the Epistle to the Ephesians marks the stage of transition from Paulinism (Corinthians) to Catholicism (Timothy).—*Paulinism*, vol. ii., pp. 178, 201.

METHODS OF TREATMENT.

I.

THE FOUNDATION.

By the Rev. H. P. Liddon, D.D.

1. The Foundation is Jesus Christ, and not *doctrines* about Jesus Christ taken apart from His person. This is not to disparage the guidance of texts of Scripture, or creeds. But no immortal soul can rest upon formulæ, which but uphold and regulate our estimate of His glory. We prize both Scripture and the creeds for His sake, not Him for theirs; and to rest upon them, as distinct from Him whom they keep before us, would be like building a wall upon the measuring rule, instead of upon the block of granite which it measures.

2. It is Jesus Christ Himself, and not *feelings* about or towards Him. Feelings are aids to devotion; they are often special gifts of God; but what so fugitive and unreliable? Feeling: it will cry "Hosanna!" to-day, and to-morrow, "Crucify!" In any case, feeling only points to Jesus, its root is in ourselves, and we cannot supply the foundation-stone out of the exhausted quarries of unrenewed human nature.

3. It is Jesus Christ, and not His *teaching* or His *work*, apart from His person. His works, indeed, can only be appreciated in the light of His person, apart from which they have no validity. And the persistent drift of His teaching is to centre thought, love, adoration, upon Himself.

4. In the same way, it is Jesus Christ Himself, and not even His *example*, which is the foundation of the soul's life. The estimate we form of His example depends upon our belief about His person. Thus His condescension, if He is only the Son of Joseph and Mary, has been equalled by princes and philosophers of the world. But when St. Paul would reveal to the Philippians his own apostolical enthusiasm on the subject, he sets out by saying that He who bent himself down to the life of a

slave, and the death of a felon, had before existed in the form of God, and had a share in the Divine prerogatives with the Father. A purely human Christ might be the architect, He might be even the scaffolding of the spiritual temple: He could not be its one foundation.

II.

CHRIST THE FOUNDATION OF SOCIAL MORALITY.

By the Rev. B. F. Westcott, D.D.

The great controversies of the future are not likely to be speculative, but terribly practical—problems of wealth and poverty, capital and labour, population, peace and war. The Christian must bring every interest within the range of Christ crucified.

As Christians, we are not left as other men to quicken our impulses by noble abstractions or splendid guesses. As Christians, we are not constrained as other men to acquiesce in the presence of unconquerable suffering. As Christians, we are not condemned as other men to gaze with stern resignation upon the spectacle of lost good.

If the Word became flesh, the brotherhood of man is a reality for us. If the Son of God was crucified, the Fall, and with it the Redemption, are realities for us. If the Son of Man rose again from the dead, the eternal significance of our short space of labour is a reality for us.

In Christ, all men are brethren. This is not a question of genealogy, but of being; it rests on the abiding Fatherhood of God, who, in His Son, has taken our common nature to Himself. This supplies the only powerful motive to the spread of a spiritual civilisation, to sympathy in personal failure.

The death of Christ is a revelation of the Fall. This gives hope. Evil exists, and, therefore, if there was no Fall, it is in the very essence of man as created, and forgiveness was impossible. The death of Christ also reveals a redemption. An enemy has done it: One stronger than he has spoiled him.

The resurrection of Christ is a revelation of the destiny of man—man is not immortal only, but incorruptible. We are shaping slowly out of things transitory that which will abide for ever.

III.

LOSS THROUGH LITTLE SINS.

By the Rev. E. B. Pusey, D.D.

The day is the Day of Judgment, of God's judgment as opposed to man's. In that day, not only shall every man be tried, to be placed among the lost or saved, but the works shall be tested even of those who shall be saved. He is speaking first of ministers and their work; but we have each a nearer temple to build for God—our own souls.

On the one Foundation we may build good deeds, done by the grace of God for the love of God; these, unscorched by the fire of the great day, will then be seen in their real beauty. But, on the other hand, there are works built by those who yet do not forsake Christ, which shall not stand the test of the fire; not such deadly sins as are enumerated in Galatians v. 19, 20, which cannot be built on the Foundation; but little self-indulgences, envies, angers, self-praises. No one is quite free from such infirmities, but all have them not equally, consciously, habitually, unresistingly. These things must be laid aside at the portals of heaven; and the nobler things which we fail to do now, cannot be done then; the sorrow may be great, though the soul is not lost. Then never say of any sin, "It is but a little thing".

THOUGHTS AND ILLUSTRATIONS.

This is an argument put in the form of a figure. An illustration is not a mere prettiness—an ornamental phrase that might be left out without detriment to the train of thought—it is something which really *lights up* that train of thought itself, and enables the reader or hearer to *see* the aim, as well as to feel the *force* of the logic.—*T. Binney*.

THE FOUNDATION.—"Other foundation *can* no man lay," not *may*, for the *Christian* Church is incapable of having any other foundation than Christ.—*Meyer*.

Settle it in your hearts; Christianity is Christ; understand Him; breathe His spirit, comprehend His mind; Christianity is a Life, a Spirit. Let self die with Christ, and with Him rise to a life of holiness; and then, whether you minister, or are ministered to, you need not care what discussions may arise, nor how men may dispute your Christianity, or deny your share in the Gospel; you stand upon a rock.—*F. W. Robertson*.

In modern times a great effort has been made to make an extract, so to describe it, of Christ's teaching, and even of His example, from the New Testament, leaving His personality in the shade, as if it did not affect the essence of the Gospel. Fichte says that, "If Jesus could return to the world, it might be expected that He would be perfectly contented to find Christian teaching really in the minds of men, whether His own merit in the matter were acknowledged or slighted". In the same sense Strauss remarks that, "If it were Christ's purpose to make the world entirely free, it must have been His will to make it free from Himself, that God might be all in all". If Christ is merely human, it is impossible to deny the justice of these remarks. A distinguished man, after having served his day and generation, will, in proportion to his moral elevation, desire to withdraw himself from their notice.—*H. P. Liddon*.

Looking back upon my life for twenty years, I believe my failure has been in very great part owing to compromise with the infidelity of the outer world, and the endeavour to base my pleading upon the motive of ordinary prudence and kindness, instead of on the primary duty of loving God,

foundation other than which no man can lay.—*John Ruskin*.

"COSTLY STONES" OR "STUBBLE".—He does not mean that by these respectively, the saint and the sinner, the true Christian and the hollow hypocrite, may be distinguished; but that an *actual and sincerely believing man* may be so ignorant, so careless, so low in his standard, and so practically inattentive to "high calling," as either to be satisfied with what falls far short of religious goodness, or intentionally to build his allotted work with foreign materials and untempered mortar—not only without being aware of his mistake, but, in some cases, actually regarding it with the highest satisfaction.—*T. Binney*.

There are not a few who seem to make their whole religious life only a memory of their conversion. That silenced every fear, that entitled them to every hope. Instead of living right out from that point, the great, full, wealthy life of God, they are just content to draw a small percentage of peace and comfort from the recollection of their conversion. Beware of this mistake. Forgiveness is but the entrance-gate to the height and depth of blessedness that waits for us. We are not to sit in the porch, lame and begging; we are to get up in Christ's name, and go on leaping and praising God right into the holy Temple.—*Mark Guy Pearse*.

Some people conceive of the Gospel simply as an expedient for saving them from hell, not as an instrument for making them like God. Its grand object they can only think of as future and external to themselves, not as something to be accomplished *now* in the developed virtues of a subjective life. Christ died not merely that *you* might be "saved from wrath," but that *He* might be "glorified in you". As His, He has given you talents to be employed in His service. But, like the indolent at school or college, if you can manage to "get through," that will satisfy you: if you can contrive "to pass," let those that choose labour to be distinguished, and by steady and "patient continuance in well-doing, seek for glory, honour, and immortality".—*T. Binney*.

A restoration to spiritual health or conformity to the divine character is the *ultimate object* of God in His dealings with the children of men. Whatever else God hath done with regard to men has been subsidiary and with a view to this.—*Thomas Erskine*.

Our revival preaching, unless supplemented by a long course of instruction in morality, is pretty poor stuff. It serves its temporary purpose well enough, perhaps; but if conversion is anything less than the beginning of a drill and training in righteousness, it amounts to very little.—*Scribner's Monthly*, vol. xv., p. 884.

There are many like the woman of Samaria who would be glad of such a divine gift of religion as should take away all the labour and trouble of Christian life, "That I come not hither to draw" is the desire of thousands who want the results of right living without the trouble of living aright.—*H. W. Beecher*.

"The Cross of Christ condemns me to become a saint!" So exclaimed a Bechuana Christian in the enthusiasm of his

newly-found faith. The words are emphatic, and contain a truth all-important to the spiritual life. They take us straight to the real purpose of the Saviour's death: they put before us the true object of the Christian's life.—*F. S. Webster*: "Christians and Christians".

It is related of an officer at the first battle of Manassas, who had deserted his command for the security of a haystack, that when accosted by his superior with the indignant question, "What sort of place is that for you, sir?" he replied, with chattering teeth, "Why, do you think the bullets can really come through?" The poor coward had no thought but for his own safety. Such seems to be the one thought with many people on entering the Church—not to battle for the truth, but simply to "flee from the wrath to come". And the Church scarcely seems shocked at their inconsistency.—*Living Voices of Living Men*.

Let me quiet your apprehensions, gentlemen, by affirming at the outset my reverence for Theodore Parker's anti-slavery principles. Theodore Parker's memory stands in the past as a statue. The rains and biting sleet and winds beat upon it. A part of the statue is of clay: a part is of bronze. The clay is his theological speculation: the bronze is his anti-slavery action. The clay will be washed away: already it crumbles. The bronze will endure.—*Joseph Cook*.

The Guild of Humanity.

BY THE REV. GEORGE MATHESON, D.D.

"Your companion in tribulation."—Rev. i. 9.

We shall meet around the cross, brothers,
We shall meet around the cross,
For the only bands that can join our hands
Are the nuptial fires of loss.
We part in the flush of day, brothers,
We part when the sun appears,
But our roots are bound underneath the ground,—
We are one in the path of tears.

We shall meet down in the vale, brothers,
We shall meet down in the vale,
For our hearts unite in the fading light,
And we tell a common tale.
The mountain's brow divides, brothers,
We move on the ridge alone,
But we all can lie in a kindred tie
On the pillow of Jacob's stone.

We shall meet in a common load, brothers,
We shall meet in a common load,
For the burden that weighs on each heart that prays
Is the marriage-ring of God.
We are parted in time of flight, brothers,
We are severed when on the wing,
But the weight of care that excludes our air
Puts on God's marriage-ring.

We shall meet where conscience wakes, brothers,
We shall meet where conscience wakes,
For the heart in pain through its own red stain
For the sin of others breaks.
Self-righteous pride repels, brothers,—
It has fixed its gulf between;
But the sense of sin bids us claim our kin
Where the leper's spots are seen.

We shall meet where our knowledge fails, brothers,
We shall meet where our knowledge fails;
As the flock come together in thund'ry weather,
Hands clasp when the vision pales.
A partial light makes us proud, brothers,
We despise each other's glow;
But the mist beyond gives a kindred bond,—
We are one where we cease to know.

We shall meet in the living Christ, brothers,
We shall meet in the living Christ;
In the lonely wait at the garden-gate
We shall hold our evening tryst.
We have masters whose ways diverge, brothers,
And they lead us in parted trains,
But the Christ of love with His goal above
Has His path in our common pains.

The Care of the Young.

MONTHLY EXAMINATION PAPERS.

An Examination Paper will be set monthly on the Reign of Solomon, and on the Life of Paul. Books recommended are: *The Life and Reign of Solomon*, by the Rev. R. Winterbotham, and *The Life of Paul*, by the Rev. J. Paton Gloag, price 6d. each; published by T. & T. Clark. Answers must be accompanied by the name, age, and address of the Candidate. Prizes will be given to successful Candidates *every month*.

REPORT FOR JANUARY.

I. BELLA MILNE, 32 Belvidere Street, Aberdeen.
Next in Order:—J. M. S. (Perth).

EXAMINATION PAPER, V.

(Answers must be sent by the 13th February, to the Editor, Kinneff, Bervie, N.B.)

REIGN OF SOLOMON.

1. What is known of (a) Solomon's Pools; (b) Beth-horon; (c) Cabul; (d) Etham?
2. Point out some indications of the condition of the common people in Israel at this time.
3. Describe the house of the forest of Lebanon.

LIFE OF PAUL.

1. State the events that occurred to Paul at Ephesus.
2. What letters did he write during his stay there; and what was their immediate purpose?
3. Describe the Ephesian tumult.

Robert Browning.

BY THE REV. PROFESSOR SALMOND, D.D.

IN many things the England of the second half of the nineteenth century has been enriched beyond the common fortune of nations. But in nothing has the favour shown her been more conspicuously seen than in the joint ministry of her two great poets, Alfred Tennyson and Robert Browning. Born within two years of each other, and endowed each with a rare and fertile faculty of song, they have been good stewards of the divine gift, and have used it through a long lifetime in the service of all that is noblest and purest. They have both been interpreters of the mind of their time—both prophets as well as singers to their fellow-countrymen. By the high example they have set of lives consecrated to great and benign pursuits, the imperishable contributions they have made to the literature which is our national glory, and the help they have brought to minds burdened with the problems which are the peculiar birth of a transitional age, they have laid the England of this generation under a debt which is beyond discharge. We cannot be too grateful that the elder poet is yet spared to us, still capable of instructing and charming us by new products of his unrivalled art, able in the late evening of his day to look, with a serene hopefulness, to the crossing of the bar and to repeat with the note of a clearer conviction than ever those lessons of faith in God, reverence for Christ, and confidence in immortality which were of such moment for the England of his youth. Now that his junior brother in song has been taken from us, we are sensibly the poorer as a people. The Italy to which he was so deeply attached, the Italy which was made so much the more to him by the memory of the years he spent upon her soil in happy union with one who was not less as a poetess than he was as a poet, held his mortal remains in trust for a time. But English he continued to be to his heart's core, and it was only England that could be the fit guardian of his dust. His message has been a message to England above all other nations—a message of strength and moral courage, a message of faith and hope for his own people. The place that is worthy of him is the place which he has found in the solemn hall of

England's heroes, where he is now laid, meet comrades in death for Chaucer and the sovereigns of English song.

It would be hazardous to anticipate what his ultimate rank may be. We are yet too near him to judge him with impartial eye, or say how much of his work is of that vital and catholic order of art which ensures immortality. But his place, surely, will be a high one, and it will certainly be a distinct one. Following the impulse of a strong and original genius, he chose a path apart from others, and he had to make it for himself. It cost the great poet of the Lakes a quarter of a century's patient loyalty to himself and his art, after the critics had magisterially denied him the name of poet, to conquer for himself the recognition which was his due. Then came the reaction which had its climax in the ovation in Oxford, when Keble presented him for the degree of D.C.L., and three thousand voices of England's truest sons made the Sheldonian theatre ring with a welcome more enthusiastic than had been accorded to any man of his own time but the victor of Waterloo. Like Wordsworth and others of England's strongest souls, Robert Browning had to endure long and weary years of disfavour or neglect. He fought his battle with a brave fidelity to himself and to his idea of the poet's vocation, and the time had long gone by when he could say of the English people that they loved him not.

He has passed from us full of years, rich in the honour of his country, recognised as one whose work cannot be forgotten, whose fame is enduring. Yet it may be that the causes which delayed the appreciation of his muse may operate towards a certain reduction of his poetic rank after a lapse of years. In truth there is not a little to wonder at and regret in his work—the perverted originality with which he tortures rhyme, the involutions and inversions of his style, his distressing obscurities, his lack of simplicity and directness, the painful minuteness of his analysis, his relentless pursuit of motives and the very shadows of motives, his abrupt transitions and broken connections of thought, of which it has been said that they come

upon us like so many electric shocks. There is also his vexing inattention to cadence and artistic form—an inattention all the more vexing when so many of his smaller poems show how perfect a master of poetic form and how musical a singer he could be when he chose that way. He has himself given us to understand that he chose the other way on purpose, judging that the language should be the literal reflection of the mood. His method, nevertheless, interferes with the proper enjoyment of much of his work on the part of most outside the circle of the Browning Societies, where hard nuts to crack may be choicest pleasure.

Besides this, his peculiar delight, and much of his special power, lay in the dissection of the remoter types of character, in laying bare the more uncommon and limited idiosyncrasies of men, in depicting the subtler moods of mind, in following into their furthest recesses the intricate and hidden feelings and desires which form the spring of action. To a large extent he expended his vast poetic power on subjects which appeal to a select class of readers rather than to men as such, and on phases of life, developments of belief, peculiarities of thought, which may be less distinctive of future generations than they have been of his own. It is possible, therefore, that it may be with him as it threatens to be with Dickens, and that, though we of this particular quarter of a century have come to understand and appreciate him, it may be much more difficult for our successors to do so. It is seldom safe to cast the horoscope of a poet. Time, the final arbiter of opinion, has so often falsified the most confident predictions. But we may venture to say that, at least, as regards a considerable portion of the poetry we have received from the two chief singers of our day, the probabilities of superior permanence are on the side of the Laureate. They lie in the pre-eminently Tennysonian qualities of sleepless regard to form, sustained perfection in the artist's craft, the habit of clear, chastened, musical expression, and not less in the fact that he consecrates his muse to themes which lie closer to the intelligence and the feeling of the mass of men—pictures of English life, old-world tales of England's heroic age, the more general aspects of character, the more catholic experiences of the religious mind. But, on the other hand, in Robert Browning we have one who

has often struck a larger note, a man of great, forceful, varied gifts, who has taken us down to depths which the Laureate cares not to sound, who, at the same time, has given us lyrics which are not likely to perish, snatches of poetry as artistically perfect as anything in our language, and occasional bursts of melody which haunt the ear and hold the memory as few do.

How wide, too, is the range of Robert Browning's muse, running as it does from the simplest tales of fancy and affection, and stories for children, to the profound soundings of faith and the unravelling of the most tangled skeins of motive. He has enriched us with a new form of ballad, less direct and objective than the Tennysonian, but of a strong and rare quality. He has devised a new way of adapting legend, as in the case of the "Pied Piper," for which youth will thank him. He has given us studies of character and analyses of action which remind us at times of Shakespeare. He has familiarised us with a new application of the dramatic art—one in which the movement is bold and energetic, even to abruptness, but in which Browning himself is the speaker in all the speakers and the actor in all the actors. But, above all, it is as a prophet of religion that he has laid us under a lasting debt of gratitude. It has been said of his religious poems that they are dramatic studies. It is this that makes them so singularly attractive in the purely poetic interest. But, apart from this, they have a peculiar power, and charm, and helpfulness in the note of decision which rings in them. They penetrate farther into the secret of that conflict between faith and knowledge which is most characteristic of our age than is attempted by any other poet, except the author of *In Memoriam*, and Arthur Hugh Clough in occasional inspirations. But they do so in the spirit of hope, and in the conviction of victory. They give the natural history and the defence of doubt as has been seldom done. But they do this so as to make it clear that doubt cannot be the resting-place either of man's heart or of man's intelligence. They speak with the voice of certainty on the great question of immortality. Their teaching, so far as it carries us within the sacred province of faith, is Christian teaching, and it is a positive teaching, not entirely in the sense of the Creeds, it may be, but in the essential truth of things.

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NOTE.—The Compiler will be grateful to friends who send corrections or additions. While the Index is proceeding, references will be given in another column on texts not yet reached, if application is made for them. If requested, other sources of information bearing upon texts or biblical subjects will also be pointed out. Any suggestion, whereby this department can be made of more practical value, will be heartily welcomed.

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Sunday School.

International Lessons for February.

SHORT NOTES AND ILLUSTRATIONS.

I.

Feb. 2.—Luke ii. 25-35.

Jesus brought into the Temple.

This lesson is short, and presents little difficulty. We may notice :

1. "The Consolation of Israel" (verse 25). It was a common title for the expected Messiah. The same word is used by Jesus when He speaks of the "Comforter," but the form of Christ's word is more *personal*.

2. "After the custom of the law" (verse 27). If a male

child was the first-born of his mother, he had to be brought to the Temple when forty days old, and *redeemed*. Five shekels were paid for his ransom. If not redeemed he was consecrated to the Lord in the service of the Temple, as Samuel was.

3. "A sign that shall be spoken against" (verse 34). Many illustrations of the stumbling-block of the Cross will be found in the first number of the EXPOSITORY TIMES, under the "Great Text Commentary".

The interest of the lesson gathers round Simeon. We know nothing of him but what is told us here; but it is enough. He stands in the centre of a most attractive picture. The scene is the Temple—Herod's magnificent Temple, one of the wonders of the world. Joseph has

come, with Mary the young mother and the infant Jesus, to offer the turtle-doves and the ransom money; and Simeon has been sent to meet them; and there they stand together. There were many groups at the Temple that day, but this is the one best worth the studying.

Simeon is described by four things. He was *just* in his intercourse with men; he was *devout* also, for he held intercourse with God ("He said his prayers," a little child once put it, and she was right); and then he had a definite object in life and a noble one,—he waited to see the Messiah before he died. Last of all, we are told that the Holy Ghost was upon him. For when a man lives very near to God, the Spirit of God lives very near to him, and you know it by his very look. When Moses got very near God his face shone; so, no doubt, Simeon had the look and the smile of a good man, and children would be fond of him.

One morning he was early at the Temple, for he had been told that the desire of his life would be satisfied. Then, when Mary came with her infant in her arms, Simeon knew Him at once. Most likely there were other infants there, but he knew that *this* was the Christ of God. For the cleverest things on earth are goodness and love.

Then, with the infant in his arms, he burst forth into song. It is the third song we have had, and we call it the "Nunc Dimittis" from its first two words in Latin. But is it not a prayer, quite as much as a song? A prayer in melody we might call it. It was only what Simeon was accustomed to do, but higher and more prophetic than usual, for this was the greatest moment in his life. We may see how noble a song it is when he speaks of Christ being a light to the Gentiles. It took a special vision upon the house top, as well as a severe rebuke from St. Paul, to teach that lesson to St. Peter.

As Joseph and Mary stood wondering, Simeon turned and blessed them. He did not bless Jesus, for "the less is blessed by the greater". Watch the gospels in these little things and you will see how true they are. He blessed them both, but he spoke to Mary alone. "This child is placed for the falling and rising of many in Israel". A single incident in Christ's life will illustrate that: the scene in the house of Simon the pharisee, when the woman which was a sinner had her sins forgiven, while Simon was openly rebuked. How their positions were reversed!—(Luke vii. 36-50.)

But the most striking part of his "blessing" is the parenthesis—"A sword shall pierce through thy own soul also"—strange blessing! and yet it is a blessing. Read *Mr. Smith's sermon in this number*. It was a blessing to Mary even, we do not doubt; a blessing to St. Paul, and it may be a blessing to us.

There is a sermon on the "Consolation of Israel" by Dean Alford, in *Quebec Chapel Sermons*, vi. 71; one on the "golden text" (verse 32) by Maurice, in *Lincoln's Inn Sermons*, 2nd series, i. 113; a very fine one by Tholuck on "Christ the Touchstone of Human Hearts" (verse 35), in *Select Discourses*, page 315; and an excellent study of the whole subject by the Dean of Llandaff, in *Good Words*, 1865, page 242.

II.

Feb. 9.—Luke ii. 40-52.

Childhood and Youth of Jesus.

A delightful lesson—a true story about a boy, and so lovable a boy besides.

The 40th verse is not a part of the story, but refers to Jesus when a *child*. Our last lesson spoke of Him as an infant; this verse is all that is said of Him as a child; then the rest of the chapter is all we know of Him as a boy. When next He appears He is a man of thirty, and entered upon His work. But this short verse gives a very beautiful picture of the child. It speaks of His *body*—He waxed strong (the words "in spirit" should be omitted); of His *mind*—He was being filled with wisdom; and of His *spirit*—the loving favour of God was upon Him. There is a model for any child! A little volume of *Sermons for Children* by Dean Stanley, published after his death by Murray, opens with a simple but very beautiful sermon on this verse. For greater fullness consult F. W. Robertson, 2nd series, page 175.

We now come to the story of Christ's boyhood. There is little difficulty in it. Joseph and Mary were living in Nazareth now, but, like all earnest Israelites, they took a yearly journey to Jerusalem to the Passover. During the rest of the year they lived quietly at Nazareth, Joseph working at his trade, Mary occupied with her home and the teaching of her little Boy. When Jesus was twelve years old they took Him with them to Jerusalem. It was His "Confirmation" or "first Communion" as we should say. He was very young for that, but boys develop faster in the East than in the West, and twelve was the usual age. He had never been at Jerusalem since He was an Infant in arms. What an experience it must have been! Think of Him sitting down to the paschal supper and partaking of the lamb, whose death was a figure of His own! At that supper it was a custom for the son to stand up and ask his father, "What mean ye by this feast?" No doubt Jesus followed the custom, and Joseph explained it as well as he could.

When the feast was over they all started for home. Joseph and Mary journeying with their friends, with whom they regularly made this journey; the young people together by themselves, talking over the scenes they had witnessed, and trying to understand the meaning of it all. And Joseph and Mary thought that Jesus had joined the rest of His companions; so that it was only when they halted at the end of the first day's journey that they discovered he was not in the company at all. Back they came to Jerusalem. What an anxious heart Mary must have had! Another night passed before they found Him in the Temple.

"When they saw Him they were amazed." No doubt they were proud of Him in their hearts; but Mary thought it necessary to chide Him gently for causing them so much anxiety. What an answer Jesus gave! So tender, so noble, so much above their highest understanding. And then He went home with them as an obedient son.

The children will need no enticement to get up an interest in this lesson. But if possible their interest should be fixed

upon that great saying of Jesus which forms the centre of it—"Wist ye not that I must be about My Father's business?" "In My Father's house" is probably the correct translation, but they need not be puzzled with that. How did He come to say this? Why did He stay among the doctors at all? Dr. Whyte thinks that, on the journey up to Jerusalem, Mary, for the first time, took Him and told Him the story of His birth, of the angels, the magi, Simeon, and the flight into Egypt. It was an overpowering revelation, but, like all other Divine revelations, it carried with it its own support, for no sooner was it uttered than His whole soul rose up within Him to receive, as it were, the rain from heaven, and His whole life quickened into new energy by His mother's Divine and glorious announcement.

If this was so, and there is great probability in it, we can think what an intense interest the whole Passover ceremony must have had. We can understand how He would be absorbed in the thoughts of it, bringing His knowledge of the Prophets to bear upon it; and we can believe that it was to question the Rabbis about the Messiah and the kingdom of God that He stayed behind. We must not for a moment let the children suppose that He stayed to parade his learning or acuteness. This would also explain the force of His saying to His mother—"Wist ye not?" She surely should have known, she who had told Him it all.

The simpler—the more *human*—the explanations of Christ's growth, Christ's wisdom, Christ's goodness, the better. There is no conflict in the Gospel, no hesitation, no fear of forgetting His Divinity—so we should teach. Read Ullmann's *Sinlessness of Jesus*, if possible, on the whole subject. Moreover, there is a great sermon on this story by Professor Rothe, found at page 100 of his *Sermons for the Christian Year*, a book not known at all as it ought to be. On Christ's words to His mother Samuel Cox has an interesting sermon in his *Bird's Nest*, page 16. And those who have Vallings' *Jesus Christ, the Divine Man*, will enjoy his sixth chapter on the Divine Youth.

III.

February 16.—Luke iii. 1-22.

The Ministry of John.

1. Of the names in verse 1.—*Tiberius* was the successor of Augustus, and so the second Roman emperor; *Herod* is Herod Antipas, son of Herod the Great, and murderer of the Baptist; *Philip* was another son of Herod the Great; the others explain themselves. The places will be understood in a moment by a reference to a map.

2. "The wilderness" must have been the barren tract to the north of the Dead Sea, described as the deepest and hottest chasm in the world, where the sirocco blows without intermission. Dr. Robinson, the great traveller, says: "A more frightful desert it has hardly been our lot to behold".

3. The quotation of verse 4 will be found in Isa. xl. 3. The imagery is taken from the preparations made for the march of an Eastern king.

4. "Generation of vipers"—that is, "offspring" or

"brood of vipers". The words were applied to the Pharisees and Sadducees, as St. Matthew says. Our Lord used the same expression of the Pharisees (Matt. xxiii. 33). Their hypocrisy and its results merited the severest condemnation. They would not enter the kingdom of Heaven themselves, and—which was worse—they kept others from entering it. Here they would have had baptism *without* repentance, without admitting the need of it.

The great subject is John's preaching. But the figure of John himself is a very attractive one for children. Covered with a rough shirt made of camel's hair, and living on the simplest food, he appears on the edge of the wilderness, a fearless preacher, with an urgent, soul-searching message. But why did he ever go into the wilderness? Because of sin, the reality and the weight of it; because he must understand it and its deadly power; because he must find the way to free himself from the burden of it. That which drove John into the wilderness was a deep sense of sin, and a great hungering for purity and holiness. And what did he learn there? He read the Prophets, especially the prophet Isaiah; and he came to know that there is pardon for sin. The wilderness did not teach him the origin of evil, but it taught him how to get rid of evil. Alone with God and the Word of God, he learned that all needed to repent, and that all would find pardon if they did.

So he came forth, and began to preach the Baptism of Repentance for the pardon of sins. It is easy to explain what that means if we refer to two Old Testament sayings—Ezek. xxxvi. 25, "I will sprinkle clean water upon you, and ye shall be clean"; and Zech. xiii. 1, "In that day there shall be a fountain opened for sin and for uncleanness". There (where, no doubt, John himself found them) we have the two points of his preaching, repentance for all, and an outward sign of repentance, baptism.

Now, think of the crowds that gather to this new preacher. Who will say that the preaching of stern truths is unpopular? And it can scarcely be said that John smites the sin and spares the sinner. He gets at the consciences of the persons before him till they cry, "What shall we do then?" How many a preacher would leap for joy to hear that cry! And he tells them, deals with them practically, personally, fearlessly, laying his finger firmly on the blackest spots in their character. To the ordinary people he says, Deal generously with your neighbours; some of them are poorer than you; help them with food and clothing. To the tax-gatherers, Do not cheat or frighten the people into paying heavier taxes than they ought. And to the soldiers, Do not browbeat the poor, be not spies against the rich, raise no rebellious clamour for higher pay. It was hard hitting. For John will have deeds, not words. To him, as to James, faith without works is dead.

But, with all his fearlessness, see how humble he is. Not worthy to untie His shoe! John's relation to Jesus is not the chief matter in this Lesson, and few will find time to enter on it. But an effective conclusion may be made by contrasting his fearless words to the great rulers of the Jews, whom he would not baptize because they would not repent, and his refusal to baptize Jesus because

He did not need repentance: "I have need to be baptized of Thee".

Much has been written on John. Mr. Smith's sermon in this number will reward careful reading. Very full is Reynolds' *John the Baptist*, one of the Congregational Union Lectures, and well worth reading. But the greatest of all writings on this subject is Edward Irving's series of discourses, to be found in vol. ii. of his *Collected Works*.

IV.

February 23.—Luke iv. 1-13.

The Temptation of Jesus.

Let us keep the golden text well in view; for the subject is very great, and very hard to make human and real to the children. It is Heb. ii. 18: "In that He Himself hath suffered, being tempted, He is able to succour them that are tempted". Deeper in their minds than the manner of His temptation will be *why* He was tempted at all, and we cannot get beyond that answer.

Dr. Westcott says, in his new *Commentary on Hebrews*, that the thought of this verse is that "the range of Christ's sympathy is as wide as His experience". Therefore, in order to sympathise with us in *our* temptations, He must needs Himself be tempted.

In teaching the Temptation, *our* temptation will be to discuss profitless matters, such as the personality of the devil. Let us resist it.

He was led by the Spirit into the wilderness. St. Mark says, more strongly: "Immediately the Spirit driveth Him forth into the wilderness". There was a purpose, a divine purpose, in the Temptation, and it was urgent. He was led to be tempted by the devil. So it was permitted to Satan to tempt Job (read Job. i.) and to sift Simon Peter and his companions (see Luke xxii. 31, 32). It is sin that makes it possible; God permits it in order to get rid of sin.

1. After forty days' fasting came the first personal temptation. It was directed to the body. Turn the stones into bread. Why not? Because Jesus came not to be ministered unto (even by Himself), but to minister. It would have been gratifying an appetite at the expense of His "work". Besides, He had no fear for food; God will see to that; His work was to wait at present. "My meat is to do the will of Him that sent Me, and to finish His work."

2. The next temptation was directed to the mind, to the desire for power, to human ambition. On a high mountain, the devil offered Jesus all the kingdoms of the world as a possession. Now, this was what Jesus wanted, what He came for—that He might win the world for Himself. Why not now, therefore, without all the suffering, when He had the offer? Because He must win men by love, lead them away from sin, and that can only be by the power of the Cross. The gift of a man from the devil is a man yet in his sin. "I, if I be lifted up, will draw all men unto Me."

3. The third temptation, in St. Luke's order, is the subtlest of all. It is addressed to the Spirit of Jesus. From the pinnacle of the Temple the devil bids Him cast Himself down; He will not be hurt, for, "He shall give His angels charge over Thee" (Ps. xci. 11). "The devil

can cite Scripture for his purpose," says Shakespeare, thinking of this scene. It was a simple request to put God's promises to the test—to show His own absolute trust. But the deepest trust is to do the work God has given us to do, however humble it may be, and be ready for higher service when He opens up the opportunity.

"Courage, brother, do not stumble,

Though thy path be dark as night:

There's a star to guide the humble,

Trust in God and do the right."

So even Jesus acted. He *was* God's Son, and would be kept by His angels from harm if driven into danger, as when the people of Nazareth tried to cast Him over the cliff. But even He must not wantonly run into danger merely to prove His trust in God. In man that is not faith, but foolhardiness. The Son of Man will be no example of what is really blind superstition and mistrust. He will not tempt the Lord His Father.

The better the teacher knows this great subject the better he will teach it. The book to read is Ullmann's *Sinlessness of Jesus*. Mr. Barrett's little book on the Temptation in the Household Library of Exposition is a clear exposition of every step in the narrative.

The International Lessons.

QUESTIONS will be set monthly on the International Lessons. It is intended that they should serve as an Examination of each month's work after it is finished. Accordingly, the questions will be set upon the lessons of the previous month. The name, age, and address of the boy or girl must accompany the answers each time they are sent. Prizes will be given to successful Candidates every month.

REPORT FOR JANUARY.

Age under thirteen.

I. GEORGE G. OMAND, Nitshill, Glasgow.

Age under eighteen.

I. J. M. SMALL, 1 Charteris Street, Perth.

Subsequent Order:—J. K. C. (Aberdeen), N. L. (Dundee).

EXAMINATION ON THE LESSONS FOR JANUARY.

(Answers must be sent to the Editor, Kinneff, Bervie, N.B., by the 13th February.)

I.

Age under eighteen.

1. What was the position in the temple of the altar of incense?

2. State in order the chief thoughts in the Magnificat.

4. Write an explanatory note upon the following expressions in the Lesson for January 26:—(a) By night, (b) good tidings; (c) on earth peace, goodwill toward men.

II.

Age under thirteen.

1. How was Zecharias occupied when the angel appeared?

2. Quote the first prophecy of Christ which the Bible contains.

3. Why was it good tidings that the angels told the shepherds?

Roth's Exposition of the First Epistle of St. John.

CHAPTER I. 5-6.

"And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth."—I JOHN i. 5, 6.

VER. 5.—John has just spoken of a proclamation he has already made in his Gospel. What he does in our Epistle is to translate this historical proclamation for his readers into practice. The *practical* contents of that proclamation he first of all sums up in an altogether general formula, which he places at the head of the whole discussion. "And the contents"—so he proceeds—"of the message which I have received from Christ (and which I only repeat after Him) is, put briefly, this." The new concept, however, in which John sums up the contents of the evangelical proclamation, is calculated to set forth this Gospel as a source of exceeding joy. The name of Him, from whom he has heard the message, he does not mention; he says only "from Him," for he is wont to call Christ merely "He". To him this Christ is the Alpha and the Omega, in whom he has everything—both God and the kind of world, which God wants. The historical theanthropic person of Christ is the real compass for the consciousness of the Christian. This message is described as having been received from Christ, because John desires to assure the reader of its absolute certainty. And in point of fact the great truth, which he states, seems credible upon no other testimony than that of the only begotten of the Father: *God is Light*. The word "light," without the article, ascribes to God in an altogether abstract manner the property of being light, without stating what kind of light, or in how far this predicate belongs to God exclusively or to other subjects also.

John seeks to make the joy of his readers full, by the exclamation: "God is light, and in Him is no darkness at all!" Light and joy are closely connected with each other. Where light is, there also is joy; only in the light, where the consciousness looks back into its inmost ground, is joy real. The light of the sun brings with the day joy, the stirring of life over the whole sensible world. Wherever in the human soul that inner clearness has actually arisen, in which man recognises himself in his whole reality, and no longer deceives himself in respect of anything whatever, there joy has entered into him; that which oppresses him has been taken away. So John knows nothing higher and nothing more joyous to utter regarding God, as he has beheld Him in Christ, than that in Him everything is light. At the first glance we see that this expression is meant to form a direct antithesis to the notion of God

within the whole heathen world. To the consciousness of the heathen God is a dark, gloomy God, partly because He is a concealed, and partly because He is an unfriendly, more or less unloving being. To the consciousness even of the Old Testament saint, God still dwells in the darkness, and comes forth from His concealment only in isolated manifestations, in order with the light of His revelation to illumine only a narrow circle within the compass of the human race. Further, in the Old Testament God is dark and gloomy, so far as the fire of His holiness does not yet shine as the pure light of grace, and His holy wrath does not yet stand in full harmony with His merciful love. To the Christian, on the other hand, God is light, that has plainly emerged from its eternal darkness, and has become visible in a human existence, and He has manifested Himself to him, not only in word, but also in an irrevocable deed, as a God of most holy love.

We must now inquire into the more precise meaning of "light," as it is here predicated of God, and its opposite "darkness". That which we know empirically as "light" is certainly not to be understood here. But we are not simply on that account justified in saying that it stands here, not in a physical, but in an ethical sense. No doubt, "light" and "darkness" occur in Scripture in an ethical sense (Rom. xiii. 12, Eph. v. 8 f., 1 Thess. v. 4); and John certainly is thinking here of the absolute holiness of God, in opposition to all sin and all error (Jas. i. 17). John, however, is not writing of the holiness of God *generally*, in opposition to sin and error in general, but he is speaking of it under a more specific, peculiar category. The speculative idea of light is that of spirit, under the category of nature (in opposition to the idea of spirit considered as personality), to which nature, as material, or matter under the category of nature, which has darkness and gravity as its essential predicates, forms the antithesis. Light is spirit under a *non-personal* category. Certainly, "light" is an expression for the holiness of God; it expresses it, however, as it is defined in virtue of its absolute immateriality, as it is His absolute *purity*, i.e., His quality of being absolutely untouched by material or physical defilement, and—which is directly involved in one's being conditioned by matter (just as darkness and gravity go together)—by material or sensuous narrowing (selfishness, egotism). The latter becomes doubly probable, when we think of chap. iv. 8 ("God is love"), and of the great stress which is laid upon love throughout the whole Epistle. Love, as being that which absolutely communicates itself, is also that which is absolutely transparent

and illuminating. As the light of pure love, God is turned towards His creatures as absolute goodness, hence the Christian God stands in contrast with the heathen gods, in whom there is also to a certain extent a lack of love and envy and jealousy of the creature. It is not, therefore, sin and error in general that form the opposite of light, but sin and error so far as they originate in the sensuous nature, the flesh; and it is from this source that John distinctly derives them (chap. iii. 3, John's Gospel i. 13, iii. 6). "God is light" is thus substantially the same as the word of the Saviour in John iv. 24—"God is spirit"—only that the former expresses the same thought with an express negative reference. For this reason John can say of this proclamation in a literally true sense: We have heard it from Him. And in point of fact this is exclusively characteristic of the divine idea in Christ, that it posits in God pure and perfect holiness—holiness which does not intrench upon the perfection of His grace.

Seeing that John thus describes God as light, and, indeed, as pure light, the contents of his proclamation become for his readers an operative principle of ethico-religious and practical judgment of the utmost keenness. For the inevitable consequence of such insight is the unreserved drawing back from everything that is darkness in the human world, and, therefore, from everything that is *sin*. It is so, however, with the express secondary reference, that this sin belongs to that which forms the antithesis of God as light, as spirit, *i.e.*, to matter, to physical—and therewith at the same time selfish—existence. With this statement the way is paved for the earnestness of the following exhortation. Even for a Christian it is not so easy to think of God as pure light; at least in practice he still assumes a remnant of darkness in God. He still believes himself able somehow to hide himself from the divine truth, from the light, which sees everything, and at liberty to count somehow, at least for himself, upon some sympathy in God with sin, upon an unholy forbearance with it. As regards others, he knows full well that God overlooks nothing. The saddest thing is that this presumption of a kind of ignorance or forbearance on the part of God in respect of his sin clothes itself in his soul even as hope, if it can appear to him as desirable that God is not pure light of truth and holiness. It is not possible that under these circumstances we should love God more than our own sinful self; for otherwise it would inevitably be a thought exceedingly grievous to us, that in His light there should remain one spot. The consequence of this error of ours is, that the light of His love is also obscured to us, and we enjoy only a half love of God, and cannot fully refresh ourselves in the believing enjoyment of His unlimited love.

Ver. 6.—From what he has just said, John now

draws the inevitable conclusion, that the absolute condition of man's fellowship with God is *walking in the light*, and that, on the other hand, walking in darkness along with fellowship with God is simply impossible. He earnestly opposes all so-called lip Christianity, the indecision in which confession and walk stand in contradiction. Such indecision was actually found in the circle of his readers. He presupposes the case, that one could *speak* of having fellowship with God, without its being true; yea, that in respect of this matter one might even impose upon one's self. Certainly the thought of a fellowship with God is a thought that man cannot acquire by himself. He can only abstract it from an actual relationship of fellowship with God; and hence this thought in its proper truth did not even enter into the heart of man before the revelation of God. The pre-testament world could not possibly fall into that hypocritical self-deception of having fellowship with God. The mystery that there was such a fellowship had not yet become known to it. But now that God has completely united Himself with us in Christ, and has given to each individual the promise of entering into fellowship with them, if they attach themselves to Christ in faith, the thought of a fellowship with God has become common property in the world; yea, unhappily, it has become wellnigh trivial. The adoring wonder of the human mind, when it heard for the first time of so great a good, is almost lost to us, so that we wish we could hear it for the first time. And now that all know it, it is very natural to each one to make his mind easy on the subject by considering that this fellowship is at least not altogether foreign to him. Each one feels how unworthy he must be, if, after the opening up of this fellowship, he should have no share in it. If man, however, does not watch over himself sincerely, he deceives himself fatally. In the Christian world, the light, which God is, lighteth all, at least externally; it lighteth even those within whose hearts it is not yet shining. Each one tastes, externally at least, something of the kindness of God; and hence he can easily persuade himself that that is his own possession, which in point of fact is only a passing enjoyment of what is communicated by others in their love and friendliness. Accordingly, John reminds his readers of the impossibility of a walk in darkness, and at the same time of a fellowship with God. The *darkness*, in opposition to the light, is not simply sin in general, but more particularly sin as it proceeds from the physical principle; sin, therefore, as it is iniquity (2 Cor. vi. 14), and also at the same time egoistic, selfish (ch. ii. 8-11).

A man's *walk* is the predominant tendency of his life, not merely inwardly, as disposition, but also outwardly, as activity. He whose heart and life do not have as their proper element the light of truth, of holiness, and love, cannot have fellowship with God,

the pure Light: in such a one God finds no point of contact for fellowship with him. *He lies, and does not the truth.* In the condition of such a one there is not merely a defect, but a positive perverseness; it is a condition of lying, not merely of untruth, but of more or less intentional untruth. In point of fact the antithesis between God as the pure Light and walking in the darkness is so glaring that a man cannot remain altogether unconscious of it. Only complete blindness and callousness can *bonâ fide* believe themselves standing in fellowship with God. These, however, are never the commencement, but the extreme measure of religious error. If the Christian, who knows of God as the pure Light, and that too from personal experience, by having felt His correcting and chastening power—if such a Christian can imagine that, though walking in the darkness, he nevertheless stands in fellowship with God, he can only have persuaded himself of this in an artificial way, by an intentional repressing of the sting in his conscience, by lies. It ought to be carefully impressed upon our mind that we are entangled in a lie when we find ourselves desirous to square our fellowship with darkness with the fellowship of God. In such a case we should be upon the straight road to the blinding and deluding of ourselves religiously.

To do the truth is to realise, to carry out in practice, the truth which one possesses in theory, to bring one's conduct into harmony with truth, *i.e.*, with what one recognises as just and right, and thus to do what is right in accordance with one's best knowledge and ability. It is perfect honesty and uprightness of heart. For truth is an impulse in man, which is satisfied only by being completely translated into deed and life, into man's own nature. John regards this as the real, proper aim of man's life. It cannot take place in him who indeed knows of the light, but walks in the darkness. Herein lies the discord in the spiritual being of a man. To have the truth, and not to have it as a power transforming the life, is not only a contradictory, but a torturing condition, a continuous repression of the impulse inhering in truth to give being and existence to itself.

At the Literary Table.

WE have already touched on Westcott's *Hebrews* (Macmillan, 14s.) both in the Expository Notes and in the International Lessons. To give a full review is unsatisfactory till we have had time to use the book. Those who know Westcott's *John*, especially the *Epistles*, will know what to expect here. Emphatically a student's book, it is brimful of the most conscientious hard work from one who is now perhaps both our greatest scholar and greatest commentator. But it needs hard work to get the use of it. No ready-made "Homiletical Helps" need be looked for here. The preacher who is in a hurry need not turn to

these pages. Nor do we find confident judgments upon disputed questions. The evidence is completely mastered, and no conclusion is expressed except what it warrants. If it warrants none, then none is given. Thus, on the authorship of the Epistle—"We are left with a negative conclusion. The Epistle cannot be the work of St. Paul, and still less the work of Clement. It may have been written by St. Luke. It may have been written by Barnabas, if the 'Epistle of Barnabas' is apocryphal. The scanty evidence which is accessible to us supports no more definite judgment."

We shall have more to say about Westcott's *Hebrews*.

Dr. George Matheson's *Sacred Songs* (Blackwood, 4s.) will introduce him in a new and attractive light to some of his friends, while from those who already know him in this light it will receive a hearty welcome. The friends who are already acquainted with his poetic gifts are more numerous than might be supposed, considering how little he has hitherto published. We, at least, were pleasantly surprised to meet with a letter in a recent *Family Churchman*, which hailed from the Isle of Wight, and showed both knowledge and appreciation.

The best criticism of the book we can offer is to quote a song out of it, and this we have done on another page. It is the best criticism, because, while there is abundant variety in subject and in treatment, in metre and in melody, a uniformity of general poetical excellence is surprisingly maintained throughout. One thing has struck us very forcibly, the wealth of fresh biblical exposition that is packed into the little book. Every poem has a text at the head of it, and often the poem is a living exposition of that text. But even where the text is more of a motto, unexpected flashes of light are continually being thrown upon parts of the written word. Original interpretations abound, and, though not always obvious at first glance, generally commend themselves in the end.

THE EXPOSITORY TIMES recently contained a sermon by Dr. Matheson on the words, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you" (Matt. vii. 7). The sermon was an entirely original and very striking exposition of that text. The same words stand at the head of one of the songs in this volume; and we shall quote the first half of it as an illustration of what we have said.

The second half of Mr. Spurgeon's *Salt-Cellars* is now published. We took a few pinches out of the first part to season our first number, and hope to do the same by this part also in an early issue.

St. Matthew's Gospel, with Explanatory Vocabulary and Five Original Illustrations, is published in Aberdeen. The text is divided into sections, each with an appropriate heading, without chapters or verses. The Vocabulary forms a kind of Commentary, for it explains phrases and sentences

as well as words. It is well printed, and might serve as a school reading-book; but we should prefer it without the illustrations.

Many of our readers have probably never heard of the *Guide*. It is a penny monthly, published by Elliot Stock, and intended as a Help to Personal Progress. A help it will become to anyone who reads it, especially to young men, whose needs are kept well in view. In the volume for 1889 will be found "Parables for Young Men," by the Rev. A. F. Forrest; a series of papers on "How to Prepare for the Professions," by Sir Arthur Helps and others; "The Saviours of Society," being sketches of well-known philanthropists; Essays by Mr. Henry Dunn on the "Study of the Scriptures". And then it is particularly rich in point and illustration (to use our own title), gathered from every quarter with great skill.

"Ay, but to die, and go we know not where;
To lie in cold obstruction, and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery floods, or to reside
In thrilling regions of thick-ribbed ice;
To be imprisoned in the viewless winds,
And blown with restless violence round about
The pendent world; or to be worse than worst
Of those, that lawless and uncertain thoughts
Imagine howling! 'tis too horrible!
The meanest and most loathed worldly life
That age, ache, penury, and imprisonment
Can lay on nature is a paradise
To what we fear of death."

And hence the intense interest that books have like Dr. Hamilton's *Beyond the Stars*. We are not in the least surprised to hear that the first edition was spent in a few months. We have always a feeling about books on Heaven that they do not sufficiently follow the reserve of Christ Himself. Dr. Shedd, in an admirable sermon on this subject, to be found in *Sermons to the Spiritual Man*, says truly that "we feel Christ knew much more" of the heavenly state "than He has disclosed; if He had chosen to do so, He could have made yet more specific revelations concerning the solemn world beyond the tomb". We wish that that were always remembered. But the President of Queen's College is not to be classed with those who pander to an uneasy curiosity. *Beyond the Stars* is as safe a guide and as scriptural as we have read. If such books must have a large circulation, it is a satisfaction to know that this one deserves it. First, there is a "Settling of Localities"; then the Contents of Heaven—God, Cherubim, Angels, Saints, Children; then the question, Do they know one another in Heaven? is answered; and the last, and not least, subject is, "How to get there!" We read the dedication, "IN ALICLÆ carissimæ memoriam dulcem," and, we think, we see where the Doctor got his inspiration.

The *Cambridge Bible for Schools* is gradually compassing the whole land. The latest conquest is PHILIPPIANS, by

Principal Moule. We have read the book through from beginning to end, which surely says something both for it and us. Principal Moule has rare qualifications for the exposition of St. Paul's epistles, a combination of such qualities as scholarship, spiritual sympathy, power of expression. He has already expounded Romans and Ephesians in this series, and shown that he could remedy the defect of some of his writings—diffuseness. The rock ahead, in the present instance, was, of course, Bishop Lightfoot. How to prevent one's originality being crushed by his towering influence, and yet say something that is worth saying,—that is the question which a commentator has to answer, whose work lies on any of the epistles Lightfoot has handled. Principal Moule has answered it here.

Lightfoot thinks that St. Paul's reference in Phil. ii. 17, "If I be offered upon the sacrifice and service of your faith," is more likely to the Pagan ritual of libation, in an epistle to a Church of Gentile converts. But Dr. Moule holds that the Apostle must have familiarised all his converts with Jewish symbolism; and that *his own mind* was at any rate deeply impregnated with it. That is an example of his independence taken at random. We are glad to see that, more than ever, he is avoiding the *etymological* snare. On Phil. iii. 11, "the resurrection from the dead," he says: The noun rendered "resurrection" is the rare word *exanastasis*, i.e., the common word (anastasis) for resurrection strengthened by the preposition meaning "from". This must not, however, be pressed far; later Greek has a tendency towards compounding words without necessarily strengthening their meaning. It is the *setting* of the word here which makes an emphasis in it likely.

Alongside the original *Cambridge Bible for Schools* we have now several volumes of a *Greek Testament*. They are written by the same authors. The latest is Archdeacon Farrar's HEBREWS. It is a careful exposition of the Epistle, containing fewer surprises of interpretation than we usually find in Farrar. This is not a simple reproduction of the English edition, with the Greek in place of the English; both Introduction and Notes contain additions and corrections. Everyone who knows Greek will prefer this to the other.

Dr. Norman Walker's *The Church Standing of the Children* is the work of a man who is evidently familiar with every coign and cranny of the Infant Baptism Controversy. Evidently also the Church standing of the children is a matter of strong conviction with him. But this little book contains nothing irritating either in the way of controversy or petty detail. It is on the broad principles which underlie the question that Dr. Walker relies. He throws the burden of the proof that infants ought not to be baptized upon those who hold that belief. He insists upon a comprehensive view of Scripture teaching. He very skilfully confronts one dilemma with another. No Church or individual who holds the doctrine to be an important one

should miss this manual. For distribution, it is the very thing. Admirable in spirit and accurate in knowledge, it presents the question in a manner that is both interesting and informing.

In the early days of the *Expositor* it was always to the articles signed S. Cox that we, at least, who were students, and eager for living instruction in the oracles of God, first turned. There were other attractive names, but they were not *always* attractive—not certain to be so clear in exposition, so happy in expression. And we have not lost our first love. It may be true that Dr. Cox has taught many others the cunning which in those days was almost all his own. It may be that now there is not often the delight of those early surprises. But Dr. Cox has never lost the freshness of a living, real, thoroughly sympathetic expositor. And we have enjoyed greatly the latest from his pen.

He calls it *The House and its Builder*; for it is a book for the doubting, for those who are not sure whether the house built itself or was built by somebody. The origin of doubt he finds, and is right in finding, in the origin of evil. For most, and for the best, that is the real difficulty. Dr Cox. offers a "working hypothesis," wherein we find that the fall of man involved the fall of the lower creatures. There follows, accordingly, an exposition, in five chapters, of Rom. viii. 18-27; and that is the richest part of the book—the real strength of it. A sermon to young people—who also are reckoned to have their doubts—is followed by one on the uses of adversity, or, as he calls it, "the Lessons of the Rod". A farewell discourse—farewell to his own congregation of auditors, we hope not to the larger congregation of readers—closes the book. Its texts are: Heb. iii. 4, Rom. viii. 18-27, James ii. 13, Luke xii. 29, Micah vi. 9, 2 Cor. xiii. 11.

Books Noticed.

THE MONTH'S EXPOSITIONS AND SERMONS.

NOTE.—None but valuable sermons and expositions are noticed. Of Monthly Magazines the January issue is referred to. Of Weekly Periodicals the number is given.

B.M. (Baptist Magazine, 6d.); B.W. (British Weekly, 1d.); B.W.P. (British Weekly Pulpit, 1d.); C. (Christian, 1d.); C.A. (Christian Age, 1d.); C.C. (Christian Commonwealth, 1d.); C.E.P. (Church of England Pulpit, 1d.); C.H. (Christian Herald, 1d.); Ch.M. (Christian Million, 1d.); C.H.S. (Christian Herald Supplement, 1d.); C.M. (Clergyman's Magazine, 1s.); C.P. (Contemporary Pulpit, 6d.); C.S.S.M. (Church Sunday School Magazine, 4d.); C.W. (Christian World, 1d.); C.W.P. (Christian World Pulpit, 1d.); E. (Expositor, 1s.); F. (Freeman, 1d.); F.C. (Family Churchman, 1d.); G.W. (Good Words, 6d.); H.M.

(Homiletic Magazine, 1s.); M.N.C.M. (Methodist New Connexion Magazine, 6d.); M.R. (Methodist Recorder, 1d.); M.S.S.R. (Methodist Sunday School Record, ½d.); M.T. (Methodist Times, 1d.); M.T.P. (Metropolitan Tabernacle Pulpit, 1d.); P.M. (Primitive Methodist, 1d.); P.Mag. (Preacher's Magazine, 4d.); P.M.M. (Primitive Methodist Magazine, 6d.); Q. (Quiver, 6d.); R. (Rock, 1d.); R.S.P. (Regent Square Pulpit, 1d.); S.C. (Scottish Congregationalist, 4d.); S.H. (Sunday at Home, 6d.); S.M. (Sunday Magazine, 6d.); S.S.C. (Sunday School Chronicle, 1d.); S.S.T. (Sunday School Times, ½d.); S.T. (Sword and Trowel, 3d.); T.M. (Theological Monthly, 1s.); U.P.M. (United Presbyterian Magazine, 4d.); W.M.M. (Wesleyan Methodist Magazine, 6d.); Y.M. (Young Man, 1d.).

Gen. iv. 9, MT 260, Hughes.
v. 24, F 1820, M'Laren.
xii. 2, WMM, Pearse.
xxi. 10, Q, Money.
Numbers xxxii. 38, CC 426, Parker.
Josh. xxv. 15, PMM.
1 Sam. ix. 9, CWP 946, Horder.
2 Sam. i. 24, 25, SH, Bradley.
iii. 39, PMM.
xii. 7, BW 163, Whyte.
1 K. xvii. 1, PMag, Pearse.
xxi. 1-24, GW, Dods.
xxii. 1-38, GW, Dods.
xxii. 19-23, E, D'Arcy.
2 Kings ix. 14-37, GW, Dods.
Ps. xxvi., E, Cheyne.
xxviii., E, Cheyne.
xxxii. 1, 2, CEP 731, Alexander.
xc. 2, ChM 325, Woods.
xciv. 9, MTP 2118.
cxvi. 13, CWP 946, Mearns.
Prov. xxvii. 6, UPM, Thomson.
Is. i. 3, CM, Proctor.
ix. 3, CEP 731, Kaye.
lxi. 4, PMag, Thorold.
Ezek. xvi. 30, MR 1663, Watkinson.
Jonah iii., GW, Dods.
Matt. i. 23, CH 1, Spurgeon.
i. 23, CH 52, Spurgeon.
v. 16, Q, Campbell.
x. 42, UPM, Thomson.
xi. 25, CC 427, Parker.
xiv. 12, UPM, Thomson.
xvi. 26, CEP 727, Dwyer.
xix. 11, 12, CP, Coles.
xxii. 42, CWP 946, Dods.
xxiii. 37, CH 1, Talmage.
xxvi. 33, CP, Vaughan.
Mark ix. 41, UPM, Thomson.
Luke ii. 10, CA 954, Brooks.
ii. 12, SM, Carpenter.
ii. 15, 16, MSSR 157, Pearse.

Luke ix. 23, CM, Youard.
xvii. 5, 6, CWP 945, Singleton.
John i. 14, CSSM, Hone.
i. 14, CWP 945, MacKinnell.
viii. 11-29, E, Dykes.
xi. BWP 84, Elmslie.
xi. 47, CA 953, Day.
xv. 7-9, F 1818, M'Laren.
xv. 11, PMM.
xv. 12, 13, F 1819, M'Laren.
xv. 15, CP, Dallinger.
xx. 10-16, MTP 2119.
Acts ix. 39, CH 52, Talmage.
xvii. 28, BWP 86, Hughes.
xix. 35, Q, Macmillan.
Rom. xii. 2, CM, Youard.
xv. 3, 4, BWP 85, CEP 730, CWP 945, FC 429, Liddon.
1 Cor. iii. 13, CWP 946, FC 430, Liddon.
xii. 1, BW 164, Whyte.
xii. 17, BW 165, Whyte.
xvi. 13, ST, Spurgeon.
2 Cor. iv. 2, CP, Dallinger.
v. 1, R 1277, Straton.
viii. 9, P Mag, Marrs.
viii. 9, PM 1114, Marrs.
Gal. iv. 18, PMM.
Phil. iv. 2, 3, CM, Adams.
2 Thess. i. 9, E, Beet.
1 Tim. ii. 14, WNCM, Watts.
2 Tim. iii. 16, CEP 731, Bushell.
James i. 1, E, Cox.
iv. 15, SSC 796, Glover.
v. 17, 18, PMag, Brown.
1 Peter ii. 16, C 1037, Meyer.
ii. 21, C 1038, Meyer.
ii. 21-25, C 1039, Meyer.
Rev. i. 18, CWP 945, Thomson.
8.
iv. 8-11, Q, Johnston.
xi. 15, CEP 727, Dowden.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE present number contains a sermon by Canon Westcott on the late Bishop of Durham, the proof of which has been carefully revised and corrected by Dr. Westcott for THE EXPOSITORY TIMES. It will be acknowledged by all to be the truest word that has been spoken on the subject. Dr. Westcott informs us that in a short time this sermon will be printed in a small volume along with two others which he preached at the Bishop's consecration and at the dedication of his memorial church at Sunderland last July.

In the April number of THE EXPOSITORY TIMES we shall give the first of some short papers on the Modern Religious Press. They will be accurate in information and independent in judgment.

The response made to the suggestion of our Wilts correspondent in last number has been most encouraging. It is impossible to arrange the whole subject for practical working this month, but we shall lose no time. The suggestions are of two kinds—one in reference to those who should be invited to contribute, the other in reference to the subjects of contribution. An earnest and frequent desire is expressed that laymen should not be excluded. We are assured that a large number of our most intelligent laymen take an interest not only in the reading of expository work, but even in contributing to it. Under careful and independent management it seems possible to foster this interest, and at the same time obtain some results of permanent value. But as to this, and in reference to the subjects and

method of procedure, we shall have definite arrangements made before our next issue.

Lux Mundi is likely, after all, to prove a new "Essays and Reviews". The essay which has raised the conflict is on "The Holy Spirit and Inspiration," and is written by the Rev. Charles Gore, the Principal of Pusey House, who edits the volume. It is divided into three parts, of which the third part only deals with the Inspiration of Scripture, and it is that part which has the disturbing element in it. Mr. Gore, with great frankness, declares himself ready to accept the results of the Higher Criticism of the Old Testament, and expounds a doctrine of the Inspiration of Scripture which is capable of embracing them. This from the successor of Dr. Pusey is unexpected enough, and it is made still more remarkable from the declaration in the preface that Canon Holland, Dr. Talbot, Canon Paget, Mr. Lyttelton, and the other able and representative essayists are all in substantial agreement with Mr. Gore's views.

Mr. Gore's view of inspiration is this :

Every race has its special vocation, of which its great writers are the interpreters. Thus the calling or mission of Rome, let us say, is to teach mankind the science of government, and Virgil is its great interpreter. This calling is a divine inspiration : in this sense every race has its inspiration and its prophets.

But this inspiration is natural : the inspiration of the Jews was supernatural. That is to say, the Jews were selected, not to teach a merely human art or science, but to be the school in which was

taught the relation of man to God. Their great writers are the exponents, not of an art or science which at best only indirectly involves the thought of God, but of the very relation of God and man, of holiness, of sin, of restoration. Virgil was the inspired interpreter of a message of God to men: the prophets, the psalmists, the historians, of the Old Testament are also such inspired interpreters: the difference between them is in the subject of the inspiration.

What, then, asks Mr Gore, is meant by the Inspiration of Holy Scripture? He makes his answer perfectly plain. Take the account of the creation with which the Bible opens. We take note of its affinities in general substance with the Babylonian and Phœnician cosmogonies; but we are much more struck with its differences, and it is in these we shall look for its inspiration. We observe that it has for its motive and impulse, not the satisfaction of a fantastic curiosity, or the later interest of scientific discovery, but to reveal certain fundamental religious principles: that everything as we see it was made by God; that sin came of man's disobedience to God; that God has not left man to himself; that there is still a hope and a promise. These are the fundamental principles of true religion and progressive morality, and in these lies the supernatural inspiration of the Bible account of creation.

The special *point of view* of the writers of the Bible—that is their special inspiration. They relate human events like profane historians, collecting, sorting, adapting, combining their materials, but the motive of their work is not to bring out the national glory of the chosen people, but to declare how God has dealt with them. As for matters of fact, the Old Testament writer, prophet, psalmist, historian, does with them as a Greek poet or historian would. Mr. Gore does not agree with Canon Cheyne that he is indifferent to them. Dr. Cheyne protests against the supposition that such narratives as the record of Elijah are true to fact. "True to fact! Who goes to the artist for hard dry facts? Why, even the historians of antiquity thought it no part of their duty to give the mere prose of life. How much less can the unconscious artists of the imaginative East have described their heroes with relentless photographic accuracy!" Mr. Gore does not agree with this. The writers of the

Old Testament, having to keep before the chosen people the record of how God has dealt with them, have a special sense of the value of fact. But neither in the Old Testament nor in the New do we find "that the inspiration of the writers enabled them to dispense with the ordinary means or guarantees of accuracy". Just as the prophets "at times foreshorten the distance and place the great deliverance and the 'day of Jehovah' in the too immediate foreground"; as the "prophetic inspiration is thus consistent with erroneous anticipations as to the circumstances and the opportunity of God's self-revelation"; so, "within the limits of what is substantially historical," as in the history of Abraham, "there is still room for what, though marked by spiritual purpose, is not strictly historical".

The Church Quarterly Review for January opens with an article on the subject of New Testament Lexicography; and the article itself opens with a very remarkable anecdote, illustrative of the ignorance of Scripture on the part of some learned persons. The writer says that a contemporary scholar, who has devoted a considerable part of his life to the collection and editing of fragments of the Greek comic poets, includes in his collection a portion of 2 Tim. iv. 6: (ἐγὼ γὰρ ἤδη σπένδομαι καὶ ὁ καιρὸς τῆς ἔμψης . . .) "I am now ready to be offered, and the time of my . . ." Finding the words quoted in some grammar or lexicon, and perceiving that the first four are capable of scansion (they form, he says, the first half of an iambic tetrameter), he has appropriated them, with the remark that, although as they stand "*ipsa nocte obscuriora*," they manifestly belong to some lost comedy!

The most valuable part of the Article is its discussion of the meaning of some important New Testament words. One of these is "Mystery" (μυστήριον). There is no doubt that the popular conception of that word is quite wrong. A mystery, in popular speech, is something incomprehensible—"It is a perfect mystery to me". But it is doubtful if the Greek word *ever* has that meaning. A "mystery" in the New Testament, as in Greek authors generally, is a revealed secret, an important truth which was not revealed till the time came when it could be apprehended. St. Paul, in Rom. xvi. 25,

26, almost defines it when he says: "The mystery which hath been kept in silence through times eternal, but is now manifested and made known to all the nations".

How has the word "mystery" come to have the popular meaning of that which *cannot* be understood? There is, in the English language, another word of a quite different etymology—a "mystery" (properly spelt "mistry") play. This word comes from *ministerium*—service, work, and was once used to signify a trade or occupation; the mystery plays being so called because the actors were artisans. The writer of this Article thinks our word has received its meaning of incomprehensibility from a confusion with this one. But that is scarcely possible. The old word "mistry" has no notion of secrecy or incomprehensibility about it. Much more likely is it due to a misunderstanding of the meaning of the word in some important passages of the Authorised Version itself.

One of these passages is 1 Cor. xiv. 2; "He that speaketh in a tongue speaketh not unto men but unto God, for no man understandeth; howbeit in the spirit he speaketh mysteries" (πνεύματι δὲ λαλεῖ μυστήρια). The usual interpretation is that the last clause is equivalent to the one before it. Thus: "No man understandeth, but in the Spirit he speaketh what no man understandeth". But we have only to state it so, to refute that interpretation, for such "a flat tautology" is impossible with St. Paul. Take the word in its usual signification. The sense is: "No doubt he is unfolding spiritual truths". Thus it is possible that there is just a touch of irony, or, it may be, gentle reproof to the fault-finder; as if the Apostle would say: "His words may be unintelligible to you, but in the Spirit (or by means of the Spirit) he is bringing to light hidden truths".

But more important is the verse: "This is a great mystery; but I speak concerning Christ and the Church" (Eph. v. 32). As the writer of this Article says, the English reader can hardly avoid taking this to mean: "This is a very mysterious thing". But the very form of the words in the original (τὸ μυστήριον τοῦτο μέγα ἐστίν) makes that meaning impossible. The Revised Version is

nearer when it gives "This mystery is great". Taking the word in its ordinary sense: "This doctrine (hitherto hidden, but now revealed) is a great one" (not a doctrine concerning husband and wife, but, as the Apostle immediately tells us, concerning Christ and His Church), we may thus translate: "This teaching is deep: I however mean it with reference to Christ and His Church".

Amid so much conjecture, we are glad to see an authoritative word on the late Dr. Hatch's Concordance to the Septuagint. Dr. Sanday, in the course of an intensely interesting article in the *Expositor*, informs us that "it is so well launched that its completion is secured". Dr. Sanday says of it that it is perhaps the work "by which twenty or fifty years hence its originator will be best remembered. Some work is absorbed in the onward progress of science; other work remains as indispensable as when it was first published. Hatch's Concordance will belong to the latter category; it will be the foundation of countless studies yet to come." It will be issued from the Clarendon Press, Oxford.

In a scholarly little paper in the *Church Sunday School Magazine* on the "Influence of the Hebrew of the Old Testament upon the Greek of the New," Prebendary Scott of St. Paul's refers to an example in St. Luke, the most purely classical of the Gospels, where, in one short sentence, there are two remarkable Hebraisms. The sentence is in Luke xxii. 49: (κύριε εἰ πατάξομεν ἐν μαχαίρᾳ) "Lord, shall we smite with the sword?" The literal translation is: "Lord, *if* we shall smite *in* a sword". The *if* is to be explained by the omission of "tell us" (Lord, tell us if we, &c.), according to the common Hebrew custom of omitting such words as introduce a remark. Thus in Psalm ii. 2:

"The rulers take counsel together
Against the Lord, and against His anointed (saying),
Let us break their bands asunder".

The *in* is the Hebrew preposition (עַל), not the Greek in any of its classical meanings. The Hebrew preposition means *in, by, among, at, upon, with*, all of which in classical Greek would be expressed by different words. The LXX. were satisfied to take the simple Greek preposition (ἐν) *in*, and treat it as representing the Hebrew with all its breadth of meaning, especially its instrumental force. Whence

we have here, "with a sword". The Vulgate takes over the Hebrew idiom also, which is as utterly foreign to the Latin tongue as to the Greek—*Domine, si percutimus in gladio*. In English it would be intolerable.

In a recent number of the *Homiletic Review* Dr. Howard Crosby refers to an instance of an opposite kind, where the difficulty is all with the *English* prepositions. In Rom. viii. 24 he thinks we should translate, "For we were saved *in* hope," not "For *by* hope were we saved," as the Revised Version gives it, though that is to be preferred certainly to the Authorised translation, "For we are saved *by* hope," which mistranslates the tense as well as the preposition. The Greek has no preposition, but uses the simple dative alone (τῇ γὰρ ἐλπίδι ἐσώθημεν). We are familiar enough with the dative used to express the instrument, but there are undoubted instances where an instrumental dative *in appearance* cannot be so rendered in English. Thus Rom. xi. 23 (ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ) is correctly rendered "If they continue not *in* their unbelief," though the simple dative is used. Again Rom. xii. 11 (τῷ πνεύματι ζέοντες) both Versions render, "Fervent *in* spirit," though here also it is the simple dative in the Greek. Dr. Crosby believes that Rom. viii. 24 is another instance of the same construction. He says he is at a loss to understand what is the meaning of being saved *by* hope. We may be saved by grace (on God's side), and by faith (on man's side), but how can hope be instrumental in salvation? The meaning of the whole passage he gives as clearly this: "All creation is waiting a new order of things. Even we Christians are expecting a redemption of the body, for *in* this hope we were saved". The hope accompanied the salvation, but was not its cause.

Few things are more utterly wearisome than forced scientific illustrations of spiritual truth; few things are more delightful than scientific illustrations that are apposite and telling. In a fine sermon in the *Preacher's Magazine* for February, Dr. Dallinger illustrates the text, "Ye are the light of the world," in this way: It is a law of the physical universe that force and energy can only be obtained at the cost of changes in matter. Thus, for example, every ray of sunshine is a bundle of powerful forces, but how do they arise?—at the cost of the sun. Again, the forces of these sunbeams have been changed, say, into a tree; the tree becomes carbonised into coal. Coal is therefore stored-up sunshine: supply to it oxygen and heat, and what do we get? Light, heat, chemical action, that is to say, *you get back the sunbeam again*.

"I am the light of the world," said Jesus; but, in prospect of His departure, "Ye are the light of the world". For, as the coal that originated in the sunbeam, but in the bowels of the earth lost all

trace of the power that gave it origin, can yet be caused once more to pour forth the splendour of the ray by which it had origin; so man, though degraded and demoralised, may, through living faith in Christ, be made luminous by the touch of the Spirit, and able to give forth the light that is in him—the stored-up beams from the Sun of righteousness. "I am the Light of the world:" "Ye are the light of the world"—but between these there lay the long dark ages in which "the world knew Him not".

DEAR SIR,—In the February number of THE EXPOSITORY TIMES which has been sent to me, I notice two allusions to myself. I am sorry to see that in the first my review of Dr. Hatch's *Essays in Biblical Greek* should be described as "unappreciative". I do not think that this could have been written in view of *both* the articles of which my review consisted. In the first I spoke as strongly as I could in the other sense, and had some fear that my language might be regarded as too strong. It happened that the second article contained all my expressions of dissent, but it could not be fairly judged apart from the first. I often find it difficult to make language convey the exact impression one desires; and, in the present instance, I should have especial reasons for regretting my failure. But I cannot recognise the justice of the epithet you have chosen.

I shall have a word more to say shortly on *διαθήκη* in Heb. ix. 15 ff. But no doubt the view you prefer has a great deal to be said for it.

THE EXPOSITORY TIMES belongs to a class of literature of which I have, perhaps, less experience than I ought to have, yet I am much struck by its honesty, independence, and thoughtfulness of judgment.—Yours faithfully, W. SANDAY.
Oxford, Feb. 4.

We are glad to put ourselves right with Dr. Sanday, as well as put our readers right on the point in question, by printing Dr. Sanday's letter. We need say nothing of our desire not to misrepresent one to whom we shall often have to express deep obligations as we continue to conduct such a Magazine as this. In a subsequent letter Dr. Sanday informs us that his remarks on the meaning of *διαθήκη*, which he believes to be correctly translated *testament* in Heb. ix. 15 ff., are contained in the second of two articles on Dr. Westcott's *Hebrews* which he has contributed to the *Academy*,—where we hope they will shortly appear. He adds: "I should be sorry to seem to disparage the use of the Septuagint, which I agree with you in thinking very important. Still I do not think the LXX. alone decisive, as in the case in question, where it seems to me that the balance of the evidence is altered as soon as we take in the Testaments of the XII. Patriarchs."

Joseph Barber Lightfoot, D.D., D.C.E., F.R.S.

BY THE REV. B. F. WESTCOTT, D.D., CANON OF WESTMINSTER.

"They go from strength to strength. Every one of them appeareth before God in Zion."—PSALM lxxxiv. 7.

WE have all pondered at some quiet time this psalm of human pilgrimage and divine fellowship, of human aspiration and divine fulfilment; this psalm, in which the solitary exile confesses that his soul can find satisfaction only in worship, his feeling and his sense only in the recognition of a living God; this psalm, in which he acknowledges with a tenderness taught by sorrow that his King and his God offers the shelter of His altar to the humblest creature He has made.

We have all felt, in the course of the chequered years, something of the bitterness of unsatisfied desire, something of the desolateness of the way by which we must travel, something of the fruitlessness of the labours on which we have spent our force. And there are those in every age to whom God, in His great love, makes known the transforming power of His presence, who look to Him and find in every longing the sign of a new joy, in every lonely place a gate of heaven thronged with messengers of mercy, in every disappointment that appointed season of darkness which is the prelude to the harvest (John xii. 24). "They go from strength to strength. Every one of them appeareth before God in Zion." For such the vision of God is the source of energy and the goal of effort. "The life of man is," indeed, in the phrase of an early father, "*the vision of God: vita hominis visio Dei*." And yet this is not the fulness of the truth. The life of man is that he stands before God and bears the light of that ineffable glory. It is not that he sees God, with faculties feeble and intermittent, but that he appears before God, that he feels, in other words, that God sees him, sustaining and purifying all on which His eye rests with a compassion which is unchangeable. Thus the exact phrase fixes our confidence on that which cannot fail. Our vision of God is often clouded and never complete, but it corresponds, if most imperfectly, with His vision of us, which is perfect and uninterrupted. Not so much knowing Him as known to Him, not so much seeing as seen, we have the assurance that our loftiest thoughts answer to His inspiration, and our largest hopes to His counsel.

We have all, I say, often pondered these things. We have often called up before our minds the image of a life moving through every variety of circumstance, through achievements and delays, through discipline and sorrow, with one unbroken tenour of fruitful service, and then shown at last

as being what it ever has been—a life fulfilled in the face of God. So the words of the Psalmist will always have many applications, fertile in lessons of hope and encouragement. Here and to-day they are to me the record of a life which has been a great part of my own life—the simple experience of a friendship of forty years, a friendship which at this most solemn time does not seem so much to have been interrupted as to have been consecrated for ever more.

"They go from strength to strength. Every one of them appeareth before God in Zion." Ten years ago, when it was my duty to commend the Bishop of Durham to your prayers in view of the charge which was then entrusted to him, I used the first clause of this verse to express what I knew and what I hoped—what I knew of his work as a scholar, and what I hoped for his work as a bishop; and now I venture to use the whole verse as the fitting summary of a life completed in the Lord—a life, I say, completed in the Lord, completed according to one law, "from strength to strength," from the strength of faith and conflict to the strength of sight and fruition.

"A life completed in the Lord." Yes. With the deepest sense of personal bereavement I must hold that the life on which we look is a true whole. I cannot speak of it as incomplete. It is true that we confidently looked for fresh treasures of scholarship to be brought out of his accumulated stores, for more proofs of that just and vigorous administration by which, as one said to me who could speak with authority, he had made the diocese of one heart, for more counsels of calm and sober judgment in seasons of perplexity; but all these would have only been further illustrations of the nature which we knew already. The type was fixed and recognised and welcomed; and a noble character is more than noble works. It is an inexhaustible source of life like itself. Productiveness is measured by power of quickening. And never have I felt before as I feel now the vitality of all true work, the certainty that all true work is in one sense complete.

What, then, you may ask me, is the secret of the life of him to whom we look this afternoon with reverent regard? It is, in a word, the secret of strength. He was strong by singleness of aim, by resolution, by judgment, by enthusiasm, by sympathy, by devotion. In old days it was strength to be with him, and for the future it will be strength to recall him.

1. He was strong by singleness of aim. No

thought of self ever mingled with his most laborious or his most brilliant efforts. He neither sought nor avoided praise or emolument or honour. He was sent by his Master's commission to bear witness to the truth. If the truth were imperilled, he put forth all his powers to guard it. If the truth were established, his end was reached. In that spirit, as I know better than anyone, he could claim for others that which was his own by right, and rejoice if they obtained successes which he could easily have made his own. In all things he gladly submitted himself to what he called "the exacting tyranny of an unselfish love". If he rejoiced, and he did rejoice, in Auckland and in Durham, it was that he might be vividly reminded of the responsibilities which were attached to his inheritance, and feel through their salutary discipline the blessing of great cares, crowned by unsparing munificence. He gratefully acknowledged his debt to the past, and he wished to write the acknowledgment of his own gifts. He attached to the scholarship which he founded at Durham the name of the greatest scholar among his predecessors, Richard de Bury. The banded quatrefoil piers in St. Ignatius' at Sunderland, his thank-offering for the work of ten years, were made at his request after the pattern of those at Auckland, that they might mark for ever the origin of the daughter church.

2. He was strong by resolution. His care and calmness in forming a decision were matched by his inflexibility when it was once formed. "You cannot tell," he said to me as we walked together in the gardens of Trinity on the last evening of his University life—"you cannot tell what it costs me to break up the home of thirty years, and abandon what I thought would be the work of my lifetime." I did, indeed, know something of the agony of that week in which he was seeking to learn his duty. I could not altogether miss the meaning of the tone in which he said at last to me, with trembling lips: "I have decided; I go to Durham". But when the choice was once made, from that time forward, Cambridge was nobly forgotten. There was not one look backward, not one word of regret.

3. He was strong by that sobriety of judgment which commands the old, and that fire of enthusiasm which wins the young. His interest centred in the fulness of human life. Speculation had comparatively little interest for him. Nothing visionary, nothing that men call "mystical," marred the effect of his masculine reasoning. He knew equally well how to be silent, and how to plead his cause with keen and persistent eagerness. As long as he was free, he spoke, not because he had an opportunity of speaking, or because he was expected to speak, but because he had a message to deliver; and then he pressed his conviction with a passion-

ate eloquence which has hardly yet been duly recognised. In argument and in exposition he preserved a true sense of proportion. His learning was always an instrument, and not an end. No investigation of details ever diverted his attention from the main issue. He mastered two outlying languages, Armenian and Coptic, in order to deal more surely with the secondary materials of the Ignatian controversy; but no ordinary reader would know the fact. For him the interpretation of ancient texts was a study in life. He held books to be a witness of something far greater, through which alone they could be understood. A Greek play, or a fragmentary inscription, or a letter of Basil, or a homily of Chrysostom, was to him a revelation of men stirred by like passions with ourselves, intelligible only through a vital apprehension of the circumstances under which they were written. He was a born historian. "How I long," he said to me more than once—"how I long to write a history of the fourth century!" If he has not written it, he has shown how it must be written. So it was that he found the Holy Scriptures to be, as he was never weary of proclaiming, living oracles, the utterance of the Spirit through living men, articulate with a human voice. So it was that he delighted to mark the contrasts in St. Paul's words and acts, that he might realise and convey to others the conception of a teacher striving, even as we may strive, in our measure, to overcome ignorance and prejudice by the versatile power of an unlimited love.

4. He was strong by breadth of sympathy. Sympathy is, indeed, the necessary offspring of the historic spirit. No man can study the Bible, no man can study the New Testament, with open eyes, and fail to see how the one truth receives homage now in this form and now in that; how it transcends the contents of every human system; how the fact of the Incarnation requires for its complete expression the ministry of all men of all ages; how it gives to all believers an inspiration of unity, and teaches that uniformity is impossible.

Twice, on representative occasions, as some among us may remember, he enforced this principle of Christian sympathy with characteristic vigour, and laid down firmly its essential limitations. Once when speaking to undergraduates at Cambridge on "the enormous power which lay latent in the heart of each, even the weakest," he gave them for their motto, "All things are yours, and ye are Christ's," and charged them with burning words, as the heirs of eighteen Christian centuries, to use every gift as servants of one sovereign Lord. "Ignatius the martyr," he said, "is yours, and Athanasius and Francis of Assisi, and Luther, and Xavier, and Wesley, because you and they are Christ's." The immemorial annals of

life are yours, he added, if I may paraphrase his words, and yours too all the results of physical analysis and construction, because you and these are Christ's—Christ's, whom God appointed heir of all things, even as He made all things through Him.

And again, when he offered, in his loved St. Paul's, counsel to the friend of his youth for the organisation of a new diocese under unique conditions, he summed up all in the application of the apostolic phrase: "I am made all things to all men that I might by all means gain some". "You, too," he said—"you will strive to become all things to all men—to the miners as a miner, to the Cornishmen as a Cornishman, to the Wesleyans as a Wesleyan, though you are a Churchman, that you may bring all together in Christ."

Yes, the law of our Christian accommodation is the paramount duty of winning followers, not for ourselves, not for our party, but for our Master. The condition under which our boundless wealth may become a blessing to us is the unceasing sense that we are not our own, but bought by His blood. In other words, all real sympathy rests on a spiritual basis. All lasting co-operation is a service to our common Lord.

So he taught and so he laboured at Cambridge and at St. Paul's, and at Durham and at Lambeth. As he loved his University, he was among the first to make its resources and its spirit minister to the higher education of the whole country. As he loved his college he sought untritingly to use its power for the re-invigoration of the larger life of the University. He drew from his unsurpassed knowledge of the early growth of Christianity an answer to the charge of inadequate results brought against modern missions. He gave wise counsel and encouragement to the novel efforts of the Church Army. The causes of co-operation and temperance found in him a courageous advocate. The cause of purity is identified with his name. The seventy sons whom he has left in the diocese, trained for their ministry under his roof, will never forget that he charged them to claim for Christ every interest of life; and the respectful crowds of pitmen and artisans, the closed shops and drawn blinds of colliery villages through which he was borne to his chosen resting-place, showed that the charge had not been in vain.

5. In all these ways he was strong. But the last secret of his strength, as it must be of our strength, was his devotion to a living God, as he worked from hour to hour "face to face with the glory of the Eternal Father shining full from the person of Christ". The Christ whom he preached was neither an abstraction of theology, nor a Christ after the flesh, but the Creator, Redeemer, Filler, present by the Spirit sent in His name in

the individual soul, and in humanity, and in the universe, bearing all things by the word of His power to their appointed end. He knew—and he lived, and thought, and wrote as knowing—that the Incarnation is not a fact only of one point of time, but an eternal truth through which all experience and all nature, laid bare to their sternest realities, will be seen to be in time a present message from Him in whom we live and move and have our being. And we may well be thankful to know that the last words on which he looked with failing sense were the expression of his own faith through the pen of St. Paul: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus Our Lord".

However imperfectly the portraiture may have been sketched, yet we can all feel that it is the portraiture of a true man, of a true Churchman, of a true father in God, of one who felt that no prescription can absolve us from the duty of grappling fearlessly with new or unheeded facts and wresting a blessing from them; who felt that the confession of Christianity belongs to the ideal of a nation; who felt that our own communion is not of to-day or yesterday, but in its essence the bequest of the Apostles, and in its form the outcome of our English character and our English history. Does it not stir and encourage and inspire? Does it not chasten and restrain us, and bid us learn from the past the true measure of our own controversies and trials, and feel that we, too, are living in the presence and by the power of the ascended Christ?

There is on all sides, we know, a strange and demoralising uneasiness, a suspicion of insincerity in the maintenance of the old faith. We do not dare to look boldly on the dark places about us, and they become fertile in appalling phantoms. "There is," a shrewd observer said sadly to me—"there is just a faint ring of uncertainty in most of the professions of belief which are made publicly." Is it, then, nothing to hear, as it were, from the grave the voice of one whom none ever dared to accuse of incompetence or inadequate knowledge, or to suspect of holding a brief with hireling skill for a cause to which he had not committed his own soul? "I believe from my heart that the truth which this Gospel of St. John more especially enshrines—the truth that Jesus Christ is the very Incarnate Word, the manifestation of the Father to mankind—is the one lesson which, duly apprehended, will do more than all our feeble efforts to purify and elevate human life."

There is, again, a pessimism among many thoughtful men, born of intellectual isolation. We see little, and it seems to be sad. We substitute minuteness of knowledge for breadth of view. The

record of a day or of a year may show "good rare and evil rife". The creature of an hour might prove conclusively to his fellows that the setting of the sun would bring in the end of life. Is it, then, nothing to hear an utterance which comes back to us now, after two months, with unspeakable solemnity? "It was the strain both in London and at home in connection with the Pan-Anglican gathering which broke me down hopelessly. I did not regret it then, and I do not regret it now. I should not have wished to recall the past even if my illness had been fatal. For what, after all, is the individual life in the history of the Church? Men may come and men may go, but the broad, mighty, rolling stream of the Church itself—the cleansing, purifying, fertilising tide of the river of God—flows on for ever and ever."

There is, once more, a perilous and half-unconscious wilfulness among us. We have lost by our insularity the instinct and the spirit of obedience. We are proud of our independence, and we grow hastily confident, perhaps only through the confidence of others. We are convinced in our own minds, and we will not allow what we honestly believe to be called in question. Is it then nothing to hear from one who spoke with a ruler's responsibility of the hopes and dangers of our Church: "Her mission is unique. Her capabilities and opportunities are magnificent. She is intermediate, and she may be mediatorial when the opportunity arrives. Shall we spoil this potentiality, shall we stultify this career, shall we mar this destiny by impatience, by self-will, by party spirit, by misguided and headstrong zeal, by harsh words embittering strife, by any narrowness of temper, or of aim, or of view, by a lawless assertion of self-will which obtrudes its own fancies at all hazards, by a reluctance to welcome zeal in others when overlaid by extravagance, by a too great importunity in urging at unseasonable moments reforms which are wise and salutary in themselves, by a too great stiffness in refusing to contemplate the necessity of any reform?" "A grave responsibility," he continues—"no graver can well be conceived—rests upon us all. Never were our hopes brighter; never were our anxieties keener. Never was there greater need of that divine charity which beareth all things, believeth all things. Happy they who so feel and so act, for theirs is the crown of crowns." He did so feel, so act, and, as we trust, he has that crown of crowns.

I said that I could not admit that the life towards which we have looked—a life which may be summed up in three clauses, "from strength to strength," "from weakness to strength," "from strength to the rest of God"—can be rightly called incomplete. I will dare to add that it will be through our own want of faith if that which is our personal sorrow becomes a loss to the great cause

which it is our joy to serve. The departed are for us, at length, all they aspired to be. Life passes off from them still fuller and purer than before. They rule the living, not only by a physical necessity, but by a spiritual influence. They speak with a changeless authority. Their voice—the voice which we have just heard—comes directly to the soul.

Once before, within our own recollection, a voice from a deathbed was made to us a message of peace. God grant in His great mercy that this voice from the tomb may be filled with no less virtue to stay our divisions. Then shall we feel why we are taught in our Communion Office to bless God's Holy Name for all His servants departed this life in His faith and fear—to bless Him not with a pious complacency which costs us nothing, but with a strenuous endeavour to follow the example which they have given and we have studied.

So let us all now beseech God, with the intense supplication as of one man in Christ Jesus, that He will give us grace to learn, each in our appointed office, the lessons of His servant's accepted service; grace to feel the infinite vastness of the truth which is given to us, not to supply materials for speculation, but strength for the accomplishment of duty; grace to take earnest heed lest, through any impatience, or irreverence, or carelessness on our part, some weak brother may be tempted to unreflecting dogmatism, or superstition, or pride; grace to strive untiringly to understand others and make ourselves understood, knowing that there is room among us for every variety of loyal zeal: grace to review with thankful and true hearts the grandeur of our inheritance, and the far-reaching issues of our short stewardship; grace to bring our gifts of reason and knowledge, of character and place, our opinions and our arguments, silent and prostrate before the presence of God, and to take back, for open use only that which has borne the purifying light of the Eternal; grace to recognise, as the law of our several lives, "From God; in the face of God; unto God". What strength, what patience, what self-control, what humility, what hope, what cleansing of every spiritual sense, will then follow for the healing of our manifold distresses!

It is told that, when Bishop Butler drew near to his end, he asked his chaplain if he also heard the music which filled his own heart. The music was not unreal because the untrained ear could not catch its harmonies; and it may be that if our whole being is henceforward set heavenwards, we shall hear, when we are crossing waste places, as it seems, in loneliness and sorrow, and inward conflict, the great hosts by whom we are encompassed taking up our human song, and saying in our souls: "They go from strength to strength. Every one of them appeareth before God in Zion."

The Great Text Commentary.

THE GREAT TEXTS OF FIRST CORINTHIANS.

I COR. III. 21-23.

"Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."—(R. V.)

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- Alexander (W. Lindsay), Sermons, p. 122.
 Allon (H.), The Vision of God, p. 371.
 Arnold (T.), Sermons, iv. 47.
 Arnot (W.), Roots and Fruits of the Christian Life, p. 119.
 Bowen (G.), Daily Meditations, p. 219.
 Caird (J.), Sermons, p. 205.
 Cox (S.), The Genesis of Evil, pp. 91, 106.
 Duncan (J.), In the Pulpit and at the Communion Table, p. 221.
 Evans (R. W.), Parochial Sermons, p. 301.
 Hodge (C.), Princeton Sermons, p. 197.
 Jeffrey (G.), The Believer's Privilege, p. 57.
 Kennedy (J.), Sermons preached at Dingwall, p. 83.
 King (D.), Memoir and Sermons, p. 403.
 Oosterzee (J. J. van), The Year of Salvation, ii. 157.
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 Robertson (J.), Pastoral Counsels, p. 74.
 Short (C.), Duration of Future Punishment, p. 136.
 Spurgeon (C. H.), Sermons, xv., Nos. 870, 875.
 " Morning by Morning, p. 12.
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 " " xv. 312 (Pulsford).
 " " xviii. 145 (Duckworth).
 " " xxi. 338 (Edwards).
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 " xiv. 255; xxv. 280 (Schenkel).
 " xxxiv. 117 (Morris).
 " xxxvi. 306.
 Life of Faith, ix. 52 (Meyer).
 Penny Pulpit, New Series, i. 301 (New).
 Pulpit, lxi. 609 (Clayton).
 " lxiv. 49 (James).

EXPOSITION.

This is another argument against dissensions in the Church—an argument drawn from the prero-

gative of the Church itself, as possessor of all things. The Corinthian said: "I am Paul's; I am the possession of Apollos". The Apostle replies: "On the contrary, they are your possession; for all things are yours".

The argument is twofold. Do not subject yourselves to men, first, because ye are subject to Christ; second, because men are subject to you in virtue of your subjection to Christ.

The list of things enumerated is not meant to be complete, but representative. It consists of three pairs of opposites: the Apostles and the world; life and death; things present and things to come.—*Edwards*.

In sum: world, life, death (things present), Hades, resurrection, judgment (things future), are by St. Paul here described as things all *belonging to the Church*, with a view to its final well-being, because they are, in their sequence of order, the preliminary conditions and instruments necessary to the final participation of the saints in the divine glory.—*Evans*.

METHODS OF TREATMENT.

I.

THE CHRISTIAN'S HERITAGE.

By Principal Caird, D.D.

Religious rivalries, says the Apostle, involve not only a sin, but an absurdity, since each man's share of the divine treasure is not diminished, but increased, by the multitude of participants. In earthly possessions one's gain may be another's loss; but as the sea and sky are beautiful to all, so the Christian's portion—truth, love, beauty, goodness—may become the common possession of myriads, each of whom may possess the whole. And even, in passing from heart to heart, it becomes multiplied to each. To every Christian it can be said: "All things are yours".

First, we must be sharers in the mind of God. The mind of an author is more precious than his works; but no finite mind can share his intellectual power with another. On the other hand, we can not only admire and share in the works of God, but become imbued with His very Spirit and Being. The soul can never find its true satisfaction until it rises beyond God's gifts, and claims the Giver as its own. It is the demand that love always makes. "My soul thirsteth for God, for the living God."

Then, as all created Good is contained in God, like the streams within the fountain, to have a portion in God is to possess all that is truly good. It is to enjoy the master-picture, of which Paul, and

Apollos, and the world are but imperfect copies. Since the Creator and Fountain of all is mine, all things else are mine.

1. The world is ours. Not its soil or its wealth. It was not *our* Master who said: "All these will I give thee". *He* had not where to lay His head. But the Christian only has a legitimate title to the benefits and blessings he enjoys in the world. The world was made for good, and therefore for the good.

2. Life is ours. Not mere existence, or duration of being, though the power of religion over morality does conduce to health and longevity. "Ofttimes the good die first, whilst they whose hearts are dry as summer's dust burn to the socket." But life must be reckoned intensively as well as extensively. In the Christian alone the whole man lives—physical, intellectual, moral.

3. And death is ours. Ontwardly death wears the same aspect to all; but only the unrepented sinner is his lawful property. If we are Christ's, the stain of guilt is removed, and death has no right to retain us in its hold. The very dust of Christ's saints is dear to Him.

II.

LIFE AND DEATH ARE YOURS.

By the Rev. C. J. Vaughan, D.D.

There are many more particulars in this enumeration, but this is the one I want now.

I. Life is yours. It is obvious that St. Paul does not mean that anyone is supreme over the events of his life, or over its circumstances. The Christian knows no more than another what shall be on the morrow. But John in Patmos, an exile and a prisoner, was able to say, "He hath made us kings". The man who can say, whatever befalls him, "I am in the hand of God, and God is my Father"—is a freeman still, is a possessor still, is a king still, in reference to that life which is a trial to him while he thus speaks.

Life is yours in three ways—

1. Yours for enjoyment. There is no denying it. A Christian living his Christianity is a happy man. He has a sense of safety, independence, tranquillity; a sense of being cared for, a sense of having a "secret" of confidence between him and One whom to know is eternal life.

2. Yours for improvement. There is delight in the feeling of progress. The Christian is a temple of the Holy Ghost for perpetual and illimitable progress in all that is beautiful, and lovely, and of good report.

3. Yours for communication. The Christian is not only the recipient, he is also the transmitter of light. The Church is called in the Apocalypse, not the light, but the luminary. The Christian can help others to live, may be the medium of

light and love to one or two now sitting in darkness.

II. Death is yours. Let us say two things of this ownership.

1. Your own death is yours. Death is the master of the fallen being, as fallen. It is very formidable with its certainty right before us. It makes our plans precarious, our attainments scarcely worth the while. But death as a possession is a great gain: the end of cares and separations, the entrance into a presence which is full of joy. It is the most blessed day of life.

2. The death of others is yours also. That life which is gone from us, with all its charm of loving and being loved, is ours still; ours, not in hope only of reunion, but in possession, too, and fruition. Our richest stores are the most safely garnered.

POINT AND ILLUSTRATION.

"ALL THINGS ARE YOURS."—Stoic wisdom had said, *Omnia sapientis sunt*, because the wise man can make use of everything, even of what is adverse to him. The believer can say so with a yet loftier and surer title, because he belongs to God, who puts all things at the service of His own (*cf.* Rom. viii. 28).—*Godet.*

They may be mine, though not my personal property. I may not get out of them gold or food or animal gratification, and yet they are mine. I look at my neighbour's estate as I look at the clouds or the hills, at its wooded slopes, its grassy softness, its foliage and flowers, its lakes and meadows. In the lower material sense it is not mine: he is rich, I am poor. But if it excite in me high imaginations, religious sentiment, pure affections; if it lift my heart to communion with the Creator, and excite in me grateful homage, it has served me better than its money rental could have done, it has satisfied a nobler part of my nature.—*H. Allon.*

I once heard a father tell that when he removed his family to a new residence, where the accommodation was much more ample, and the substance much more rich and varied than that to which they had previously been accustomed, his youngest son ran round the room, calling out with wonder at every new sight. "Is this ours, father? and is this ours?" The child did not say "yours"; and I observed that the father while he told the story was pleased that the child's confidence appropriated as his own all that the father had.—*W. Arnot.*

"PAUL, OR APOLLOS, OR CEPHAS."—Peter, with his personal memories of the life of Jesus; Apollos, with his knowledge of the Scriptures and the irresistible charm of his eloquence; Paul, with his superior knowledge of God's plan for the salvation of the world, and his incomparable apostolic activity, are not ministers to whom the Church should bow as a vassal, but gifts bestowed on it, and which it is bound to turn to advantage, without despising one, or going into raptures over another.—*Godet.*

Our ability to make use of the gifts of other men de-

pend upon our own state of heart and mind. The poet is a mine of mental and moral wealth to those who can make him their own; but of no avail to the coarse, dull man. When Paul's body was bound by Nero, the Apostle was not possessed by the brutal pagan emperor who could not enter into his ideas; but the humblest slave in Nero's household was able to make the genius of the great Apostle contribute to the inward wealth of his soul.—*H. T. Edwards.*

"THE WORLD."—There is then a sense in which we may gain the whole world and *not* lose our souls. Nay, St. Paul would say it is only through care of the soul that the world, in any true sense, can be gained at all.—*Canon Duckworth.*

Some one says, "I have very little of it". So a nobleman's son may have very little pocket-money, though he be heir of all. There is a difference between property and possession. The promise to Abraham, that he should be the heir of the world, was through the righteousness of faith. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—*John Duncan.*

LIFE IS OURS.—Before the discovery of sin, and the need of God's favour because I was a sinner, it always seemed to me that my life had no aim. It was only after my discovery of the need of Christ, and of Christ to my soul, that for the first time I understood for what purpose I was living.—*Tholuck.*

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

Life consists not in abundance, in the overflowing richness of unemployed resources; it springs not spontaneously from the things which we possess, from our original endowments, as the necessary product of natural gifts. It is the opportunity of the individual to win from God by God's help that which lies within his reach; to accomplish on a scale little or great the destiny of humanity as it has been committed to him; to consecrate, it may be, splendid wealth to common service; to transfigure sordid cares by a divine vision; to rise to the truth of the Incarnation as the revelation of the purpose of the Father for the world which He made. Life, in a word, as has been most nobly said:

"Life, with all it yields of joy and woe,
And hope and fear,
Is just our chance o' the prize of learning love;
How love might be, hath been indeed, and is."

—*B. F. Westcott.*

DEATH IS OURS.—

"Is that a deathbed where a Christian lies?
Yes! but not his;—'tis death itself there dies."

—*Coleridge.*

I do not recollect that the departure of the believer from this world is ever called death in the New Testament, save here and in Rom. viii. It is so called in the Old Testament, but, except in these places, it is always called in the New Testament *sleep*.—*Dr. John Duncan.*

As the exile welcomes the white-winged ship that is to bear him away from the strange land of his sojourn, where he cannot find lasting rest, and to take him across the storm-tossed waves of the ocean to the calm shore where stands the home of his inheritance, so is the approach of death to those who are in Christ. As is the opening of the door to the guest that has long been wearily waiting in the ante-room of the outward existence to be ushered into the presence-chamber, where he shall see the King in His beauty, so is the approach of death to those who have been all through life straining the gaze of their soul to catch the vision of the higher life.

"There is no death! What seems so is transition.

This life of mortal breath

Is but a suburb of the life elysian,

Whose portal we call Death."

—*H. T. Edwards.*

"She is sinking very fast," was whispered by an attendant in the dying-chamber of a godly woman. "No, no," was the quick response of her who had overheard the words, "No, I am *not* sinking, I am in the arms of my Saviour."—*T. L. Cuyler.*

On the last of Dr. Muhlenberg's earthly Sabbaths, as he was going with trembling steps from the afternoon church, an aged friend said to him, "Ah, Doctor, we are both on the wrong side of seventy". "On the wrong side!" he said. "Ah no! it's the side nearest heaven" The next day he awoke and said "Good morning," and that was the last.

"YE ARE CHRIST'S."—"I am a Roman!" was of old a reason for integrity; far more then let it be your argument for holiness: "I am Christ's!"—*C. H. Spurgeon.*

Ye are Christ's by the Father's eternal donation and gift. Ye are Christ's by Christ's voluntary reception of you. Ye are Christ's by purchase. Ye are Christ's by the Father's teaching and drawing: "No man can come to Me except the Father, which hath sent Me, draw him". Ye are Christ's by His own drawing and reception: "I, if I be lifted up, will draw all men unto Me". Ye are Christ's by your own reception of Him: "As many as received Him".—*Dr. John Duncan.*

Driving with two young people one day, Dr. James Robertson of Newington said to them before parting: "Now, children, I am going to give you a riddle to find out for me. All things belong to you except one thing. What is that?" They thought over it for some days, and then found that they had hit on the right answer: "All things are yours . . . and ye are Christ's". They discovered that they were not their own.

"CHRIST IS GOD'S."—Christ is God's, for all things are God's—all possible things in God's natural dominion, all actual beings in God's voluntary dominion, all rational beings in God's moral government as Legislator. But God has a peculiar property in His Christ, who is by nature His Son, and, by appointment, His mediatorial Servant.—*Dr. John Duncan.*

The Religion of Tennyson and Browning.

BY THE REV. W. J. DAWSON.

WHEN the complete history of Victorian poetry is written, one of its most marked features will be found in the paramount influence which religion has had upon it, and that influence has had its completest expression in the words of Tennyson and Browning. Speaking in a general way, it may be said that the theological movement in modern poetry began with Cowper. "The burden of this unintelligible world" lay heavy upon Cowper's delicate and sensitive spirit; nor is there in the whole range of poetry a bitterer cry of spiritual anguish than that which vibrates in his well-known lines:—

Hatred and vengeance, my eternal portion,
Scarce can endure delay of execution,
Wait with impatient readiness to seize
My soul in a moment.
Man disavows and Deity disowns me:
Hell might afford my miseries a shelter,
Therefore Hell keeps her ever-hungry mouths
All bolted against me.

But with the solitary exception of Cowper, whose unhappy personal history may account for much of his religious despair, the religious note is not struck among the earlier poets of the nineteenth century. Scott stands far aloof from all religious problems, and contents himself with reviving the old troubadour spirit of martial glow and chivalry. Byron sings of passion; and whatever were his theological speculations, they find but the faintest and most fugitive reflection in his poetry. Shelley is in desperate revolt against Christianity, but after his first burst of angry denunciation, drifts away into sensuous nature-worship; and, since no one had taught him that God was love, invents for himself the axiom that love is God. Keats was purely pagan, and Wordsworth's religion is again a form of nature-worship, purer and calmer than Shelley's, and admirably expressed in his own lines:

My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began,
So is it now I am a man,
So be it when I shall grow old,
Or let me die!
The child is father of the man;
I could wish my days to be
Bound each to each in *natural piety*.

When we come to Tennyson and Browning, we are conscious of an entire change of theme and temper. For the first time religious problems are eagerly debated, analysed, and discussed, and the noblest, and what seems likely to prove the most enduring, work of each poet is that large section of his poetry in which his religious views and aspirations are expressed.

It is scarcely surprising that Tennyson should be a great religious poet. He was, as we should say in Scotland, "a son of the manse". Reared in what may be described as the cloistral calm and seclusion of clerical life in England, familiar with sacred things from his infancy, absorbing a delicate spiritual culture in every impression of his home and childhood, it is but natural that the spell of religion should have touched his whole life of thought and labour. His poems abound in allusions to things ecclesiastic: the font, the chime of bells ringing to each other through the Christmas rime, the gnarled yew tree whose roots grasp the bones of buried sires, the clock in the church-tower which measures out the lives of men, the holy sacrament, where the

Kneeling hamlet drains
The chalice of the grapes of God:

these are all pictures stamped upon the brain by the environment of childhood and early life. Probably no one who had not been reared under the shadow of the Church could have written "In Memoriam". Its very form is hymnal; it is indeed one long collection of sacred hymns, to which we seem to hear the mellow diapason of accompanying organ music, thro'

The height, the gloom, the space, the glory,

of some noble minister, sanctified by the traditions of the ages. So true is this, that it may be doubted whether any reader who is not familiar with the reverent forms of life which the Church of England has nourished, can fully appreciate the more delicate beauties of the poem. And in other poems, such as "Sir Galahad" and "St. Agnes Eve," the same tendency is noticeable. It would not be difficult to imagine the poems of Tennyson as having been written in a quiet country rectory, so complete is the religious spirit which pervades them. Crabbe was a country rector, but his poetry is not nearly so religious in its tone as Tennyson's. If I may use a familiar phrase so as not to be misunderstood, I might say that Tennyson's is not a "worldly" muse: it is from first to last controlled by a religious gravity, and is profoundly serious and devout.

Browning, on the other hand, was a man of the world, in the sense that he belonged to no particular section of the community, and was singularly free from all sectional bias. Yet Browning also was from the first a religious poet. He was reared in Nonconformity, which usually imparts to its children a certain robustness of thought, if it frequently fails to instil anything like æsthetic reverence. Had

not Browning been a Nonconformist, he would doubtless have been educated in one of the great Universities; and who can estimate at what loss to the daring of his genius? As it was, he breathed the atmosphere of a strong secular life, and learned early to think for himself. When some one asked him once where he was educated, he replied, "In the University of Italy," for he was an early lover of that most inspiring of countries. But another element of his education, which was not suggested in this epigrammatic reply, was found in the Nonconformist environment of his childhood. South London sixty years ago was a perfect hotbed of the theological controversy. It was in South London that the strange and almost numberless sects of the Commonwealth took refuge when the Restoration drove them into the obscurest hiding-holes. Perhaps there is such a thing as theological heredity: any way, South London has always been a seminary of the theological life, and the largest congregation in the world, which is attracted by any dissenting minister, has worshipped for the last quarter of a century in Newington Butts. It was a most natural thing that Browning from youth, therefore, should have had a bent toward theological discussion. While Tennyson from childhood must have felt the charm of religion, Browning felt its problems: while one was trained to feel, the other was trained to think. The difference in the training is accurately reflected in the work of the two poets: it is the difference between "In Memoriam" and "A Death in the Desert".

It is characteristic of Browning that his first poem, "Pauline," largely concerns itself with religious problems. Already he is a doubter, but it is with that species of doubt "which doubts men's doubts away". The battle of religious perplexity must have come early to Browning, and it is clear that he obtained a complete victory. How terrible that struggle was, however, we may judge by such distant echoes of the battle as come to us in "Pauline". It was surely a soul in the last grip of spiritual struggle which could exclaim:

A mortal, sin's familiar friend, doth here
Avow that he will give all earth's reward,
But to believe and humbly teach the faith,
In suffering, and poverty, and shame,
Only believing he is not unloved.

Nor does he leave us without a clue to the method of his deliverance when he says:

I have always had one love-star: now,
As I look back, I see that I have wasted
Or progressed as I looked toward that star—
A need, a trust, a yearning after God.
I felt as one beloved, and so shut in
From fear; and thence I date my trust in signs
And omens, for I saw God everywhere;
And I can only lay it to the fruit
Of a sad aftertime, that I could doubt
Even His being—having always felt

His presence, never acting from myself,
Still trusting in a Hand that leads me through
All danger: and this feeling still has fought
Against my weakest reason and resolve.

Above all, in "Pauline" Browning has already grasped one truth, which was his rock of refuge to the last, when he tells us he was "sure of goodness as of life". In that resolute and intelligent optimism Browning never faltered. He saw life as a good thing, and God as the infinite Good. And from that belief there naturally sprang a cluster of other beliefs—the perfectibility of man, the nobleness of human impulse—

So glorious is our nature, so august—
Man's inborn, uninstructed impulses,
His naked spirit so majestic—

the divine ministry of suffering, the futility of evil, and the final triumph and consummation of good—a conviction expressed with superb force in the last poem he ever wrote, when he tells us he was one who—

Never doubted clouds would break,
Never dreamed, though right was worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better, sleep or wake.

So far as we can fathom the spiritual history of Robert Browning it is the story of a brief but tremendous battle ending in an assurance of faith, so exhilarating and triumphant, that we know no parallel to it among the great poets of this or any other time.

Tennyson also is a doubter, and has passed through the deep waters of religious perplexity, but with a difference of experience. In the early poems of Tennyson there is no indication of spiritual struggle. They are musical, sensuous, lovely: works of metrical art for which the love of art is a sufficient explication. It was not until Arthur Hallam died in 1833 that Tennyson entered into the cloud of religious perplexity. The period from 1833 to 1850—the year in which "In Memoriam" was published, is the most interesting period in Tennyson's history, and precisely that of which we know least. He is found in many places, wandering hither and thither, a solitary man, pondering the deep mysteries of sorrow, and slowly building up his immortal lament for his dead friend. Portions of the poem were written in Lincolnshire, London, Essex, Gloucestershire, Wales, and perhaps in many other localities of which we know nothing. Probably during this period he was poor, and the combined forces of solitude, poverty, and sorrow were sufficient to test to the utmost the quality of his nature. The main thing, however, to be observed is this, that Tennyson's doubts were bred of circumstance, while Browning's were the fruit of intense intellectual acuteness acting in union with an imagination of extraordinary vividness and force. If no

great sorrow had overtaken Tennyson, it is very possible that he would have been content with an entirely commonplace acceptance of religious truth, and it is certain the character of his poetry would have been wholly different. But Browning's intellect was too keenly analytic to have been content with any merely commonplace orthodoxy, and he did not need the pressure of personal sorrow to drive him into the region of religious speculation. Here, then, the two poets stand strongly differentiated. Browning has an inborn love of controversy, partly due to his Nonconformist training, but mainly to the analytic force of his own genius: Tennyson is forced out of a sensuous artistic content into religious speculation by the pressure of sorrow, but feels the atmosphere to be alien and hurtful to him nevertheless. To Tennyson doubt is a "spectre of the mind": Browning recognises it as a process of the intellect, and tells us—

You must mix some uncertainty
With faith, if you would have faith be.

These two pregnant quotations precisely indicate the intellectual differences of the two men.

This essential difference of temperament and history colours completely the religious views of the two poets. Browning's grasp on truth is always much firmer, and his understanding of truth more robust, than Tennyson's. Tennyson is the greater artist, but Browning is the greater mind. The intellectual equipment of Tennyson is not equal to the artistic, and consequently he suffers many fluctuations of hope, and his vision is frequently obscured. He is not consistently hopeful, because his vision is not consistently clear. He often falters

Where he firmly trod;
And falls with all his weight of cares
Upon the world's great altar-stairs,
Which slope through darkness up to God.

More than once he has relapsed into sheer pessimism, and has written verses full of a bitter vehemence and querulousness. His view of society has varied between the extremes of extravagant hope and equally extravagant unhopefulness, the best illustration of which may be found in the two "Locksley Halls". Yet, upon the whole, he has clung to religious optimism, though often as one believing in his unbelief. He feels that somehow good is the final goal of ill, that there is a triumphant issue to the difficulties of humanity—

The one far-off divine event
To which the whole creation moves;

and he is one with Browning in his faith in Christ, his belief in prayer, his love of purity, his strenuous devotion to righteousness, his worship of duty. In the writings of no English poet are the ethics of Christianity so nobly stated and enforced as in the poetry of Tennyson.

But the singular and striking thing about Browning is that through the more than fifty years of his ardent intellectual toil he never once knew what it was to falter in his religious faith. He is always optimistic, consistently and intelligently optimistic in all his views of man and society, striking one long reverberating note of certainty and good cheer in all his writings, from first to last. One of his most optimistic poems is written in the very sanctuary of despair—the Morgue. Even there, standing before the ghastly tragedy of life, he can remind himself—

My own hope is a sun shall pierce
The thickest cloud earth over-stretched,
That after Last returns the First,
Though a wide compass first be fetched;
That what began best can't end worst,
Nor what God blest once prove accurst.

Theologically put, both he and Tennyson believe in universal restoration, and the future is coloured for both by their great hope. But what Tennyson puts half-doubtingly, Browning announces with triumphant vigour and assurance. He does not permit us to coquet with doubt; he takes our doubt up and pulverises it, and, with mingled irony, logic, and banter, laughs or shames us out of our hopeless moods. Some one has well said, "Blessed is he who heals us of our self-despairings". That beatitude has been fairly earned by Robert Browning. He makes us feel the weakness of despair. And in his robust presence we catch a glow of exhilarating health and hope. Much more might be said, but my space is ended. I simply indicate a line of suggestion which my readers may profitably follow out for themselves. The religious influence of Browning and Tennyson on their times has been immense, and is likely to be an increasing influence; nor is it possible to overstate the service rendered to Christianity by two such lives as these—each lived without the shadow of moral error, each devoted to the truth, and each permeated with a noble Christian faith which finds abundant illustration in writings which must secure the attention and admiration of men through many generations of the future.

Reading the Word.

BY THE REV. W. M. TAYLOR D.D.

I begin with the reading of the Word of God. They tell in Scotland that when a worthy minister in Aberdeenshire was remonstrated with for making this exercise a prominent part of public worship, he turned to the title-page of the Bible, which is printed in Great Britain by royal authority, and showed them these words: "By His Majesty's special command appointed to be read in churches". But we have "another King, one Jesus," and when we learn that "He went into the synagogue on the Sabbath, and stood up for to read," we have the highest warrant for bringing into the foremost place in the exercises of the sanctuary the Word of the living God.

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Rothe's Exposition of the First Epistle of St. John.

CHAPTER I. 7.

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

GOD *is* in the light and we *walk* in the light. In connection with God we cannot speak of a walk, but only of a changeless existence. Our whole being, however, has yet to become light; and in order to this, it is of supreme importance that we walk in God's light, which has come to us in its whole truth in the only-begotten Son of God. According to verse 5 it is the light of truth, of holiness and love.

We have *fellowship* one with another only when we do the truth, that has been revealed to us, when we are sincere Christians. They that have fellowship one with another are the apostle and his readers; and seeing he has already expressly described his fellowship as being at the same time essentially fellowship with God and the Saviour, this latter fellowship is substantially implied in the "fellowship one with another". The sacred name of real Christian fellowship is profaned wherever the fellowship is not at the same time a fellowship of walking in the light. Accordingly there is something suspicious about all Shibboleths of Christian fellowship, whether they be confessions of faith or certain definite religious practices. They cannot give security that the truth of God has become vital truth to the other members of the fellowship. Hence, while Christians are to be stirred up to have fellowship one with another, they must also be warned not to look upon each self-styled fellowship as being on that account real. Where Christians will have fellowship one with another as Christians, they must be sure of one another, that they are children of the light and walk in the light. Herein the grandeur of Christianity appears in a clear light, for no other fellowship has such a principle of union. In this there is also pointed out the way, whereby Christian fellowship may be constituted. In the same measure as we walk in the light we have fellowship one with another, and this fellowship grows in its Christian character. If, therefore, it is true of any fellowship, that in connection with it all depends upon the inner man, this is the case with Christian fellowship. Outward institutions do not bring it about; nay, they often damage it. For this reason the Christian should comfort himself, if he frequently finds a lack of means of communicating externally with his fellow-Christians. The hearts that are sanctified in Christ really meet in Christ; they stand in a real (and not

merely figurative) spiritual relation to one another.

Cleansing through the blood of Christ is closely connected with this by the circumstance that in point of fact, precisely because walking in the light is the condition of all Christian fellowship, cleanness from sin is its indispensable presupposition. Only so far as Christians are clean from sin can they have real fellowship one with another. By this cleansing from sin John understands the cleansing by justification before God. And according also to all experience this is the condition under which alone Christian hearts disclose themselves truly to one another. Only the heart that is free as regards God makes us open and frank also as regards our brother. And it is by means of justification, whereby we enter again into the state of childlike innocence in God's sight, that we also attain to the childlike relation, openness and frankness towards Him. John is led to speak of our cleansing through the blood of Christ by the fact that this fellowship of Christians one with another has their fellowship with God as its basis, and includes it. The latter is absolutely conditioned by the fact that man is clean from sin. With sin, with the creature as sinful, God can only have a repelling contact. This being taken into account, it might be objected to the apostle's assertion of a fellowship of Christians one with another through their fellowship with God, that even the Christian is never actually absolutely clean from sin. Hence it might seem as if there could not be full, perfect fellowship with God and the brethren. The clause we are now considering does away with the objection, that even while walking in the light—which only describes the general, predominant character of the life and behaviour, alongside of which, therefore, there might continue to be deviations in particular instances—*individual* sins still occurred in the life of the Christian, which must necessarily annul the fellowship just thought of—a fellowship which, according to verse 3, is essentially also a fellowship with God and the Redeemer, who can have no fellowship with the sinner.

The blood of Jesus Christ, His Son, cleanseth us from all sin, i.e., from everything which is sin in us. The atoning power of the death of Jesus—this is what John means to say—extends so far that through it *all* our sins are atoned for, and therefore no longer cut us off from fellowship with God. It makes it possible that, notwithstanding the individual sins that still adhere to us, there is nevertheless between us and God an uncurtailed fellowship, and likewise also between us and one another. The *blood of Jesus Christ* is a designation of the death

of Christ regarded expressly as an *atoning* death, and still more precisely as a *sacrificial atoning* death. This expression is never used in the New Testament of the death of Christ simply (without its being more precisely described as an atoning, sacrificial death). We need not, however, on this account understand this cleansing exclusively of the atoning cleansing (by taking away the guilt of sin, by bringing about the forgiveness of sin); the thought that from their very nature the atonement and forgiveness of sin at the same time effects the actual cleansing from it (by means of sanctification), is distinctly implied here in the cleansing, as in almost every other passage where the latter is mentioned (Rev. vii. 14; Acts xv. 9). This comes out prominently in verse 9. This atoning cleansing takes place only when we walk in the light, when the predominant bias of our life is towards the light, in virtue of our faith in the Redeemer.

The mystery of the atonement of sin through the sacrificial death of the Redeemer consists in general in this, that through Christ God has brought about the real abolition of the contradiction that exists between the two positions: first, that in virtue of this holiness God cannot form a friendly relation of fellowship with the creature, so long as it is actually sinful; and secondly, that the actual doing away of sin is not possible, except in so far as God first of all forms such a friendly relationship by the forgiveness of sin. Only in this way also can the need of sinful man with respect to God be really satisfied. For it is of supreme importance to him not only that God's grace be bestowed upon him, but also that God's holiness be maintained intact. A grace which should cast a shadow upon the divine holiness would take from man as much as it gave. For to desire from God indulgence of one's sin is impious; we have an idol, if we have not an absolutely *holy* God. God can have no friendly relation with a sinner, for the divine self-consciousness stands related in an absolutely negative way to sin, and, as regards His activity, it is so also with the divine righteousness. Towards sin God can stand only in the relation of wrath. The common notion amounts to this, that God simply does not let sin go unpunished. But He must really do away with it. With the mere punishment of the sinner sin is not made an end of; but the holiness of God must compass the doing away of sin. Accordingly the Church rightly declares that justification is the fundamental presupposition of sanctification. So long as God is angry with us, we must flee from Him. If, therefore, sin is actually to be done away with in the sinner, it is absolutely necessary that first of all there be constituted a friendly relation between God and the sinner; God must forgive the sinner his sins before they are actually done away with in him. This is certainly an antinomy; but we have no difficulty in discerning the reason

for it and the key to its solution, seeing it is given us in the redemption that has come to men. Such a case, viz., is conceivable only if there existed for God an unambiguous security, that through His gracious forgiveness of sin the actual doing away of it in the sinner would be effected. In such a case God, without prejudice to His holiness, would forgive sin; yea, He must do so in virtue of His very holiness and righteousness. For, otherwise, He would neglect the means at His disposal for the actual doing away of sin. To bring about such a case is the function of everything that we call atonement, and of everything that has been attempted in this way among the peoples of antiquity. But it is only in the New Testament, through Christ, that we find atonement really effected. We have the experience that, when God forgives us on the ground of our faith in Christ, the above antinomy has found its solution; God has sealed it to us through His own Spirit. In Christ there has been given to God, so far as we believe in Christ, the sure pledge that His gracious forgiveness of our sin is its actual abolition. It is forgiven in Christ, inasmuch as there dwells in Him the ability actually to do away with sin in humanity. Only so far as He has this ability is He the Redeemer; and seeing that in Christ this ability is actually existent in the human world, there also exists for God the possibility of a forgiveness. From this point of view the Redeemer is the *surety* for humanity in its relation to God. But, when we come to treat of individuals, this security is not yet sufficient. So far as regards the individual the Redeemer possesses this ability only under the condition that the former puts himself into a real, personal, ethical relation with Him. And this takes place essentially through faith in Him; through faith we become partakers of the forgiveness of sins of which we have just spoken. In each individual, who through faith enters into a living fellowship with Christ, the moment of the forgiveness of sin is also the moment in which there begins the actual abolition of sin, which henceforth goes on progressively. Upon the ground of this existence of a Redeemer and of a fellowship with Him God truly forgives sin, and calls forth in man a process of steady, continuous doing away of sin.

If now Christ is really the Redeemer, in what relation to this fact does the *atonement* effected by Him stand? He has become the Redeemer through His own deed; not at all in a natural manner, but in virtue of His own religious and ethical development; He has prepared Himself for being the Redeemer, He has earned this ability for Himself. This is what the atonement made by Him implies and involves. His death is the main element in this development, and that, too, expressly as a sacrificial death. It is, of course, not the only element in His work of atonement; nevertheless, it is the decisive one.

Sunday School.

International Lessons for March.

SHORT NOTES AND ILLUSTRATIONS.

I.

March 2.—Luke iv. 16-30.

Jesus at Nazareth.

Here is a sermon, a short sermon, and what came out of it. The description of the sermon is wonderfully graphic, says Dr. Lindsay; but so is the whole scene. With a little guidance the children will be deeply impressed by it. Notice as they read:

1. Jesus' text was Isaiah lxi. 1, 2. St. Luke probably quotes it here from the Greek translation of the Old Testament, called the Septuagint, which is not always exactly the same as the Hebrew, from which our version was translated.

2. "The acceptable year of the Lord" (verse 19) refers first of all to the year of jubilee (Lev. xxv. 8-10); but then the year of jubilee was a type of the Gospel times. The acceptable year of the Lord was really just begun.

3. "The minister" (verse 20) is the attendant or clerk of the synagogue. The word "minister" always means "servant" in the Bible.

4. "He sat down" (verse 20). In the synagogue a man stood up to read and sat down to preach. So when Jesus sat down they fastened their eyes on Him, because they knew He was going to speak.

5. "Physician, heal thyself." How would they apply that proverb to Him? Because a doctor, who cures others, might be expected, surely, to cure himself and his own friends; so, they thought, Jesus might surely work miracles of healing in His own town when He had been doing so amongst strangers.

6. "Elijah" (verse 25)—see 1 Kings xvii. 8-16, and "Elisha" (verse 27)—see 2 Kings v. 1-14.

Now, let us seize the bright points in this impressive story. Nazareth, where Jesus had been brought up, was not too large a town for all the inhabitants to be neighbours and to know one another. Jesus had left it a short time before, a carpenter; He had just returned, a prophet and miracle-worker. The people crowded on Sabbath to the synagogue, for now He would be asked to read and speak. When He sat down they were breathless with expectation, and when He began they were charmed with the beauty of His words. But to whom was he applying the great text? To himself! to the son of Joseph the carpenter! There is no doubt about it, for now he ranks Himself as a prophet alongside Elijah and Elisha! This soon becomes intolerable to these Nazarenes, who knew all about Him, and think themselves at least as good as He. Then, when He distinctly refuses to work a miracle, their rage breaks out openly, violently. First taunting words, no doubt, then hasty, heedless deeds, and in a few minutes He had been dashed to pieces. But then the majesty of the Prophet

asserts itself. They fall back astonished and ashamed, and He passes on His way.

One question will be uppermost in the children's minds: Why did He not work a miracle, and so please them? It was because He *could* not. He had not come to astonish gaping crowds with wonderful feats: He had come to heal the heart and the conscience. When He wrought a miracle on the body it was to get a greater wrought on the soul. And sometimes He did the last first. "Son, thy sins are forgiven thee," were His first words to the palsied man who was brought in through the roof of the house. His own townsmen would have liked to see Him work a miracle, but they would not believe that He could forgive sin. And that was why He *could* not work the miracle to please them.

For greater fulness—Scrymgeour, p. 46; Vallings, p. 88; Bruce, *Galilean Gospel*, pp. 20-38. Also, How's *Plain Words to Children*, p. 12; Vaughan's *Christ and Human Instincts*, p. 67; *Expositor*, 3rd series, iii. 147; Munger's *Freedom of Faith*, p. 151; Liddon's *University Sermons*, 2nd series, p. 281.

II.

March 9.—Luke iv. 31-44.

The Great Physician.

This is the record of a single Sabbath day's work. There is, first, a strange scene in a church; then, a wonderful transformation in a private house; and, lastly, the house turned into a kind of public hospital from which all the diseased people at once go away cured.

There is scarcely a word that needs explaining.

1. "Doctrine" (verse 32) is simply teaching. And it was the *power* of it that amazed them, for He spoke from the heart right to the heart.

2. The healing of this demoniac is the first case of "Possession" recorded by St. Luke, and all the Commentaries have long notes on the subject. Godet makes this effective contrast: "Possession is a caricature of inspiration. The latter, attaching itself to the moral essence of a man, confirms him for ever in the possession of his true self; the former, while profoundly opposed to the nature of the subject, takes advantage of its state of morbid passivity, and leads to the forfeiture of personality. The one is the highest work of God; the other of the devil." It is a subject about which the children should not be troubled. The mystery of it will impress them; no explanation will deepen that, or make the subject much clearer to them. But if the *teacher* wants a trustworthy guide, Godet in his Commentary at this place is very suggestive.

This first and strangest scene, firmly and simply dealt with, will be enough.

A strange scene in a church. How was there a demoniac in the synagogue at all? Evidently he was quiet and peaceable till Christ appeared. The demon, who was of an unclean nature, was more or less at home among sinful men

even in a church, but he could not endure the presence of "the Holy One of God". Christ's purity threatened his foul dominion over the man, for the devils "believe—believe that God is of purer eyes than to behold iniquity—and tremble". How it must have startled the worshippers when he gave his great cry! "Ea!" he cried. "Hold! Let go!" as a criminal might cry when an officer has seized him. Jesus answered the cry with just two words, "Silence! Depart!" What a disturbance in Satan's sinful empire does His presence cause; how complete is His authority over it! Think for a moment of a similar but gentler scene which forms the subject of next week's lesson. Peter falls at Jesus' knees and cries; "Depart from me, for I am a sinful man, O Lord!" Jesus answers, "Fear not, from henceforth thou shalt catch men". Where sin is, His presence is always unbearable. But He can remove sin from the human sinner, and then His presence is most enjoyable.

There is a full study of the healing of the demoniac in the *Homiletic Magazine*, vol. xviii., p. 80. See also Trench, *Notes on the Miracles*, p. 244.

III.

March 16.—Luke v. 1-11. —

The Draught of Fishes.

There is not a word in this lesson but any child will understand. It is the kind of lesson we should like young teachers to begin upon; it is so simple, and so rich in material.

Call up a clear picture. The lake, a large sheet of fresh water, fully twelve miles long and nearly six broad; crowded in these days with ships and boats; its shore covered this particular morning with eager inquisitive Galilean peasants. Jesus, to get rid of the crush, steps into one of the boats. There are two fishing boats mentioned: the one manned by James and John the sons of Zebedee, with some hired servants, the other by Simon and Andrew the sons of Jona. It was the latter Jesus entered, making it a pulpit from which to address the people. The discourse ended, He bids Simon take the boat farther out and let the net down. They had been out the whole previous night and had caught nothing, and Simon and his brother are disheartened; but they obey the order. Whereupon the net encloses such a number of fish that they have to ask help to drag it aboard. When the great take was safely landed Simon throws himself down at Jesus' knees with a strange prayer, which receives an equally strange answer, and the scene closes.

Peter's prayer and its answer—that is the great subject. The miracle leads up to that; and that explains the miracle. "Depart from me, for I am a sinful man, O Lord!" What made Peter utter such a prayer? Simply Christ's presence. The miracle made him realise, what the previous teaching had failed to do, that He was the Holy One of God. The miracle first proved Christ's power; but power springs from goodness. Peter felt that, rather than reasoned it. And so it was Jesus' purity that made the deepest impression upon him, and drove home to his conscience a sense of his own sinfulness. Dr. James Martineau, though a

Unitarian, says, "The radiance of so great a sanctity deepens the shades of conscious sin".

Now see how Jesus answers Simon's prayer. When the devil (in last lesson) said, "Depart from me," Jesus made him depart, and drove him into waste and tormented places, for sin and the devil cannot be separated. When the Gadarenes asked Him to depart from them, He went away and left them in their sins, for theirs was a wilful rejection. But when Simon Peter says, "Depart from me," Jesus draws very near to him, for it was the cry of a sinner conscience-stricken. The time came when Peter, seeing Jesus walking on the water, said, "Bid me that I come unto Thee".

Archer Butler has a fine sermon on the first verse—*Sermons*, 2nd series, p. 287. Bruce's *Training of the Twelve* has a suggestive chapter on the whole scene, p. 11. On Peter's prayer (verse 8) see F. W. Robertson's *The Human Race*, p. 125, and Shedd's *Sermons to the Spiritual Man*, p. 241.

IV.

March 23.—Luke v. 17-26.

Christ forgiving Sin.

Let us explain:

1. "Doctors of the law" (verse 17). That means neither doctors nor lawyers in our sense of these words, but men who made it their business to explain the Law of Moses, with the numerous traditions and regulations that had grown up round it. They are usually called *Scribes*. They had rooms in the Temple where they lectured to students. We should be not far off the mark to call them "Professors of Law".

2. The house would have a flat roof, which could easily be got to by outside stairs. It would be covered first with dried earth or mud, part of which the man's attendants dug up, then with slabs or large tiles, some of which they removed. Having made a large enough hole, they could let the man down to the floor inside without ropes, simply by holding the corners of the bed ("merely a thickly-padded quilt"), for the house would be only as high as a man could stand in. Read Thomson's *Land and the Book* for full illustration, p. 358.

3. "Whether is easier to say," &c. (verse 23). The one is as easy to say as the other. But if it is mere saying, the imposture can easily be detected if a man says: "Rise and walk"; not so easily if he says: "Thy sins have been forgiven thee". Christ would have them understand that with Him saying is the same as doing; and, to prove it, He bids the man rise and walk.

There are two great subjects, either of which can be made interesting and very useful. The one might be called *moral*—the connection between sin and disease; the other *religious*—faith gaining the forgiveness of sins.

SIN AND DISEASE. From the fact that Christ forgave the sin first, it seems clear that He wished the man to feel that it had come first, the disease being, in some measure at least, a result of it. Let the young people know that—know it and never forget it. There is punishment for sin in this life, for every single sin committed. If not seen in the

face, in the shaking hand, in the dull brain; it is unmistakably seen in the deadened conscience, the hardened ear. Said Burns:

"For, oh! it hardens a' within,
And petrifies the feeling".

Says Canon Westcott: "The bad thought once admitted avenges itself by rising again unbidden and unwelcome; the bad feeling once indulged in spreads through the whole character, and gives birth to other like passions." See Westcott's *Historic Faith*, p. 131; Ainger's *Sermons in the Temple Church*, p. 153; Cox's *Expositions*, vol. iv., p. 163.

FAITH AND FORGIVENESS. Another great subject. This man simply believed that Christ could and would heal him, and knew that he needed healing. If he did not yet fully admit that sin was at the root of it, Christ's words settled that, and he confessed in his heart. This faith is simple trust, and easier for a child than for a grown man. Let them see that the sin committed not only injures themselves, but God. And that is a much more serious matter; so much more serious that David cried, "Against Thee only have I sinned," though he had sinned against himself, Uriah, Bathsheba, and many others. It is this sin against God that is the great burden of guilt, and it is this that can be forgiven and cleared away. The worst effect of sin is the one that can be removed. But it cost a great price to remove it.

It is as easy to say, "Thy sins be forgiven thee," as to say, "Rise up and walk". But which is easier to accomplish? Not the first. Nothing seems easier than forgive; nothing is more difficult. Nature does not forgive. Get in her way and she has no mercy. Man cannot forgive completely; for to forgive completely is to restore our love and confidence completely. Only God can. But even with Him it is not easy. Should it not be valued all the more? Christ shows here that it is greater and better than bodily healing.

The International Lessons.

QUESTIONS will be set monthly on the International Lessons. It is intended that they should serve as an Examination of each month's work after it is finished. Accordingly, the questions will be set upon the lessons of the previous month. The name, age, and address of the boy or girl must accompany the answers each time they are sent. Prizes will be given to successful Candidates every month.

REPORT FOR FEBRUARY.

Age under eighteen.

1. JOHN MURRAY, care of Miss A. G. Ferrier, 20 Pitt Street, Edinburgh.

Age under thirteen.

1. SOPHIE N. MACDONALD, 7 Leopold Street, Nairn.

Order of Merit.—G. G. O. (Glasgow), E. J. P. (Edinburgh), C. G. (Elgin), A. S. M. (Aberdeen), A. M. L. (Edinburgh), H. R. (Edinburgh).

EXAMINATION ON THE LESSONS FOR FEBRUARY.

(Answers must be sent, by the 13th March, to the Editor, Kinneff, Bervie, N.B.).

I.

Age under eighteen.

1. Explain—(1) the Consolation of Israel; (2) the baptism of repentance.
2. For what reasons did Jesus stay behind in Jerusalem?
3. State and shortly explain the parts of Christ's temptation.

II.

Age under thirteen.

1. What do you remember about Simeon?
2. What was it that John the Baptist preached?
3. Why did Jesus not make the stones into bread?

Anecdotes for the Sunday School.

Humility.

A farmer went with his son into a wheat field to see if it was ready for the harvest. "See, father," exclaimed the boy, "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much." The farmer plucked a stalk of each kind, and said: "See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing; while this that hung its head so modestly is full of the most beautiful grain."

The Believer's Victory.

A good Scotch brother was trying in his sermon to show how Satan by a persistent pressure of temptation tries to break the hold of the will upon Christ. He told the following story as an illustration:—An old Scotch baron was attacked by his enemy, and the siege lasted so long that the enemy was certain the provisions must be done, and daily expected a surrender. But the months passed away, and at last the besieger was surprised to see a long line of fish, fresh from the sea, hung over the wall, as much as to say: "We can feed you. You cannot starve us out as long as there is fish in the sea, for we have an underground connection with it, and the supply is exhaustless." "So," said the preacher, "Satan may besiege our gates, but cannot compel us to surrender; for our food comes through channels invisible to the eye, and the living Bread of Life, which is inexhaustible, is within the gates."

Christmas Eve:

A DIALOGUE ON THE CELEBRATION OF CHRISTMAS.

BY SCHLEIERMACHER.

From the German by W. Hastie, B.D.

Edinburgh: T. and T. Clark, 38 George Street, Edinburgh.
1890.

To appreciate this book one requires to place oneself at an unfamiliar angle. To say it is utterly un-English is only half the truth, for besides demanding a knowledge of German traditions and feelings, it needs an acquaintance with the history, writings, and great and many-sided genius of Schleiermacher himself. Hence it will always be "caviare to the general". But to that select class who are likely to take the trouble of reading themselves into the position and spirit of the author, the little work before us will prove a mine of fruitful and stimulating thought, shot through with veins of subtle, delicate, and sometimes startling beauty. The first part is devoted to an account of a Christmas festivity and the conversations of the company gathered together, the central figure being that of a young girl, who is of music and religious feeling "all compact". The value of the book at this point consists in the introduction and treatment of the ideas of motherhood and of childhood; the reference to art, and especially to music, in its connection with devotion; and the way in which the main interlocutors of the book are played off in their several characters against the child whom the author sets in the midst. It is when Schleiermacher reaches the second part, however, that the book becomes distinctively theological. Then Leonard (historic criticism), Ernest (religious feeling), Edward (speculation), and Joseph (mysticism), all of them working from the ideas of the Christmas festival, begin their dialogues in earnest—dialogues which represent the competing elements in the creed of Schleiermacher himself, and leave the mystic with the last word. Honestly, we don't quite trace the reconciliation of which the translator enthusiastically speaks, and the dialogues in question have rather a psychological value, bearing on the mixed Christianity of the writer, than any practical worth as a harmony for the reader. Nor do we quite see, even from the author's own point of view, there should be a necessity for four speakers instead of three, as Ernest and Edward seem to shade into each other. But we scarcely venture to criticise. Like a still lake, fed by streams from various directions, this book is the confluence of the varied currents of Schleiermacher's own mental life, and on this account and on others is well worth looking at and drawing from. Un-English as it is, one wishes some English Christian teachers would read it, if for nothing else, for the glimpses it gives into a world of novel, yet high and tender, religious sentiment. W. A. GRAY.

At the Literary Table.

Christ and His Times, by the Archbishop of Canterbury (Macmillan, 6s.).—The Church's touchstone, says the Archbishop of Canterbury, is its effect on human society. The salvation of society—this was its mission at the first; and if in any of its branches that mission has been forgotten, he is resolved that it shall no longer be so in that branch of which he is the head. His second visitation Charge is entirely occupied with social and moral questions. There is a not unbecoming dignity of language throughout, but the problems are felt to be real and are met with reality. The book is of less value as a contribution to the discussion of such questions as Temperance and Purity, than as a welcome indication of where the Primate's sympathies are.

The Permanent Elements of Religion, by W. Boyd Carpenter, D.D., D.C.L. (Macmillan, 14s.).—The Bishop of Ripon might have called his Bampton Lectures "The Permanence of Christianity," had not a previous Bampton Lecturer (Canon Eaton, 1872) used that title. It would have expressed their real subject better than the title which he has chosen. In the first half only are the permanent elements of religion discussed, while the future of Christianity, as the great topic, runs throughout the book.

Will men be religious in the days that are to come? That is Dr. Boyd Carpenter's first question. St. Paul told an ancient nation that they were a little too religious. But physical science was but an infant then, and agnosticism was not born. Now physical science claims so much of the attention of mankind, so much of physical science is agnostic, and so sure is agnosticism of the future, notwithstanding its name, that a great dignitary of a great Church is compelled to ask this question: Will there be any religion in the future at all?

The Bishop's answer to the question is that since men have always been religious—always and everywhere—and the nature of man is permanent, men always will be religious. Then comes the further question: What will be the religion of the future? He finds that there are three needs in human nature which the religion of the future, the religion that is to last, must satisfy. They are Dependence, Fellowship, and Progress. These three are "The Permanent Elements of Religion". And after a long search he finds that "Christianity alone has shown itself to possess all three elements, naturally and originally". In a passage of much beauty and eloquence he brings these three elements into relation with the Trinity; and there more plainly than any where he tells us what they mean. Let us quote the essential part of it.

The Trinity.—Say what you will about creeds, the glory of them lies in their conception of God; and it is precisely here that the splendid power of Christianity to minister to the triple need of mankind is found. It revealed One upon whom you may depend, for it called Him *God the Father*, and it said His name was Love. It taught us of *God the Son*, that it might reveal to us the absolute fellowship which

subsists between God and humanity. It taught us of *God the Holy Ghost*, and it said there is not a virtue, nor a talent, nor an intellectual faculty, nor any power of genius, which is not the gift of that Spirit.

Life and Writings of Jonathan Edwards, by Professor Allen, D.D. (Clark, 5s.).—Jonathan Edwards is a name out of which the modern novelist manufactures a terrible example of the results of too much religion. To the average Englishman he is the embodiment of all that is dull and dogmatic. Yet every student of philosophy and every student of theology knows that he must not reckon without Jonathan Edwards, for the man has had a great influence, and is still a great power, in both. The popular ignorance and prejudice have some excuse. We have never had a convenient and critical account of what he was and what he did. Professor Allen of the Episcopal Theological School in Cambridge, Mass., has supplied the want at last. We are glad that his book has been issued in this country, and at a reasonable price. It is accurate, candid, sympathetic, brief—a model to all writers of similar monographs. Its style, too, is delightful. No educated Englishman will henceforth be content with the popular notions that are current about this great and good man.

The Theological Monthly, vol. ii., July to December, 1889.—A handsome book the half-yearly volume of the *Theological Monthly* makes (Nisbet, 7s. 6d.), and marvelously cheap. The editor's aim is to exorcise the evil genius of dulness from theology. That seems to be the aim of the popular modern novel also. But the difference lies here, that, in the case of this magazine, when the demon has gone out you have some real theology left. All who love the theological novel, and are vexed to find that they cannot learn theology in that way after all, should try Nisbet's new *Theological Monthly*. It is as readable, and it is true.

Sunday School Manual, by John Palmer.—*The Sunday School Manual* is issued by the Church of England S.S. Institute. It is a handy little book of 426 pages, and costs only half-a-crown. We wish teachers could be induced to read it.

Studies in the Christian Evidences, by Alexander Mair, D.D.—One of the strongest features of Dr. Mair's book (Clark, 6s.) is the clearness with which it shows us a steady and unmistakable retreat on the part of the unbelieving critics. Thus the author of *Supernatural Religion* persisted in holding that St. Luke's Gospel was a later and larger version of Marcion's (a heretic who lived about A.D. 140), long after that theory had been given up by German critics. But so convincingly did Dr. Sanday in his *Gospels in the Second Century* prove the priority of St. Luke, that a later edition of *Supernatural Religion* admitted that "our earlier hypothesis is untenable". In this way the rationalist critics have been driven step by step to admit an earlier and yet earlier date, for the Gospels especially, till we have the following striking result. According to Baur and his

immediate followers, *less than one-fourth* of the New Testament belongs to the first century. But, according to Hilgenfeld, the present head of Baur's School, *almost three-fourths* belong to the first century, and so fall within the Apostolic age. This, says Dr. Mair, surely indicates a very decided and extraordinary retreat, within the last fifty years.

In tone and temper Dr. Mair's *Studies* remind us of Dr. John Ker's writings. Dr. Ker has lately been quoted on account of the breadth and liberality of his religious opinions. You could do the same with Dr. Mair; but no more would you question the living evangelical faith of the one than of the other. These *Studies* do not form a complete system, which is all the better; if they did, they would not fulfil their aim half so well. They are not written for specialists, but "for men involved in the hurry and hard driving of a fast and feverish age". Let young men read them, especially if they have got among the quicksands. They will live to thank the man who wrote them.

Two books for boys—*A Warrior King*, by J. Evelyn; and *The Hermit Hunter of the Wilds*, by Gordon Stables: also one for girls—*White Lilac*, by Amy Walton—come from Blackie & Son, who seem determined to beat everybody in this line of publication. Boys' books should be read by boys, and girls' by girls; and we should prefer to give their judgment. But, failing that, we have gone into them ourselves, and can guarantee that they are wholesome all, and interesting too. By their proper constituency we believe they will be thoroughly enjoyed.

Come Ye Apart: Daily Readings in the Life of Christ, by the Rev. J. R. Miller, D.D.; and *Gloria Patri: A Book of Private Prayer*, by the Rev. J. R. Macduff, D.D. (Edinburgh: T. Nelson and Sons). Both are clothed in Nelson's well-known binding, and are excellent specimens of it. Dr. Macduff's *Gloria Patri* is enriched with red borders, headings, &c. It contains a morning and an evening prayer for every day of the month—sixty-two prayers in all. Each prayer has an appropriate text; but the subject and inspiration of the whole may be found in the text which heads the first: "Doubtless Thou art our Father" (Isaiah lxiii. 16). Dr. Miller's is a larger volume. It contains a reading for every day of the year, and each reading occupies a page. The texts are selected from the Gospels in the order of Robinson's *Harmony*. They are neither exegetical nor expository, but are rather practical and devotional hints. The author's aim has been to put a life-thought on every page.

We should like to call special attention to two valuable sermons among several that have reached us. The one is by the Rev. Dr. A. B. Grosart of Blackburn; its text, Isaiah l. 4-7; and its title, "The Servant of Jehovah, Who is our Master and Example". The other is by the Rev. W. J. Dawson of Glasgow, from whom we have an interesting literary paper this month. His subject is "The Socialism of Jesus," and his text, Matt. vi. 12. Dr. Grosart's costs 1½d., or 12 for 1s. 3d.; Mr. Dawson's 2d. each. Both should have a large circulation.

The Prayer You taught Her.—In a Christless home, where God's name was never heard except in oaths and curses, one of the daughters, a girl in her teens, was lying at the point of death, and, while a friendly neighbour was making a call of inquiry and sympathy, the poor girl, seized with a paroxysm of pain, began to curse and swear. The mother, not concerned about her daughter's spiritual condition, but put out that she should so conduct herself in the presence of their visitor, exclaimed: "Jeannie, Jeannie, woman! pray rather". The lady, looking the mother in the face, calmly and gravely said: "Lizzie, Lizzie! your poor lassie is just praying the very prayer you taught her".—*Rev. John Brown.*

The Periodicals of the Month.

ARTICLES.

Pending a fuller record, which we hope to furnish in future, let us mention the following noteworthy articles in the February periodicals:—In *Good Words*—"Browning as a Religious Teacher," by R. H. Hutton of the *Spectator*. In the *Century*—"The Nature and Method of Revelation," by Prof. Fisher. In the *Cambridge Review*—"Bishop Lightfoot" (Jan. 16, 23). In the *Contemporary Review*—"Bishop Lightfoot," by Archdeacon Farrar, and "The Critical Study of the Old Testament," by Prof. Driver. In the *Preacher's Magazine*—"The Basis of Christian Character," by Dr. Dallinger. In the *Young Man*—"The Social Responsibilities of Young Men," by Dr. Clifford. In the *Expositor*—"The Authenticity of St. John's Gospel," by Bishop Lightfoot; "Dr. Edwin Hatch," by Professor Sanday; and "New Testament Teaching on the Future Punishment of Sin," by Prof. Beet. In the *Church Quarterly*—"New Testament Lexicography". In the *Scottish Congregationalist*—"The Names of God in the Pentateuch," by Prof. Simpson. In the *Clergyman's Magazine*—"Ministerial Character," by Canon Wynne. In the *Bible Christian Magazine*—"The Work of the Holy Spirit," by the Rev. W. H. Sleeman. In the *Methodist New Connexion Magazine*—"The Immediate Blessedness of Departed Saints," by the Rev. W. Cocker. In the *Theological Monthly*—"The Names of Christ, an Essay in Biblical Criticism," by Prof. Hellier; and Farrar's "Lives of the Fathers". In the *Irish Ecclesiastical Record*—"The Physical Identity of the Human Body after the Resurrection," by Prof. R. F. Clarke. In the *Homiletic Magazine*—"The Scripture Doctrine of Faith," by the Rev. J. R. Gregory.

EXPOSITIONS AND SERMONS.

NOTE.—None but valuable sermons and expositions are noticed. Of Monthly Magazines the February issue is referred to. Of Weekly Periodicals the number is given.

B.M. (Baptist Magazine, 6d.); B.W. (British Weekly, 1d.); B.W.P. (British Weekly Pulpit, 1d.); C. (Christian, 1d.); C.E.P. (Church of England Pulpit, 1d.); C.H. (Christian Herald, 1d.); Ch.M. (Christian Million, 1d.); C.M. (Clergyman's Magazine, 1s.); C.R. (Cambridge Review, 6d.); C.S.S.M. (Church Sunday School Magazine, 4d.); C.W. (Christian World, 1d.); C.W.P. (Christian World Pulpit, 1d.); E. (Expositor, 1s.); F. (Freeman, 1d.); F.T. (Footsteps of Truth, 3d.); G.W. (Good Words, 6d.); H. (Homilist, 6d.); H.M. (Homiletic Magazine, 1s.); M.N.C.M. (Methodist New Connexion Magazine,

6d.); M.R. (Methodist Recorder, 1d.); M.S.S.R. (Methodist Sunday School Record, 3d.); M.T. (Methodist Times, 1d.); M.T.P. (Metropolitan Tabernacle Pulpit, 1d.); N. (News, 1d.); P.M. (Primitive Methodist, 1d.); P.Mag. (Preacher's Magazine, 4d.); P.M.M. (Primitive Methodist Magazine, 6d.); Q. (Quiver, 6d.); R. (Rock, 1d.); S.C. (Scottish Congregationalist, 4d.); S.H. (Sunday at Home, 6d.); S.M. (Sunday Magazine, 6d.); S.S.C. (Sunday School Chronicle, 1d.); S.T. (Sword and Trowel, 3d.); T.M. (Theological Monthly, 1s.); U.P.M. (United Presbyterian Magazine, 4d.); W.M.M. (Wesleyan Methodist Magazine, 6d.); W.M.S.S.M. (Wesleyan Methodist S.S. Magazine, 2d.); Y.M. (Young Man, 1d.).

Gen. ii. 18, MT 264, Hughes.
 i. 17, MR 1669, Watkinson.
 Exod. ii. iii., iv., UPM, Dobbie.
 vi. 3, SC, Simpson.
 Lev. ii. 13, FT, Marsh.
 xxiii. 5, 32, CM, Clarke.
 i Sam. ix., BWP 88, Forrest.
 i Kings x. 7, CH 5, Talmage.
 xvii., 2, 3, PMag, Pearse.
 Neh. v. 7, MTP.
 Ps. xviii. 35, MT 266, Pearse.
 xxxvii. 38, CEP 734, Farrar.
 li. 6, CM, Youard.
 lxi. 2, PMag, Harper.
 lxxvii., CSSM, Walsh.
 lxxxiv. 2, BW 169, Whyte.
 ciii. 1, MTP.
 cxix. 53, PMM.
 cxix. 140, MSSR 159, 160, 161, 162, Fletcher.
 cxxii. 3, 4, SH, Jones.
 cxlii. BWP 88, Whyte.
 Prov. xxiii. 26, WMSSM, Gregory.
 Is. iii. 4, WMSSM.
 vi., SH, Green.
 xviii., xix., xx., E, Gillies.
 xxii. 22, R 1278, Barlow.
 xxx. 33, CEP 736, Pope.
 xliv. 23, CH 4, 5, Spurgeon.
 Ezek. xxxvi. 11, MTP.
 Amos viii. 11, BWP 89, Lightfoot.
 Micah iii. 8, HM, Thiselton.
 Matt. iii. 13, Q, Calthrop.
 v. 3, BW 168, Stuart.
 viii. 16, 17, MTP.
 ix. 32-34, HM, Deane.
 xvi. 15, SC, Simon.
 xxv. 16, PMag, Gregory.
 xxvi. 10, MTP.
 xxvi. 11, ChM 326.
 Mark iv. 39, CH 2, Talmage.
 v. 15, PMag, Taylor.
 Luke ii. 14, CH 4, Talmage.
 v. 5, ChM 327, Dodd.
 v. 8, F 1825, M'Laren.
 xiv. 20, MTP.
 xv. BWP 89, Parker.
 John ii. 5, ChM 328, Munger.
 John ii. 10, CH 3, Talmage.
 vii. 17, Q, Macduff.
 vii. 37-39, E, Dykes.
 xiii. 17, PMag, Dallinger.
 xiv. 1, ChM 329, Paine.
 xv. 15, PMag, Dallinger.
 xv. 18-20, F 1824, M'Laren.
 xvi. 33, MT 265, Hughes.
 xx. 19, CH 2, 3, Spurgeon.
 xxi. 7, F 1825, M'Laren.
 Acts viii. 2, PMM.
 xiii. 38, R 1279, Richard-son.
 Rom. ii. 28, 29, CEP 736, Carr.
 xii. 15, 16, CR 268, Lloyd.
 i Cor. iii. 21-23, MR 1670, 1671, Watkinson.
 ix. 15-27, SSC 796, Potts.
 xii. 10, TM, Churchill.
 xiii. 13, H, Jowett.
 xxi. 1-24, SSC 798, Potts.
 2 Cor. iv. 2, PMag, Dallinger.
 v. 11-21, SSC 799, Potts.
 viii. 9, PM 1114, Marrs.
 x. 1-18, SSC 800, Potts.
 Gal. iv. 4, CEP 736, Thorold.
 Eph. ii. 14, CM, Lightfoot.
 iii. 8, R 1280, Burbidge.
 vi. 17, FT, Thorne.
 Phil. i. 27, SM, Butler.
 ii. 3, 4, HM, Ivens.
 ii. 15, ST, Spurgeon.
 iii. 13, 14, N 744, 745, Bullock.
 iv. 19, R 1289, Bell.
 2 Tim. ii. 9, BW 170, Whyte.
 iv. 16, 17, PMM.
 Tit. iii. 8, F 1826, M'Laren.
 Heb. ix. 11-14, E, Bruce.
 xii. 22, Q, Roberts.
 James i. 2-8, SM, Elmslie.
 i Peter iii. 8-12, C 1041, Meyer.
 iii. 14, C 1042, Meyer.
 iii. 17, E, Lumby.
 iii. 20, C 1043, 1044, Meyer.
 iv. 12, 13, PMM.
 Rev. i. 5, BWP 89, Flint.
 ii. 7, BM, Lewis.
 xxxi. 2, MR 1669, Watkinson.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE EXPOSITORY TIMES for May will contain important papers on the late Dr. Delitzsch, and a valuable critical article by the Rev. Prebendary Whitefoord, Principal of the Theological College, Salisbury.

To the correspondents who have written to us on the subject of Bible Study, and to whom we soon found it impossible to reply by letter, we return our hearty thanks. Without exception, the suggestions made have been carefully considered. There are some of an enticing nature which only want of space prevents us at present from undertaking. Meantime there are two, recommended in some form by almost all, which we have resolved to enter upon.

I. REQUESTS AND REPLIES.—We acknowledge at once the difficulty of conducting such a department well; but we must also acknowledge the great need and demand there is for it. Our plan is this. We shall exercise our judgment, keeping in view the character of THE EXPOSITORY TIMES, as to the selection of requests to which replies shall be made. Then, such requests as can be answered by a reference to books at our command, we shall reply to at once. Others we shall either invite our readers to answer, or send to scholars who are specialists in the department to which they refer. Professors of Colleges and other Scholars have kindly consented to co-operate with us in this.

II. THE EXPOSITORY TIMES GUILD OF BIBLE STUDY.—Subjects will be named, covering a moderately wide range of study, upon which short papers may be written. The papers will be read

by competent authorities in the department of study to which they belong, and a choice of the best, say two or three each time, will be made. The object is to foster accurate study and the power of expression; and to enable students and the younger men in the Church to increase their stock of books. The publishers offer such volumes as Dorner's *Ethics*, Lichtenberger's *History of German Theology*, Orelli's *Commentaries*, Pünjer's *Christian Philosophy of Religion*. A list of books, from which a selection may be made, will be sent to those whose papers are judged the worthiest, and their names will be announced in THE EXPOSITORY TIMES (except in cases where a contrary desire is expressed). The papers must be accurate and readable.

These two departments will be taken up in alternate months for the present. Requests will be received during April to which replies may appear in May. And on another page will be found the first series of subjects proposed for short papers. The papers upon them must be received by the 25th of April, and the report will be given in June.

Towards the end of his life, Dr. John Duncan—the great “Rabbi” Duncan, whose never-to-be-forgotten dictum on the Fathers was this: “I don’t think Polycarp could have stood a theological examination by John Owen, but he was a famous man to burn”—Dr. Duncan sorrowfully confessed that he had been somewhat too much of a systematizer in theology. “I am very ignorant of the four Gospels,” he said in conversation once. “I

know Paul better; I know about Christ second-hand from Paul." Some of us would be proud if our knowledge of the four Gospels comprehended Rabbi Duncan's "ignorance." But as to the tendency to find Christ only in Paul, it is well that we should always be on our guard.

Professor Bruce believes that the warning is needed at the present day. "It seems to me," he said in his opening lecture at the Free Church College, Glasgow, this session, and now published in the *Theological Review*, "that the Church is only beginning to learn the right use of the Memoirs of the Lord Jesus. The tendency hitherto has been either to neglect these writings as practically superseded by more advanced presentations of Christianity, or to read into them the developed theology of Paul." He then reminds us that the "reading into" process may be practised by others besides the adherents of dogmatic theology; and he points out "a violent example of it" in a recently published work of Pfeiderer, the effect of which is that Paul becomes at last the *author* of Christianity.

If any of our readers will send us an interesting short paper on the best sermon they have heard, we shall gladly accept it at a fair remuneration. Says the Editor of the *Wesleyan Methodist Magazine*: We are bound to confess that by far the most faithful and home-thrusting, gripping, grappling sermons we have heard during the last quarter of a century were from prelates of the Established Church; sermons addressed directly and expressly to Oxford graduates and undergraduates; the one in the University Church, the other in St. Giles', Oxford. The former was by the late Bishop of London, on: "Ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears" (Heb. xii. 17). And the latter was by Samuel Wilberforce, from: "Fools make a mock at sin" (Prov. xiv. 9). The sermon which came next in fearlessly fear-arousing fidelity was also delivered in Oxford, in the University Church, by Dr. Pusey, from the very text which Wesley had selected for the same pulpit, about a hundred and twenty years before—the confession of poor

Agrippa: "Almost thou persuadest me to be a Christian."

In some circles in England the discussion of the Higher (or Historical) Criticism of the Old Testament has, since the publication of *Lux Mundi*, and Canon Liddon's St. Paul's sermon on the other side, reached a tolerably acute stage. But in America it is already at fever heat. The battle is being fought in the pages of that scholarly Quarterly, *Hebraica*, and quite in the ancient style. Two champions have appeared, on either side one, and they are punctiliously observing all the knightly rules of courtesy, while at the same time they are dealing some vigorous blows. But there is an inequality in the combat. For Professor W. R. Harper of Yale, who has come forward as the champion of the Higher Criticism, declines to be held responsible for the opinions he presents, and professes merely to offer as good a statement as he can of that side; while Professor W. H. Green of Princeton, his antagonist, equally well equipped, a foeman, indeed, worthy of any man's steel, "writes with all the ardour of deep and strong conviction." This is taken by a writer in the *London Quarterly Review* as an evidence that the Higher Criticism is not generally acceptable among American scholars; and doubtless he is right.

The issue of Canon Driver's new book on the Hebrew text of Samuel reminds us that the Lower (or Textual) Criticism of the Old Testament has its problems also. This, however, is only beginning to be realized. Professor Harper, of whom we have just spoken, has a useful note on this coming subject in the February number of his *Old and New Testament Student*. The problem of Old Testament text-criticism is a peculiar one. There are no Hebrew manuscripts older than the ninth or tenth century A.D., that is to say, than 1500 years after the close of the Old Testament canon. The text of these MSS., called the Massoretic or the traditional text, shows a wonderful agreement in readings. There are few variations of the slightest importance. Now, in less than three centuries, the Greek MSS. of the New Testament showed tens of thousands of various readings. How is it, then, that after some fifteen centuries

there is nothing but agreement in the Hebrew MSS. of the Old Testament ?

There are two schools of Old Testament text-criticism, and the answer made by the bolder school of critics is, that about the days of Hadrian one MS. was chosen (or formed) as containing the best text, and, the other varying MSS. having without exception been destroyed, it became the great archetype of which all the existing MSS. are a reproduction. This school of criticism, accordingly, freely uses the Versions to alter the existent text, believing that the Septuagint, the Peshitto, and the Vulgate, as they represent an earlier, represent also a purer text than the traditional or Massoretic. But a more conservative school of criticism looks upon the agreement of the existing MSS. as a proof of the correctness of the Massoretic text, and declines, except for good reasons, to accept alterations upon it on the authority of the Versions. There are some books, however, especially the books of Samuel, which contain unmistakable errors in the present text. And even in Isaiah and Jeremiah, Orelli, a conservative commentator, adopts changes in such passages as Isaiah xvii. 9, xxiii. 13, xlv. 12, liii. 9; and Jeremiah ii. 34, iii. 1, viii. 3, ix. 21, xi. 15, and xv. 13.

In a great sermon on the parable of the Prodigal Son, published in the *British Weekly* (February 28), Dr. Dale points out that this parable might have been more appropriately called "The Parable of the Elder Brother," as the point of it lies in the conduct of the elder brother. "But the early part of the parable," says Dr. Dale, "has so touched the heart and fascinated the imagination of the Church, that the point of the parable has been almost forgotten, and it has received its name, not from the elder brother, of whom our Lord spoke in order to rebuke the Scribes and Pharisees, but from the prodigal son who was received by his father with such generosity and delight." This is most true, and preachers should be on their guard against what is undoubtedly a misapprehension of the purpose for which the parable was spoken. There is something more than

incompleteness in a sermon that ends with the prodigal's return (verse 24). And yet we could name quite a number, preached, published, and praised, that undertake to expound the parable, and end before the point of it is reached. The great illustration of this parable is in the same Gospel, and, like the parable, found nowhere else—Luke vii. 36-50. The woman that was a sinner in the city is the prodigal, Simon the Pharisee is the elder brother, and the point and the purpose of the story are identical.

It is by keeping well in mind the purpose for which Christ spoke this parable—at once to show up and to rebuke the hard unrighteousness of the self-righteous Pharisees—that we shall avoid the numerous misapplications of it that are abroad. Dr. Dale quotes one of these from the report of a recent sermon on "Forgiveness." It is the common and very plausible argument that in this account of the sinner's restoration to the favour of God there is not a word about satisfying divine justice, not even a word about the sinner's faults being laid on another; that, on the contrary, the prodigal bears the fruits of his sins himself, and on simple repentance is frankly forgiven, and restored to his Father's favour. The argument has something in it if Christ's purpose in telling this parable was to describe the means and method of the sinner's restoration to God: nothing at all if His purpose was to contrast the *reception* which the sinner receives from God with that which the Pharisees would give him.

We are arranging for a series of articles on the teaching of theology in various colleges. Meantime we have met with a readable paper in the *Old and New Testament Student*, by a Cambridge graduate, with which we shall open the series this month. Professor Lewis Campbell, of St. Andrews, has contributed two papers to the *Scots Magazine* on the wider subject of the University Curriculum, a subject with which we have not here to do; but we mention it to note the fact that he would give Oriental languages a place amongst Art subjects. "If young men," says he, "were encouraged to begin Hebrew during their Arts course, a much

firmer groundwork would be laid than at present exists for the understanding of questions of Old Testament criticism by the clergy. But the interest of Semitic studies, as now-a-days pursued, is by no means limited to the clerical profession. Hebrew, with its two branches, Aramaic and Arabic, commands a field of investigation which, to the inquirer of to-day, reveals an ever-widening horizon."

The Rev. H. A. Paterson, M.A., of Stonehouse, sends us a most interesting expository note on the important words, "Buried with Christ in baptism" (Rom. vi. 4, and Col. ii. 12). We wish we could have given it in full, but we must be content to present the main points of it. Mr. Paterson insists first upon a correct translation. He shows that in an essential particular both our versions are faulty: they give no equivalent for the article (τοῦ) found in the Greek. Now there are many places where the article is translated by the possessive adjective. Thus in Rom. ii. 18, "Thou knowest *His* will," where the word rendered "his" is the simple article (γινώσκεις τὸ θέλημα). Mr. Paterson holds that it should be so translated in Rom. vi. 4. He would therefore render, "We were buried together with Him by His baptism unto death" (συνεράφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον). Thus the baptism of which the Apostle speaks is Christ's "baptism unto death" upon Calvary ("I have a baptism to be baptized with"); and the believer, yielding himself to Christ in faith, becomes so identified with Him, that he is condemned, crucified, and buried together with Him; quickened, raised up, and glorified together with Him.

In Col. ii. 9-12 St. Paul reasons precisely as in Rom. vi. 4. He there tells the Gentile Christians of Colosse (who never underwent circumcision in their own persons), "Ye were circumcised *in the circumcision of Christ*," i.e. His circumcision was yours. In other words, by becoming Christians you have been so identified with Christ, that what is true of Him is true of you. This thought the apostle expands throughout the whole passage, thus: In Christ dwelleth all the fulness of the Godhead bodily, and ye have been filled full in Him; "in whom also (ἐν ᾧ καί) ye were circum-

cised in the circumcision of Christ; being buried together with Him in His baptism (literally, as in Rom. vi. 4, 'in the baptism'); in whom also (ἐν ᾧ καί) ye were raised together with Him." That is to say, ye were circumcised along with Him on the eighth day of His earthly life, buried along with Him on the last day of His earthly life, raised along with Him on the first "Lord's Day," and are now seated along with Him in the heavenly places.

Besides giving an equivalent for the article in the above passage, Mr. Paterson differs from the Revised Version in another particular. He prefers "in whom also" to "wherein." That is to say, he takes the pronoun to be masculine and to refer to Christ, not neuter and to refer to baptism. He is perfectly entitled to do so. He then adds that if this same expression (ἐν ᾧ καί) is so rendered where it occurs in another passage of great perplexity (1 Pet. iii. 19), it makes all plain. It will then read: If ye suffer for righteousness' sake, happy are ye . . . for Christ *also* once suffered for sins . . . that He might bring *us* to God . . . in whom also He (that is, God) went and preached *to the men of Noah's day*, now spirits in prison, awaiting the judgment day for disregarding that preaching. The same form of expression St. Paul uses when he tells the Ephesians, "He (Christ) came and preached peace to you who were far off," though in His earthly ministry Christ never visited Ephesus.

A correspondent of the *Methodist Recorder* complains that his minister does not look to see how his text goes in the Revised Version before making use of it. Only on Sunday morning, he says, a preacher, well known throughout the Connexion, took for his text 2 Pet. i. 3, which, in the Old Version, reads: "Through the knowledge of Him that hath called us to glory and virtue," and proceeded to discourse eloquently of the destiny and privileges of Christians. But the Revised Version reads: "Through the knowledge of Him that called us *by His own* glory and virtue," which is a totally different idea. We certainly hold with the correspondent that a preacher should know

what his text is about before he preaches from it, and, if he cannot do more, ought at least to consult the Revised Version, that in the mouth of two witnesses which every man can use the words may be established. But is he sure that the preacher would have changed his sermon even when he found that he was using a mistranslation? He admits that the sermon was "very good in itself," and it is true that we *are* called to virtue and glory; if it is not in this text, it *might* be, and the text may still stand as at least a motto for a "very good" sermon—may not the preacher have argued so? Preachers do argue so every Sunday, or act

so without argument, but we do not think they are justified. If the truth of the sermon is in Scripture, we think they ought to find the Scripture and make that their text. If it is not in Scripture—well, we do not believe there is time to preach it. On this very text we had the curiosity to turn to a sermon which we remembered by Dr. Maclaren, and we found that, though preached in Shoreditch Tabernacle to a large congregation of such as would gather there, he not only used his text correctly, but took pains to explain what the proper translation of it was, and the "deeper thought still" that lay in the new version.

The Study of Theology at Cambridge.

BY A CAMBRIDGE GRADUATE.

It is the aim of this article to give some account of the work done in theology at Cambridge under the guidance of the various teachers appointed by the University and the different Colleges.

A glance at the syllabus adopted by the special Board of Divinity for the present year is sufficient to show that theology is by no means a neglected study. In addition to the six University professors, no fewer than eighteen college lecturers are offering their services in the different departments of theological work. The courses arranged for are about sixty in number, the average attendance at which will vary from three or four hundred down to the twos and threes occasionally to be found, who are proof against the dulness of a third or fourth-rate lecturer. And besides these, there is that very important factor in Cambridge University life, the "Coach." Often the ablest men devote themselves to this kind of work, and the average undergraduate, provided his means allow, could not generally do better than place himself as soon as possible under the guidance of a competent "Coach." Otherwise he may lose much of his time in aimless and desultory reading. This is a serious danger. There is too much choice left to the ardent but uninformed freshman, and often the first two or three terms are thrown away.

The number of men who study theology is considerable. The Theological Tripos cannot indeed yet vie in numerical importance with the Classical or Mathematical or Natural Science Triposes, but a very fair number enter for it, and a still larger number attend some of the theological lectures. Many make it their special subject for the final examination for the ordinary degree; and others who intend to take orders in the Church

of England find it to their advantage to take up some of the courses, as by so doing they are excused parts of their "Bishop's examination."

Most of the lectures are framed with a view to the requirements of the Tripos, and it will therefore be best to state briefly the range of subjects included therein, at the same time endeavouring to estimate the relative value of the work done in the different sections. These may be described as Old Testament, New Testament, Church History and Doctrine.

I. Old Testament: which includes the history of the chosen people to the time of Christ, their literature, politics, and theology with special reference to a given period; translation from the historical books, of which two are generally selected for more careful study; Hebrew grammar and composition; history of the Text and Canon.

The papers set are mainly grammatical and historical in character. The questions raised by recent criticism are barely touched upon, and very good papers might be done by those ignorant even of the existence of the Wellhausen school. This conservatism is characteristic of all the work done in the Old Testament. It is careful and scholarly, and presents a striking contrast to the bolder critical methods represented at Oxford. The Hebrew scholars at Cambridge have nearly all been made by the Rev. P. H. Mason, President and Hebrew lecturer of St. John's College. No one who has come into contact with Mr. Mason can doubt the accuracy and thoroughness of his scholarship. There is no greater Hebraist in this country. And yet we cannot help wishing that he was something more than merely erudite. It may not indeed be well for the student of the Hebrew language to

enter largely into the different questions of modern controversy, and it is no doubt right that our teachers should insist above all on accuracy and pure scholarship in the earliest stage; but when so many interesting questions are in the air, it is impossible not to wish for some introduction to them.

Some of the questions perhaps would not have arisen if knowledge of Hebrew had been more exact, and if there had not been an attempt to explain it on foreign principles. At any rate, the Hebrew world owes a debt of gratitude to the Englishman, who more than any one has protested against this unwarrantable application of classical methods to a language so different from Greek and Latin as Hebrew undoubtedly is. And yet it is hard for the most docile pupil to place absolute credence in a man who has so much contempt for the work of others in opposing schools, and speaks with cold disdain of the labours of such an eminent body of men as the Old Testament Revision Committee.

Many of his disciples are more liberal than himself, but there is no prominent teacher who adopts the methods and results of the specifically "critical" school, though Bishop Ryle's son promises to give more serious attention to the movement. We cannot forget of course that we have in our midst one of the men who has done most to popularize German methods in England. But Dr. Robertson Smith is not an outcome of the Cambridge school. Moreover, since his arrival in Cambridge, he has been so taken up with other work, that he has had little direct influence, at any rate upon the undergraduates of the University.

II. *New Testament.* Three papers are assigned to this section in the examinations: the first on Textual criticism and the Canon of the New Testament together with Greek grammar and composition; the second on the Gospels; and the third upon the Acts, Epistles, and Apocalypse. Besides translation and retranslation, questions are set upon the grammar and interpretation of passages; the structure, contents, and teaching of the different books, and anything else that the ingenuity of the examiners may suggest; the only restriction being that consideration of different readings must be confined to certain specified books.

The thorough and exhaustive character of this section leaves nothing to be desired. In order to excel here, a very intimate acquaintance with the language and ideas of the different writers is essential. Indeed it is in this part of the subject that the strength of Cambridge is best seen. We cannot easily speak too highly of our teachers here, or overestimate the value of their contributions to theological study. We who belong to the generation that has listened to Lightfoot and Westcott and Hort have reason to be proud of the achievements of

our *Alma Mater*, and to rejoice in the permanent enrichment which each department of New Testament work has received at their hands. If we desire a text constructed on scientific principles, it is to the labours of Dr. Hort that we turn. If we wish to know how the different books of the New Testament obtained their places in the canon, we consult Bishop Lightfoot or Canon Westcott. If we are in doubt as to the meaning of a verse or the purpose of an Epistle, it is to the same men that we look for the most reliable interpretations.

III. *Church History and Doctrine.* This section comprises the history of the Churches up to the Council of Chalcedon, 451 A.D., together with the development of doctrine during that period. The paper set on doctrine is not regarded with much favour by the average undergraduate, and the marks scored are generally extremely low. This may be due partly to the fact that the work in this subject is usually left until the last term or two, when the claims of revision are asserting themselves with appalling emphasis; but partly also, it may be, to the difficulty of the papers set. Very great latitude is allowed the examiners, and the field is perhaps too wide. For besides a history of the formation of the creeds, which is fairly definite, questions may be set upon the opinions of any of the early teachers, however obscure, upon any doctrine formulated or discussed during the period.

In this section, as indeed in all, the word which best indicates the methods employed is "historical." The question is not raised, "Is this what ought, or ought not, to have been said or decided?" but simply, "What as a matter of fact has been the decision of the churches on the points raised?"

In this subject Cambridge has produced at least two men whose work will be remembered—Dr. Lumby, for his clear exposition of the history of the creeds; and the late Dr. Swainson, for his contributions to the same subject and his very important work on ancient Liturgies. No enumeration of books written on the creeds would be complete without those "Two Dissertations" of Dr. Hort which seem to meet the student of the creeds at so many points.

These subjects constitute the first part of the Theological Tripos, which is taken at the end of the third year of residence. A few men proceed at the end of their fourth year to the second part of the Tripos. The subjects here are similar and treated upon much the same lines, so that it is unnecessary to enter into details. Periods of modern Church History are added to the ancient. Special attention is given to the Septuagint, Apocrypha, and Liturgies; but otherwise there is little difference. It is necessary only to take one of the sections into which this part is divided, and

to do one thoroughly is a good year's work. The historical method is still strictly adhered to, and even in the doctrinal section, where an essay is required on some theological subject, little scope is given to the candidate for the exercise of independent thought. All that he has to do is to make himself master of the opinions of the wise men of old, and be able to arrange these in an orderly way.

It will probably be clear from this brief sketch what the University of Cambridge conceives to be the most fruitful methods of theological study. It evidently holds that the materials out of which our theology must be constructed are to be found in the Jewish and Christian literatures, and that, in the main at least, the way in which those data were handled by the earliest constructors of creeds was the best way. Both of these assumptions may of course be challenged; but they are both necessary to justify the choice of subjects which the University has made the foundation for theological work.

With regard to the first assumption, objection may be made that only some of the materials are used. Why restrict the study of religious thought and expression to the two literatures mentioned? Other nations have shown remarkable religious activity, and left behind them distinct traces of their views on the subjects with which theology deals. Why are these neglected, and attention concentrated on the literature of one nation? Two answers are possible:—(a) there is nothing in other literatures which has not been better said by those whose works are included in the canon of Scripture, or (b) the expressions of religious convictions among other nations cannot be regarded as sufficiently trustworthy to warrant their use in the construction of our theology, inasmuch as they were not directly inspired by God. Which of these answers would now be given we will not ask. Certain it is that the belief which prompts the second answer has been the determining agent in the past in limiting the data of theology.

In passing we must notice the fact that lately a change has taken place, and although the study of other religions has not been placed among the subjects required for examinations, Dr. Westcott has for a few terms been lecturing to large audiences upon "Some Pre-Christian Religions." This may mean no more than that interest has been aroused in this comparatively new region of thought; yet if the Board of Divinity had regarded it as unimportant in connection with the study of theology, it would not have been justified in recommending the course of lectures Dr. Westcott has been giving. May we not regard it as a step toward a more scientific conception of theology?

Whether theology ought to be regarded as a

science in the strict sense of that term, and if so, whether it can be taught as such, so long as all its teachers are required to give their assent to the Thirty-nine Articles and other formularies of the Church of England, are questions into which we must not here enter. But the larger spirit in which theology is being approached cannot fail in time to modify and supplement still further the teaching already given.

At a time when the conviction is gaining ground that theology cannot profitably be studied in isolation from other branches of human thought, the question as to the completeness or incompleteness of any university curriculum is almost an idle one. No three or four years' course can lay claim to completeness. The theologian must have some acquaintance with the general scope and main conclusions of natural science. He must be a philosopher and able to avail himself of the facts and truths of pure reason. He will not willingly ignore truth however disclosed. It is his work to accept the labours of men in other fields, and interpret the known universe of fact and truth through the highest conception of the human mind, the idea of God. Unless he can do this, theology must cease to claim her proud title as the Queen of the sciences. Hitherto the connection between theology and philosophy has hardly received the recognition it deserves. It is therefore a matter of congratulation that next term a new movement in this direction is to be started. The newly appointed "Ely" Professor of Divinity, Professor Stanton, commences a course of lectures on Christian Ethics. If this new attempt is successful, a meeting-point will be established between the two, which can result in nothing but good. It is well that this common ground should be occupied by both. There is no more fruitful branch of philosophical study than ethics; there is no province of thought which Christianity can more justly claim as hers by right.

In conclusion, one word may be said about the two teachers who most profoundly influence the undergraduates of the University. They are undoubtedly Dr. Westcott and Mr. H. M. Gwatkin, the one the "Regius" Professor of Divinity, the other the lecturer in Church History at St. John's College, and one of the most successful "coaches" for all the subjects of the Theological Tripos.

The distinction of the theological mind into the "mystical" and "rationalistic" is a convenient one, and each type has been well represented in the history of Christian thought since these two unmistakable tendencies found expression in the rival schools of Alexandria and Antioch. Perhaps it would be too much to say that Dr. Westcott belongs wholly to the first type. He is much nearer, however, to it than to the opposite pole.

A third type is however possible. Between the mystics on the one hand, and the logicians on the other, there is the golden mean of common sense. It is the common-sense view of theology that Mr. Gwatkin so ably represents. Unable to live in the rarer atmosphere which is natural to Dr. Westcott, equally unable to rest satisfied with much that goes by the name of rationalism, he is a typical Englishman. He is not so well known outside the University as he deserves to be. Beyond his two books on Arianism, he has published little. Yet inside the University few men are better known or more heartily appreciated. Men from all the colleges flock to his lectures, and he has practically all the teaching in Early Church History to do. His career as a student was brilliant and unique. In one year he obtained no less than three first classes, viz. in the Mathematical, Classical, and Moral Science Triposes. The next year he added to this exceptional achievement a first class in theology, taking along with it two or three of the University prizes. Subsequently he devoted himself to the study of history, and has been an examiner for the Historical Tripos. Not content with this, he has taken up natural science as a "hobby," and has considerable acquaintance with some parts of the subject. Lately, I believe, he has been adding to his already astounding range of knowledge an acquaintance with law and jurisprudence. One half of this would prove too great a weight for most scholars. Yet he is as buoyant and genuinely human as any man in the University. His lectures are delivered with only the scantiest notes before him. They are packed full of information, models

of orderly arrangement, and relieved by flashes of irresistible humour. His appointment as Church History lecturer required the avowal of his attachment to the English Church, of which he is a sincere member. Believing that his work could be best done as a layman, he has never taken orders—a fact which may have stood in the way of his promotion. His views with regard to Church organization, the priesthood, and sacraments are uncompromisingly opposed to the claims of the sacerdotalists; and the vigour with which he attacks pretensions which he believes to be historically indefensible, sometimes draws down upon him the wrath of the High Churchmen, who look upon him as almost a Dissenter. This he is not. Yet his sympathy is largely with them. No man is ashamed of his Nonconformity in his presence, and he regards Nonconformists as the "backbone" of the Theological Tripos.

Dr. Westcott is so well known that any description of him seems superfluous. Only by living in the University, however, can one fully estimate the value of his influence. It is not simply because he is regarded as one of the greatest living theologians that his lectures are so well attended. There is a fascination about the man which attracts, apart altogether from the peculiar worth of what he says. He is almost as great a power outside the lecture-room as within. No one takes greater interest in the life of the University. There is no more prominent figure at the various meetings held to create interest in foreign missionary work, or the pressing social questions of the day. There is none whose loss we should feel so much.

The Great Text Commentary.

THE GREAT TEXTS OF FIRST CORINTHIANS.

I COR. IV. 3-5.

"But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself: yet am I not hereby justified; but He that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God."—(R. V.)

SERMONS.

Arnold (T.), Sermons, i. 155.

Bickersteth (E.), Condensed Notes, p. 508.

Chalmers (T.), Congregational Sermons, i. 104.

Colenso (J. W.), Natal Sermons, 1st Series, p. 72.

Dale (R. W.), Week-day Sermons, pp. 38, 257.

Fowle (E.), Plain Preaching for a Year, i.

Horne (W.), Religious Life and Thought, p. 86.

Liddon (H. P.), Contemporary Pulpit Library, i. 39.

„ „ Sermons from the Penny Pulpit, iii. No. 855.

Pusey (E. B.), Parochial and Cathedral Sermons, p. 1.

„ „ Oxford Sermons, 1859-72, No. 13.

Reeve (J. W.), Sermons from the Penny Pulpit, No. 3271.

Robertson (F. W.), Lectures on Corinthians, p. 54.

Tholuck (A.), Hours of Christian Devotion, p. 34.

Trench (R. C.), Brief Thoughts and Meditations, p. 59.

Vaughan (C. J.), Family Prayer and Sermon Book, ii. 576.

Wilberforce (Bp. S.), Sermons on Various Occasions, No. 6.

Christian World Pulpit, xxii. 185 (Johnson).

Church of England Magazine, xxxvii. 400 (Kelke).

Clergyman's Magazine, New Series, vi. 346 (Calthrop).

Clerical Library, Outlines on the Old Test., p. 140.

Contemporary Pulpit, 1st Series, ix. 161 (Liddon).

„ „ 2nd Series, ii. 193 (Church).

Expositor, 2nd Series, i. 359 (Matheson).

Homiletical Library, i. 92, 93, 96, 97, 98, 99, 100; ii. 250.

Homiletic Magazine, xi. 334 (Lewis); xiii. 79 (Adeney).

Homilist, xv. 338.

Original Secession Magazine, 1876, p. 815.

Sermons for the Church's Year, edited by W. Benham, i. 34 (Plumtre).

EXPOSITION.

In these verses the Apostle appeals from man to God, nay, from himself to God, on the point of his own faithfulness to his stewardship.—*The Christian Treasury*.

“**Judged.**”—The word denotes rather the examination than the judgment; but as the examination issues in a sentence, and as we have no verb to render the strict sense, we must translate by the word *judge*.—*Godet*.

“**Judged of you.**”—This does not refer to the judicial judgment of the Church, but simply to the opinions which the Corinthians entertained of Paul. But even the Church can only judge of what is outward. Whether a man is sincere or insincere in his professions, whether his experience is genuine or spurious, God only can decide. The Church cannot judge the heart.—*Hodge*.

“**Man's judgment**”—literally, “man's day,” day of man's judgment, in antithesis to the day of the Lord's judgment alluded to in ver. 5. “The day of man” may have been a current expression in the Apostle's time.—*Ellicott*.

On the same analogy we have *diem dicere* in Latin and *days-man* for arbiter in English.—*Stanley*.

“**Justified.**”—Meyer presses the technical meaning of the word, namely, *by faith*. Such a meaning, however, appears completely alien to the context, in which moral circumstances and general unaccountableness seem alone before the mind of the inspired writer.—*Ellicott*.

In reality, the meaning of the word *to be justified* remains at bottom always the same—to be declared just. Here this declarative act is applied to another period, and given forth under other conditions, than in the use which the Apostle ordinarily makes of it. The time and question here is the day of judgment, not the hour of conversion; and, consequently, the condition of justification is not faith only, but holiness and fidelity, fruits of faith. At the time of conversion a man is declared just without being so; in the day of judgment, to be declared just he must be so in reality. The declarative sense of the word “justify” remains therefore as the basis of the use which the Apostle

here makes of the term. It is exactly the same in the passage, Rom. ii. 13.—*Godet*.

“**Before the time,**” that is, the right and proper time. The exact meaning is added in the words that follow.—*Ellicott*.

“**Both . . . and.**”—The infallible judgment of a human life supposes two things—the revelation of the acts of that life in their totality, even the most unknown; and the manifestation of the inner springs of the will, in the acts known or unknown. This is what Paul means by the two phrases—“the things of darkness,” and “the counsels of the hearts.”—*Godet*.

“**The hidden things of darkness**”—not in any bad sense; such things as are unknown and cannot be known about a man and in a man (Job xii. 22, Eccles. xii. 14).—*Webster and Wilkinson*.

“**His praise**”—literally, “the praise,” the due or fitting praise. To each of God's ministers there will be not simply praise, but *the* praise, praise in such proportion and amount as is due to him.—*Ellicott*.

There is no necessity for regarding the term “praise” as here correlatively including its contrary, as the whole context turns only upon the former idea.—*Ellicott*.

“**From God**”—originally, as the preposition means, but mediately through and in Christ.—*Webster and Wilkinson*.

CRITICAL NOTE.

In these verses the word ἀνακρίσις is, in the Authorized Version, translated throughout “judge;” while in a previous passage, 1 Cor. ii. 14, 15, it is rendered indifferently “to discern” and “to judge;” but ἀνακρίσις is neither “to judge,” which is κρίσις, nor “to discern,” which is διακρίσις, but “to examine, investigate, inquire into, question,” as it is rightly translated elsewhere, e.g. 1 Cor. ix. 3, x. 25, 27; and the correct understanding of the passage before us depends on our retaining this sense. The ἀνάκρισις, it will be remembered, was an Athenian law term for a preliminary investigation (distinct from the actual κρίσις, or trial), in which evidence was collected and the prisoner committed for trial, if a true bill was found against him. It corresponded, in short, *mutatis mutandis*, to the part taken in English law proceedings by the Grand Jury. And this is substantially the force of the word here. The Apostle condemns all these impatient human *præjudicia*, these unauthorized ἀνακρίσεις, which anticipate the final trial, reserving his case for the great tribunal when at length *all* the evidence will be forthcoming, and a satisfactory verdict can be given. Meanwhile this process of gathering evidence has begun; an ἀνάκρισις is indeed being held, not however by these self-appointed magistrates, but by One who alone has the authority to institute the inquiry, and the ability to sift the facts; “He who examines me is the Lord.” Of this half technical sense of the word, the New Testament itself

furnishes a good example. The examination of St. Paul before Festus is, both in name and in fact, an *ἀνέκδοτος* (Acts xxv. 26).—*Lightfoot.*

A FRESH REVISION.

METHODS OF TREATMENT.

I.

MAN'S JUDGMENT AND GOD'S JUDGMENT.

By the Rev. Thomas Arnold, D.D.

1. With the majority of people the Apostle's words are exactly reversed. With them it is a small thing that they should be judged by God; man's judgment is everything. The foundation of this lies in the habit of placing before children no other motives than that of pleasing their parents, or of being thought well of by their friends. Besides, it is natural to wish to be thought well of by other people, because we often derive solid benefits from a good reputation, and great inconvenience from a bad one. And this without regard to the character of the persons whose good opinion we seek, simply if they have the power to benefit or harm us. In some states of life this is carried still further. To the soldier, honour, which is but another name for the good opinion of men, is the very jewel of his life. Here, too, the evil is the greater that the class of men whose opinion is sought attach the highest value to a quality of second-rate importance, namely, courage; and think little of a failure in justice, charity, or self-denial.

2. It is certainly better to fear other men than to fear no one, and they who care least for the opinion of mankind often run to greater excesses of self-indulgence, pride, and obstinacy than others. But the effectual check upon all such carelessness of living is found in the Apostle's words, "He that judgeth me is the Lord." This gives a liberty and true independence to the character, yet unmixed with pride or contempt of our neighbours.

3. How far does Scripture allow us to care for the good opinion of men? First, this must never be our chief object. Christ has said of two of the greatest virtues, piety and almsgiving, if we do them for reputation with men, we have no reward of our Father in heaven. There is an age when the desire of pleasing our parents is the only one we can understand; but the parents teach the child that their good opinion is but an earnest of the favour of God. Secondly, this indicates the true place of man's approbation. In matters relating to our skill in any trade, bad men may judge as well as good; but in points of moral conduct, no opinion but that of a Christian is of any value. And it is of value simply because the true Christian has the mind of Christ, and is the faithful interpreter of that secret judgment which

God in Christ pronounces on every action. But since the best of Christians are fallible, we must learn to act simply according to the Word of God, and in the hope of the honour that cometh from God only.

II.

THE PREMATURE JUDGMENTS OF MEN.

By the Rev. Canon Liddon, D.D.

Judge nothing before the time. What is the exact force and import of this precept? Is it that we are to express no judgment whatever upon human conduct? This cannot be meant; for, First: many judgments of the mind are inevitable, if we think at all. For God has given to every man a sense of right; as a consequence, every action done by others produces upon us a certain impression, which, when we put it into words, is a judgment. When we hear of a monstrous fraud, we condemn; when we hear of a generous deed, we approve; woe to us if we do not! Secondly: Holy Scripture trains the judicial faculty within us, making its activity keener and wider. The Christian cannot help condemning acts—I do not say persons—that violate the law of Christ; not to do so is to renounce that law as a rule of thought and conduct. The most serious charge the Apostle brought against the Church at Corinth was that they had not taken to heart a notorious case of incest. "He that hath done this deed ought to be taken away from among you." Evidently he wished the faculty of moral judgment to be very active at Corinth if it was to issue in such practical consequence as this.

What, then, does the Apostle mean when he bids the Corinthians "judge nothing before the time"? The point is, What does he mean by "nothing"? It was not a question of fact that the Corinthians judged Paul upon, it was the character and worth of his motive, and therefore he bids them judge nothing of this purely internal character "before the time." It is the judgment of characters as distinct from acts that he forbids. If we witness an act of theft, we must call it so; but the answer is not so easy when asked to pronounce on the moral character of the thief.

1. One reason which makes it difficult is that we are seldom without a strong bias ourselves. Goodness often comes in an unattractive garb; evil comes dressed up in the best possible taste. Are we sure that we always welcome virtue, even when it is not presented to us disagreeably? Each of us has a tendency to some form of sin, and this exerts a subtle influence on our judgments; we do not heartily welcome virtues which condemn ourselves.

2. Another reason which makes a true judgment of the moral condition of a fellow-being so

difficult is our necessary ignorance of all his circumstances. The balance of passions in a man's physical frame, the balance of natural qualities in the understanding and the heart, the influence of home, of education, of friends—all enter into the question how far circumstances excuse or exaggerate guilt, account for or enhance the good that is in us.

3. A third reason is that we see only the outside of life and character even in those whom we think we know most intimately. Every man who has tried to serve God must know and deplore the contrast between his real self and the favourable reputation which he enjoys among his friends.

4. Once more, there is a soul of every action—the intention with which it is done. We cannot say that an action is really good, until we know something of the purpose with which the agent went to work; and thus many actions, in themselves excellent, are corrupted by a bad motive. Prayer is a good action, but we know what our Lord said of those who prayed to be seen of men. A bad motive destroys the acceptableness of an act, however excellent in itself, before God. On the other hand, a good motive cannot make a bad act good. A lie remains a lie, however pious the motive with which it is told. What a mysterious unknown world is the world of intention! How can we undertake to judge the inward life of others before the time?

THOUGHTS AND ILLUSTRATIONS.

GOD'S JUDGMENT AND MAN'S.

THE judgment of God at once confers worth on the judgment of men, when the latter is an echo of the former, and prevents our over-estimating it when it is not. (Cf. 2 Cor. i. 12, iv. 2; Gal. i. 10).—*Edwards*.

"MAN'S day" is only for a time; "God's day" is for eternity.—*F. W. Robertson*.

"AD tribunal tuum, Jesus Christe, appello," said Pascal in the spirit of St. Paul.—*Edwards*.

THERE are two leading points of distinction between the judgment of men and that of God: one, that God's claims upon us are not the same as those which our fellow-men have a right to prefer against us; the other, that God has a clearer and more elevated sense of that holiness without which no man shall see His face.—*Dr. Chalmers*.

THERE is a sanctuary within each one of us, into which no minister and no brother can enter without presumption and without profanation. It is the conscience of the man in the sight of God.—*Dean Vaughan*.

"UNTIL THE LORD COME."—Yes, only when He comes will there be a judgment at once adequate and universal. Well is it for us that we have not to trust in any of the

phrases that are sometimes proffered us as substitutes for the last judgment. "A judgment of Conscience!" Yes, but whose conscience? What probability is there that the wrong-doer's conscience will do justice to his victim, and how would it profit his dead victim if he did? "A judgment of Posterity!" How will you or I be bettered if we were wronged in this life, by the judgment of Posterity? The chances are Posterity will know nothing whatever about us.—*Canon Liddon*.

How often in the reading of our ecclesiastical journals and controversial writings are we reminded of the truth of the saying, "*Qui pauca considerat, facile pronunciat*." But even worse than those rash and hasty judgments is the passion which within the last few years has grown up for an organized system of religious suspicions. One is tempted to believe that, amongst certain divines, the old rule, "*Quilibet præsuntur esse bonus, donec probetur esse malus*," is reversed in all cases where ecclesiastical orthodoxy is in dispute.—*Döllinger*.

WE all of us have known people, I suppose, with a manner so rude as to be almost brutal, whom we have afterwards discovered to have very tender and charitable hearts; and persons are certainly to be found in London who have a great reputation for stinginess, but who really save up their money that they may give it to the poor, without letting any other human being know that they do so. In the same way, we have met people whose conversation was uniformly frivolous, or at least wanting in seriousness, and yet it may be that this is the effect of a profoundly serious, but shy, reserved nature, bent on concealing from any human eye the real, severe, self-scrutinizing life that is within.—*Canon Liddon*.

To our surprise and joy, we now and then gather "grapes of thorns;" and now and then our hands are scratched and torn, when we are expecting to pluck the ripe clusters of the vine.—*R. W. Dale*.

SELF-JUDGMENT.

"I JUDGE not mine own self," says the Apostle. How alien to Paul was the conception that the conscience is the expression of the real *Divine* life in the man!—*Meyer*.

ALTHOUGH the voice of conscience be nothing else than the voice of the Lord of Hosts, still, in order to hear it aright, man requires previously to possess a spiritual ear, and that is a gift of Divine grace through the Holy Spirit; or it may also be said that conscience is the handwriting of the Lord, which it needs a spiritual eye to read.—*Tholuck*.

THERE is a kind of ink which does not become visible until subjected to a certain degree of heat; so with the law of God inscribed on the heart. The word becomes legible only when the fire of the Holy Spirit is applied to the heart.—*Tholuck*.

YOU can be safe and justified in trusting conscience implicitly, only when you have ascertained, or done all in your power to ascertain, first, that it is sufficiently enlightened, and so qualified to command; and, secondly, that what you take for conscience is not in reality egotism, ignorance, incapacity, intolerance, or conceit under a thin disguise.—*W. R. Greg; Nineteenth Century*.

* The Freeman *

IN fulfilment of a promise made to write an occasional short article on the modern religious press, we commence this month with *The Freeman*. When you order it of your bookseller, he considers within himself if you are an Irishman without the brogue, or only a red-hot Radical, and he asks if he shall have to send direct to Dublin for it. But you explain that the further title is, "Organ of the Baptist Denomination," and he suddenly remembers, smiling, that he is quite familiar with *The Freeman*, "and a very good paper too!"

"The Organ of the Baptist Denomination," you may have to tell your bookseller; but *The Freeman* needs not to tell its readers so. Every paragraph says so.

And here, at once, is the thing that is most admirable in this paper: it is steeped in denominationalism, and yet with marvellous success it steers clear of sectarianism. It is conducted by Baptists; it is intended for Baptists; it is nearly all about Baptists. The very reports of meetings it contains are furnished, not by professional reporters, but by Baptist ministers. And yet it never anywhere infers that except a man be immersed he cannot see the kingdom of God. Said the late Professor Elmslie once: "Since I came to London I have got to understand the Baptists a good deal better, and by way of atonement for my early misdeeds and misconceptions, I want to give my testimony about the Baptists." We too have had our misconceptions, and by way of atonement would give our feeble testimony. Not, however, to the London Baptists do we owe it, but to the pages of *The Freeman*.

We owe more than the removal of misconceptions. Among other things, we owe some of our love of living, healthy evangelical religion, and some of our faith in its great future. This is the grand

"Baptist principle," and we witness for *The Freeman* that it strives always to be true to it. Sometimes we have been surprised at the range of its sympathies, but we have never doubted the place of its affections.

And yet the soul of these affections belongs to that supposed soulless thing—a company. *The Freeman* is the property of a company, and its conduct is shaped by a body of directors appointed annually at a meeting of the shareholders.

The acting editor is the Rev. J. Hunt Cooke. To his editorial gifts he adds another, an expository gift of no mean order and of wide range. Whether engaged upon a series of studies in the Psalms, upon the weekly scientific illustrations, or upon some out-of-the-way corner of Bible work, like the "Humour of Scripture," he is always profitable. And from this gift, together with a wise instinct as to the needs and likings of the preacher, it comes to pass that *The Freeman* contains week by week an exceptionally large amount of Biblical exposition, from Dr. Maclaren's sermon downwards.

But Dr. Maclaren's sermon is the great feature in *The Freeman*. We hold that every religious weekly should contain a sermon. Though a weak sermon is about the worst copy an editor can send up, a powerful sermon is nearly the best. Dr. Maclaren's are powerful always. We once already deplored the loss to the world of the sermons that will stand the wear and tear of time next to Robertson of Brighton's and John Ker's. How many are laid away year after year with the numbers of *The Freeman* that, if rescued to permanency and publicity, would enrich our stores with the best and rarest expository materials, and give an immense impetus to the spread of the noblest evangelical doctrines,—let our readers witness by the short portion we here present.

The Grace that is Coming.

BY THE REV. ALEXANDER MACLAREN, D.D.

"The grace that is to be brought unto you at the revelation of Jesus Christ."—1 PET. i. 13.

THERE is a very remarkable phrase in the original, which is only partially represented by either of the translations in the Authorized or Revised Versions. The apostle tells us that we are to "hope for the grace which is being brought to us in the revelation of Jesus Christ." There are three things we have to note here, and I touch them very briefly. The

loftiest hope of the furthest eternity is the hope of *grace*. We usually keep that word in contradistinction to *glory* as expressive of the gifts of God which we receive here upon earth in our pilgrimage. But the apostle here goes even deeper than that, and says, "Ah! it is all of a piece from the beginning to the end. The first gifts that a believing soul receives whilst it is struggling here with darkness and light, are of the same sort as the eternal gifts that it receives

when it stands before the throne, after millenniums of assimilation to the brightness and blessedness of Jesus Christ." They are all grace; the gifts of earth and heaven are one in their source and one in their nature. In their source one, because heaven, in its loftiest heights, and away into the very bosom of its very deepest and sacredest communion, is all the gift of unmerited and condescending love, which is grace. All the gifts are one in nature, and the loftiest and the last are but the efflorescence, the bright consummate flower and the undecaying fruit of the germinal gift that we receive on earth at the beginning of the Christian life.

It is much to think of that future as glory, the negation of all the darkness, the limitation, the weakness, the sorrow, the shame, the care, the sin of earth; but perhaps it is even more to think of it as grace, the superlative and transcendent perfection of what we have already received.

Further, says the apostle, this grace is "being brought to you." I suppose he, like his brethren, did not know when Jesus Christ was coming, and I suppose that this peculiar phrase may be the dress of his anticipation that He was coming very soon. But whether that be so or not, the expression is a very remarkable one. It corresponds with the other one in this chapter about salvation "ready to be revealed" lying behind a curtain, and only needing that the curtain should be withdrawn. So, says Peter, in this other and cognate metaphor, the grace that is coming to you has started on its road. It is being borne towards you as by a flight of angels down through the blue. And is that not so? Does not every tick of the clock bring it nearer? Does not each moment that passes thin away the veil; and will it not be dissipated altogether soon? The light that set out from the sun centuries ago has not reached some of the stars yet, but it is on the road. And the grace that is to be given to us has started from the throne, and it will be here presently.

We are like men standing in the crowded streets of some royal city through which the king's procession has to pass. If we listened, we have heard the gun fire that told that he had left the palace; and He will sweep in front of us and sweep us up into His train before very long. The grace is "being brought to us."

And it is being brought not merely *at*, but "*in* the revelation of Jesus Christ." "When Christ, who is our life, shall be manifested, then shall we also be manifested together with Him in glory." So inseparably is the poor, humble soul that trusts Jesus Christ united with Him through its trust, that Christ's apocalypse is its apocalypse, and that when He is glorified, it is sure to be. Like some mirror that may be lying in the first faint beams of the rising sun, but whose surface will grow more dazzling as the day advances, and when the noontide comes, and the bright orb pours down all its wealth of light and heat from the zenith, then the poor bit of glass will be transfigured into a light almost as flashing as the parent light. The Christ in me will be manifested when Christ is manifested on His throne, and that will be my glory.

If you can fancy a planet away out on the edge of our system; such as that one that welters in the fields of space, I know not how far from the central sun, and gets but a little portion of his light and warmth, and moves slowly in a torpid round; and imagine it laid hold of and borne right into the orbit of the planet next the sun, what a difference in its temperature, what a difference in the lustre and the light, what a difference in the swiftness of its motion there would be! We here are moving round a half-veiled Christ, and we get but little, and oh! we give less, of His light and glory. But the day comes when we shall be swept nearer the throne, and all the light that is manifested to us shall be incorporated within us. "Wherefore gird up the loins of your mind, be sober, and hope perfectly for the perfect grace that is being brought in the revelation of Jesus Christ."

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The Expository Times Guild of Bible Study.*

SUBJECTS PROPOSED FOR PAPERS.

NOTE.—Any one or more than one subject may be chosen. The Papers must be received by the Editor of the *Expository Times*, Kinneff, Bervie, N.B., by the 25th of April. In length they should run from two to three thousand words.

I. EXPOSITORY.—1. The translation and meaning of Job xix. 25–27. 2. An exposition of Psalm cx. 3. Some points of "Introduction" to St. John's Gospel. 4. An exposition of Philippians ii. 5–11. 5. "Note" on the "Sin unto death" of 1 John v. 16.

II. THEOLOGICAL.—1. The Anger of God. 2. Some recent literature on the Atonement. 3. The Agnostic and Prayer.

III. LITERARY.—1. A review of Professor Robertson Smith's *Religion of the Semites*. 2. Or of Dr. Simon's *The Redemption of Man*. 3. Or of Canon Westcott's *Hebrews*. 4. Dr. Döllinger. 5. Dr. Delitzsch. 6. The Bible in Ruskin's Writings.

* See p. 145.

Rothe's Exposition of the First Epistle of St. John.

CHAPTER I. 8–10.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us."

VER. 8. The assumption that even Christians still need a cleansing from their sins, the apostle justifies by the assertion of the inadmissibility of its opposite. He speaks of the present condition of his readers, not of sins committed by them before their conversion to Christianity. Notwithstanding the forgiveness of sin, the Christian still has sin; and it is sad that he must still be reminded of that fact. Faith in Christ must, from its very nature, continually awaken the consciousness of sin; delusion in respect of this marks the nominal Christian. In fellowship with Christ our eye becomes ever keener and keener for sin, and more especially our own sin. It is precisely the mature Christian who calls himself a great sinner. The spiritual pride, that might suggest to the Christian that he is sinless, can only be compatible with a falling away from the real Christian faith. Such a blindness as makes us appear sinless in our own eyes is a self-caused deception, and indeed one

that is very dangerous, leading us altogether astray. Nothing is more dangerous than this self-deceit, because it is an almost incurable condition. The very means, which is above all calculated to make us conscious of our sins, is abused so as to make us dream of a sinlessness on our part. From what quarter, then, should deliverance still come?

The truth is not in us. The truth is here the sense of truth, the veracity resulting from self-examination and self-knowledge. The condition of inner truthfulness, not only for each Christian, but for all men, is the knowledge of sin. The recognition and acknowledgment of it is the fundamental knowledge, upon which depends, for men, all objective and subjective truth. If a man will really understand himself, he must be sensible of the fact that his actual condition is a sinful one, and that in consequence of this sin he stands in contradiction with himself and with the whole system of things round about him. It is impossible really to understand the unique nature and being of man, if one does not at the same time acknowledge that, as we at present actually are, we are in contradiction with this our nature. If we would look upon our sinful condition as belonging to the nature of man, we should surrender our own dignity and

worth. Only when man at the same time knows himself as a sinner can he believe in his nobility as a man. In the case of the Christian, however, this is even still more important; for in his case this blunting of conscience cannot be mere crudeness; it can only be a blunting artificially brought about.

Ver. 9. Having thus demanded from the Christian the acknowledgment of his sins, John now adds that with this acknowledgment there is by no means connected in his case the torture of despair that belongs to the sinner. The individual sins that still cleave to him do not hinder his fellowship with God, so far as he not only does not deny them, but confesses and acknowledges them. The Christian, as a Christian, knows his sin in such a way that he at the same time knows himself redeemed from it; and for this very reason he can unreservedly follow up the knowledge of his own sin. So long as we know our sin as not yet forgiven us, we shrink back from following up the knowledge of it to the inmost depths, and rather have an interest to minimize it. This interest ceases as soon as we know our sin to be forgiven; yea, it is precisely with this knowledge that we learn to understand divine grace in all its greatness. The Christian is delivered from all bias and prejudice in the judging of his sin. It is for this reason also that, in the interest of a thorough repentance, so much depends upon our having a real forgiveness of our sin, and upon our believing in the complete, full, unreserved forgiveness of our sins, and that too from pure grace; for only then can we appropriate forgiveness with confidence. It is the assurance of forgiveness that first makes us really keen-sighted for our sins. To them that stand without, this seems to be a contradiction; but the Christian knows it from experience, and his knowledge of sin will ever be at the same time also a confession of it.

God is *faithful and righteous* to forgive sins. The principal subject of vers. 5-10 is not Christ, but God. In other places also, and especially in Paul, faithfulness and righteousness are brought into prominent connection with the work of redemption as fundamental attributes, not of Christ, but of God. According to the New Testament type of teaching it is God that forgives sin (Luke xi. 4), Christ being the one that mediates forgiveness (by His propitiation and advocacy). God is called *faithful* in the Old Testament as well as in the New, inasmuch as He keeps His word and fulfils His promises—He abides faithful to the word revealed by Him. Upon this faithfulness of God to His promises Paul (Rom. iii. 3, xi. 29) builds the inalienable character of the unique relation of Israel to God as the trustee of the divine word; upon it he builds (2 Cor. i. 18-23) his conviction of the inner consistency and harmony of the preached gospel; upon it he also builds (1 Thess. v. 24;

Tit. i. 2) his assurance of the eternal life to which we are called by God. In the passage before us, where the point in question is as to the forgiveness of sins, such an appeal to the faithfulness of God as the ground of its confident expectation is relevant, inasmuch as, in His revelation of Himself, God has expressly promised forgiveness of sins, more especially in the time of the Messiah (Jer. xxxi. 31 ff.; Mic. vii. 18; Hos. v. 15 ff.; Zeph. iii. 12 ff.).

John, however, appeals also to the fact that God is *righteous*. The righteousness of God is to him a still further foundation of the confident expectation of forgiveness of sins. At first sight this must be surprising. For how can forgiveness of sins, which according to the uniform teaching of the New Testament and of sacred Scripture generally is essentially an act of divine *grace*, be looked for from God's righteousness? It need not, therefore, surprise us if attempts have been made to impose upon the expression "righteous" here significations altogether foreign to it. Thus, e.g., it has been frequently assumed (since Grotius) that it stands by a Hebraism in the sense of "gracious." But this assumption is arbitrary and inadmissible. Even allowing that "righteous" has occasionally the secondary signification "gracious," the primary signification is always that of "righteous." That secondary signification arises in two ways. In the first place, in so far as what is spoken of is the righteousness of God. In Old Testament times, to wit, God is generally called righteous, inasmuch as He demeans Himself in keeping with His covenant relation to Israel. In this covenant relation, however, it is essentially implied that God has promised the people to turn towards them with His goodness, compassion, patience, and grace. Looked at from this viewpoint of the covenant relation, the manifestations of God's goodness and grace to Israel present themselves as acts of His righteousness. Similarly in Old Testament times the secondary meaning of which we are treating naturally arises, in so far as what is spoken of is the righteousness of men towards others. In reference to men, righteousness in the Old Testament is, generally speaking, conduct in accordance with the demands of the divine law. Now the Old Testament law expressly demands kindness, benevolence, considerateness, compassion towards one's neighbours. In the mind of the Hebrews, therefore, the fulfilment of these duties as demanded by the law also falls under the notion of the conduct which is in keeping with the law, and which we might perhaps express by our "(active) piety." Accordingly we must abide in the passage before us by the idea of righteousness. Nor does the union here of "righteous" with "faithful" warrant us in the very least to depart from this signification; for the two qualities, faithfulness and righteousness, stand in a peculiarly close kinship to one another (*vid.*

Luke xvi. 10). It is going too far, however, in the other direction, to take "righteous" as substantially synonymous with "faithful" (so Lücke, followed by de Wette), with only this difference, that "righteous," as the more general term, takes up and makes good the more specific "faithful," so that John should say: "God is faithful, because He is righteous. In righteousness He keeps to the penitent sinner that which He has promised and revealed as the law of His kingdom, viz. that the sinner, if he repent and confess his sins, should receive from Him forgiveness and new vital force." The interpretation of Paulus and Jachmann seems much more tenable: "God is faithful, inasmuch as He fulfils His promise of the forgiveness of sins; and He is righteous, inasmuch as He only fulfils it to him who has confessed his sins with heartfelt repentance." But this interpretation also plainly does violence to our passage; and more especially as nothing is said expressly in it of the genuine repentance upon which this interpretation lays so great stress. The thought of the passage is rather this: If we confess our sins, God is faithful; He keeps His word, according to which He has promised us forgiveness of sins; and He *can* keep this word (He is in the position of being able to do so *ethically*), inasmuch as He is righteous, inasmuch as in doing so all possibility of compromising His righteousness is excluded (by the existent propitiation for sin), and (in connection therewith) He stands as righteous in the eyes of men even in this His forgiving of guilt; viz. in virtue of the public revelation of His righteousness through the redemption that has been wrought in Jesus Christ (Rom. iii. 24-26). In accordance with the propitiation for sin that has been wrought in Christ (chap. ii. 2), God, without His holy righteousness being thereby in any way violated and the semblance of a shadow falling upon His holiness, can forgive to the man that believes in Christ the sins still found in him, if he confesses them.

Sin and *unrighteousness* are only two modifications of the same idea. Sin is the more comprehensive term; it denotes ethical abnormality in general, without any more specific reference. Unrighteousness, on the contrary, denotes this ethical abnormality with special reference to its bearing upon the relation of man to God, viz. as contradicting this relation, as an interruption of it, *i.e.* of man's fellowship with God. Accordingly, "unrighteousness" is used very appropriately in the place in which it stands here, in which what is spoken of is the way in which God neutralizes the interruption of fellowship with Him that is caused by the Christian's sins. By adding "cleansing from all unrighteousness" to the "forgiving of sins," John means to point out how forgiveness of sin is, from its intrinsically necessary operation, at the same time also an *actual cleansing* from

sin, and indeed a cleansing that is ultimately absolutely complete (from *all* unrighteousness). John desires to give special prominence to this complete forgiveness of his sins in the case of the penitent Christian. In the same measure as we are certain of complete forgiveness, is our attitude and demeanour towards God the right one.

Just as the promise of forgiveness of sins is the fundamental thought of all God's promises in the Old Testament, and the real gift of God, for which Israel has to wait (Isa. liii.), so it is also the fundamental need of man. For this reason no one can understand the provision made by God for man's salvation without having a clear consciousness of this great need. With the satisfaction of it everything has been given him. Man needs nothing further than that he again acquire a heart for God and draw near to Him; and this can only happen if God, notwithstanding His holiness, has a heart towards him. God has faithfully kept this promise, and still keeps it. It is self-deception to imagine that we cannot obtain forgiveness of sin from Him; and even in the believing Christian, behind the doubt as to the reality of his forgiveness that occasionally arises in his mind, there is always some impenitence or pride hiding itself. The more sincere our heart is, so much the more easy do we find it to have strong faith in Christ.

Ver. 10. The whole enormity of denying one's own sin, of which he spoke in ver. 8, flashes upon the apostle's mind; and hence this verse, as a supplement to it. He notices that in it he has really said far too little of this denial, and accordingly he now sets forth what he had omitted to state. There he has represented such a denial only as a deceiving of one's self, and as an indication of a want of an inner sense of truth; but it is also something far worse. Thereby a man not only sins against himself, but also commits a trespass against God; he thereby sins against Him, inasmuch as he thereby makes Him a liar. But how by such a denial do we make God a liar? The testimony of God, in reference to which mention is made here of a making Him a liar, is manifestly that which is immediately described as "His word." This is the divine revelation in its whole compass, the Old Testament and the New, as it is set forth in sacred Scripture. Now, this divine revelation is substantially a loud declaration of God that the human world is sinful, and that too without exception. Not only many individual statements in the Scriptures (such as, *e.g.*, Ps. xiv.; Isa. lix. 2-15; with which compare Rom. i. 18-iii. 20) attest this in the most precise manner, but this universal sinfulness of humanity is the necessary presupposition of the whole divine revelation, so far as it is essentially a provision for man's salvation. In the case also of the individual

man this is the constant theme that God discusses with him, to convince him of his sins by His word and His Spirit. In immediate connection with our forgiveness He convinces us of our sins. Whoever, therefore, does not acknowledge his sin, gives God the lie. The direct opposite of this demeanour stands in Rom. iii. 4. He who will

know nothing of his sin is mistaken in imagining that he has received God's revelation (in faith), and that he possesses it as a revelation appertaining to him (for his salvation). In such a case this word of God is not really in him as an effective power unto salvation; it has only come to him externally, but he does not possess it.

The Welfare of Youth.

PAPERS AND PRIZES.

REPORT FOR MARCH.

Senior Section.

1. R. M. LOCHHEAD, 24 St. Vincent Street, Glasgow.
Next in Order.—M. C. (Dundee).

Middle Section.

1. L. E. GRANT, Killimster, Wick.
Next in Order.—C. T. (Gartly), T. J. W. (Glasgow).

Junior Section.

1. J. A. GIBSON, Gartly Station, Aberdeenshire.
Next in Order.—C. B. (Hamilton), B. M. M. (Kingston).

This Competition will be resumed in October.

** After Many Days. **

Oh, cast thy bread on the waters
Of life's dark changeful tide,
All thou canst spare from thy garner,
Scattering far and wide!
Some day back from the fitful sea
It shall return to thee.

When thou art weary and world-worn,
Needing perhaps a friend,
Poor, or despised, or forsaken,
Lonely at life's late end;
Oh, what joy if the bread thou cast
Long since, return at last!

But if the world-waves restore thee
Naught but ingratitude,
Stones for the bread that thou gavest,
Evil for all thy good,
What reck these if when life is past
God's "Well done" come at last?

SARAH MATHESON.

Modern Commentaries on Hebrews.

BY THE REV. PROFESSOR SANDAY, D.D.

"*The Academy*," March 1, 1890.

THE Epistle to the Hebrews furnishes a good landmark for the progress of New Testament exegesis in England during the last few years. At the beginning of the decade just completed, the only books available for ordinary students were the two general commentaries of Alford and Wordsworth, with Dr. Moulton's careful edition in Bishop Ellicott's series, and the translations of Delitzsch and Tholuck. To these were soon added Dr. Kay in the *Speaker's Commentary* (1881), whose results, though obtained at first hand, represent rather an extreme of conservatism. Next came, in 1883, two smaller editions by Archdeacon Farrar and Mr. F. Rendall. Both were scholarly pieces of work; the former might be said to express intelligently the average current views of the Epistle; the latter took a line which was independent and original, but not free from crotchets, and it covered the ground less completely. More recently there has appeared another popular commentary, by Dr. A. B. Davidson, for its size and price one of the very best theological handbooks with which I am acquainted—a close grappling with the thought of the Epistle by a singularly strong and candid mind. Now the series is fitly crowned by the full and elaborate edition of Dr. Westcott, which will, no doubt, take its place, along with his previous editions of the Gospel and Epistles of St. John, among the classics of every theological library.

** The Lord's Prayer. **

The Lord's Prayer: A Practical Meditation. By Newman Hall, LL.B. 2nd Edition. Edinburgh: T. & T. Clark, 1889, 6s.

Newman Hall's *Practical Meditation on the Lord's Prayer* is not like the "Meditations" we used to be expected to read, which, though they had both a beginning and an ending, could give no reason for the same. It is a full book, but it is orderly and clear. It contains the manifest results of wide, judicious reading, and of strong, accurate thinking. The style is condensed in this second edition, making the book more useful for preachers, without making it less useful for general readers.

The Sunday School.

The International Lessons for April.*

SHORT NOTES AND ILLUSTRATIONS.

I.

April 6.—Luke vi. 27–38.

Christ's Law of Love.

As this lesson is read, one or two points may require explanation.

1. "Despitefully" is an old word meaning *contemptuously*. But Godet remarks that the word translated "cheek" is rather the jaw; the blow given, therefore, is not a slap, but a heavy blow. Consequently, it is an act of violence rather than of contempt that is meant.

2. "He is kind unto the unthankful and to the evil." Remember the beautiful illustration of this, recorded by St. Matthew (v. 45): "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

3. "Into your bosom" (verse 38), *i.e.* into the folds of the robe; they had no pockets.

4. "Metē" is the old verb to *measure*.

To handle successfully this seemingly easy but profoundly difficult lesson will require tact and great care. Two things should be kept well in mind—First, that the address is to *Christ's own followers*; and secondly, that it is to be obeyed *in the spirit*. Let us explain.

Suppose we were to choose one of the precepts and fix attention on that. Say this: "Unto him that smiteth thee on the one cheek offer also the other" (verse 29). No boy does that; no boy who thinks independently will admit that he should do it. It is worth the greatest care and effort to give him a grasp of its real scope and meaning. For these are the very precepts that are quoted by unbelievers against Christianity (see, for example, a recent paper by Mr. Greg in the *Nineteenth Century*); and we do not know how early the seeds of future infidelity get sown.

1. First, then, these commands are given to *Christians*, and can neither be understood nor practised by any other. This is quite clear from verse 32 and the following verses, where they who do these things and look for their reward from God are contrasted with *sinners*, who will do nothing but what will bring an immediate reward from men.

2. But, secondly, they are not to be obeyed in the letter, always and everywhere, even by Christians. Christ has here given us some examples of how the true spirit of Christianity is seen. Had He intended these examples to be practised by His followers on all occasions in literal obedience, He would not have been content with merely giving instances; He would have gone over the whole range of possible circumstances, and shown us how to act in every case. But that is impossible, and contrary to the very spirit

and essence of Christianity. Parents treat children so; and God treated the Jews so, for they were but growing to manhood under the law of Moses. But now we are under the dispensation of the Spirit; the law is written in the *heart*, and by the light of that Spirit is applied to circumstances as they occur. So our Lord Himself interpreted His own command, for when He was smitten on the cheek, He did not turn the other, but, in a firm, gentle, forgiving spirit, remonstrated with the man who struck Him (John xviii. 22, 23).

So much has been written on the "Sermon on the Mount" that any one can find further reading. But we may draw attention to a note on verse 36 in *The Expository Times*, p. 49. And the "Great Text Commentary" in the present issue will furnish abundant illustration of verse 37.

II.

April 13.—Luke vii. 11–18.

The Widow of Nain.

The earlier verses of this chapter tell of the healing of the centurion's servant at Capernaum. Next day Jesus raised the widow's son at Nain. He must have left Capernaum very early in the morning to reach Nain before the heat of noonday set in, for the distance is five-and-twenty miles. Passing Cana and then Nazareth, and crossing the western shoulder of Mount Tabor, He would begin to ascend Little Hermon so as to reach the town of Nain,—the "lovely," as its name means,—where it reposes on the north-western slope of that hill. He was accompanied by many of His disciples and a large following of people, and they had almost reached the gate of Nain, when "Behold, there was a dead man carried out"! The two processions met in the narrow rocky path unexpectedly. Says Godet: The "And behold" expresses something striking in the unexpected meeting of the two processions,—the train which accompanied the Prince of Life, and that which followed the victim of death.

The chief mourner is a widow, and the dead, whose face is seen in the open coffin, is "the only son of his mother." Twice again St. Luke mentions this touching fact: Jairus had "*one only daughter*, about twelve years of age, and she lay a-dying;" and the man who met the Lord as He descended the Mount of Transfiguration, "cried out, saying, Master, I beseech thee, look upon my son, *for he is mine only child*."

They were carrying out the young man to bury him in one of the rocky sepulchres on the hill-side. Jesus and His followers stood aside to let them pass. But when the Lord saw this twice bereaved woman, "He had compassion on her, and said unto her, Weep not;" and He came and touched the coffin, for His pity made Him set aside the demands of the ceremonial law, just as in the case of the leper (Luke v. 13), and the mourning procession stopped. "Young man, I say unto thee, Arise." The word was a short one, and no more is needed; "how unlike," says Farrar, "the passionate tentative struggles of Elijah (1 Kings

* Teachers should notice that in some syllabuses there is a misprint in the lessons for April 27 and May 4. The correct form is: April 27. The Parable of the Sower, Luke viii. 4–15. May 4. The Ruler's Daughter, Luke viii. 41, 42, 49–50.

xvii. 21) and Elisha (2 Kings iv. 35)!" "And He delivered him to his mother."

It is a little anecdote, and, like every true anecdote, must have its "moral." Its moral is not far to seek: "I am the Resurrection and the Life" (John xi. 25). But though Jesus' pity led Him to bring this man back to natural life, it is not because He is the giver of natural life that He calls Himself so. "In Him was life, and the life was the light of men" (John i. 4). The natural death is not the greatest calamity that can befall a man: that is generally called "sleep," and sleep is a blessing. But it is death indeed when one is "dead in trespasses and in sins," and that may be the case when the natural life is vigorous enough. Christ's power over physical death is only an illustration or evidence of the great fact that He is the conqueror of spiritual death. "He that believeth in me, even though he have died, yet shall he be alive" (John xi. 25). What a gain will be made if the children can be got to understand that! And it is not impossible.

III.

April 20.—Luke vii. 36-50.

Forgiveness and Love.

As we read the Lesson let us notice—

1. The persons: "Simon" cannot be identified with Simon the leper of Mark xiv. 3; nor the "woman" with Mary of Bethany, or even with Mary Magdalene, though the last is very often done.

2. "A sinner" (verse 37): it is the common word for a public prostitute.

3. "Stood at His feet behind Him:" He reclined, according to the custom of the day, on a couch, the feet being directed backwards, and without sandals, which were left at the door on entering.

4. "A penny" (denarius) was a day's wage of a labourer. It would be worth, say, half-a-crown now. The sums therefore represent, the one about £50, the other about £6.

5. "He frankly forgave." The R. V. omits *frankly*, "a doubtful improvement," says Dr. Maclaren, "for the word does convey the idea of a free gift that originates only from the bestowing grace of Him that gives it." It is a verb formed from the very word (*χάρις*) which means grace, or free favour.

6. "Hath not ceased to kiss my feet"—"the only lips, except those of the traitor, that are recorded as having touched the Master." (*Maclaren.*)

7. "For" (rather "because") "she loved much." Far-rar's note can scarcely be improved upon. No doubt, theologically, faith, not love, is the means of pardon (ver. 50); hence some interpret the "because" *à posteriori*, and make it mean "she is forgiven, as you may conclude from the fact that she loved much." It is more than doubtful whether this was intended. Her love and her forgiveness were mingled with each other in mutual interchange. She loved because she was forgiven; she was forgiven because she loved. Spiritual things do not admit of the clear sequences of earthly things. There is with God no before or after, but only an eternal now.

There are persons who cry out that there is no originality in the Gospels. Let them find a parallel to this story in any of the religions or philosophies of the world. Pardon for a notorious sinner was an unheard-of thing, and is so still outside the Bible. Even the Pharisees of Christ's day did not believe in it. But this was Christ's very mission. "I am not come to call the righteous, but sinners" (Matt. ix. 13, where "to repentance" should be omitted); "the Son of man is come to seek and to save that which was lost" (Luke xix. 10). Here is a magnificent subject to speak upon, the great subject. The notice of Mr. Ross's book, *The Forgiveness of Sins*, in this number, is full of it, and we need not enter further here.

The subject suggested by the syllabus is "Forgiveness and Love," but it is not so great as the other, and more difficult to handle. Keep to this, that, being all sinners, we all need forgiveness, and when we have been frankly forgiven by God, it only shows little *sense* of sin if we think we have been forgiven little. Leave others, then, to love little, we at least have cause for great earnest love. This subject has been treated fully and grandly by Dr. Maclaren recently. Send 1½d. for the *Freeman* of February 21, 1890. Read Hartley Coleridge's fine sonnet in this number.

IV.

April 27.—Luke viii. 4-15.

The Parable of the Sower.

Next to the Prodigal, the Parable of the Sower is best known to the children. Let us explain and illustrate—

1. "Glad tidings" (ver. 1). This is our word *gospel*, and it is glad tidings, for it is "righteousness and peace and joy in the Holy Ghost" (Rom. xiv. 17). But children often think it the very opposite.

2. "Mary called Magdalene" (four syllables), because she came from Magdala, by the Sea of Galilee.

3. "Parable" (ver. 4). The word means a comparison (from *παραβάλλω*, "I place beside" in order to compare). The word is used in several different senses in Scripture. Christ's parables are narratives of events that may have occurred, told in order to illustrate spiritual truths.

4. "That seeing they might not see" (ver. 10). This is not so difficult as it looks. In practical life we find many who see quite clearly with the understanding, and yet the truth never takes hold of the life to shape it. The parables were not meant to mystify the people, still less to be the cause of their rejection. But Jesus was now *selecting* His followers, and He used them for that purpose. Any one could understand the story, but only he who was anxious to learn and obey would be able to penetrate to the meaning that lay behind the story. To the latter alone was it "given" to know the mysteries of the kingdom of God; *given* because they only were willing to *receive* the truth. On the word "mysteries" read the note in last month's *Expository Times*, p. 122.

Now let us look at the different classes of hearers.

1. The *wayside* hearers. Some seed falls on the trodden path along the side of the field, and the birds pick it up. It never enters the soil at all. Some people become fami-

harized with the gospel; it ceases to be *news* of any kind. (See *Expository Times* for December, p. 71.) Every time we come to hear the Word preached, and think of other things, every time we hear and do not, that is a hardening of the footpath. Every time we stifle a conscientious scruple, that also is a treading hard. (See the story of Aaron Burr in this number.) The devil taketh away the Word—"snatches" (Matt. xiii. 19). Says Farrar: "It is done in a moment; by a smile at the end of the sermon; by a silly criticism at the church door; by foolish gossip on the way home."

2. The rock hearers. A little, but very little earth on the top of a rock, which happens in many fields. The Word gets easily in and as easily out again. Shallow emotional hearers who would do anything when they hear, except what costs trouble. They cannot resist temptation, trial. Herod "heard John gladly," but Herodias was too much for Herod. (Read a fine sermon by Mark Guy Pearse in the *Methodist Times*, April 25, 1889.)

3. The thorny hearers. The thorns are riches and worldly cares, and the poor are troubled with both as well as the rich. Martha was in some danger once of becoming a thorny hearer. But worldly pleasures grow ranker and more masterful than worldly cares. It is sometimes impossible to get the seed to fall amongst the thorns at all. The West End is sometimes the most Godless end.

The International Lessons.

PAPERS AND PRIZES.

REPORT FOR MARCH.

Age under eighteen.

I. WILLIAMINA TAWSE, II North Broadford, Aberdeen.
Order of Merit.—J. M. S. (Perth), A. H. (Edinburgh).

Age under thirteen.

I. JAMES DUNCAN, U.P. Manse, Maryhill, Glasgow.
Order of Merit.—A. M. L. (Edinburgh), C. C. G. (Elgin), S. N. M. (Nairn), G. G. O. (Glasgow), E. J. P. (Edinburgh), A. S. L. (Dundee).

EXAMINATION ON THE LESSONS FOR MARCH.

(Answers must be received by the Editor, Kinneff, Bervie, N.B., not later than April 12.)

Age under eighteen.

1. Explain Christ's use of the proverb, "Physician, heal thyself."
2. What made Peter utter the cry, "Depart from me, for I am a sinful man"?
3. Describe the way in which the palsied man was brought before Jesus.

Age under thirteen.

1. What do you know about Nazareth?
2. What is the meaning of the word "holy"?
3. Name the sons of Zebedee, and of Jona.

Anecdotes for the Sunday School.

"It's only Father."

BY THE REV. NEWMAN HALL, LL.B.

It is related of three little children that during a thunder-storm they were asked each to choose a favourite text. One selected, "The Lord of glory thundereth," and being asked her reason, said, "I once heard a great noise when I thought I was all alone in the house; and I was so frightened, I screamed, and father's voice called out, '*Don't be afraid, little Margie, it's only father.*' And now when it thunders very loud, it always seems as if I heard God say, '*Don't be afraid, little Margie, it's only Father;*' and I don't feel a bit frightened."

Sonnet.

BY HARTLEY COLERIDGE.

She sat and wept beside his feet. The weight
Of sin oppressed her heart; for all the blame
And the poor malice of the worldly shame
To her were past, extinct, and out of date;
Only the sin remained—the leprous state.
She would be melted by the heat of love,
By fires far fiercer than are blown to prove
And purge the silver ore adulterate.
She sat and wept, and with her untressed hair
Still wiped the feet she was so blest to touch;
And He wiped off the soiling of despair
From her sweet soul, because she loved so much.

Story of Aaron Burr.

The life of Aaron Burr contains a most solemn lesson. He was the son of godly parents; his mother was the daughter of President Edwards, one of the "beloved of the Lord." All the influences amidst which he grew up were favourable to the cultivation of religion. At the age of nineteen he was convinced of sin, and became deeply anxious about his soul. He saw that he must come to a decision as to whom he would serve—God, or the world. In his spiritual distress he retired into the country for a week to consider what he should do. He came home with the resolution, "Never again to trouble himself any more about his soul's salvation;" these are his own words. Thus he cast all thought of religion behind him, and flung himself into the world, the result of which was a sad and pitiful failure all through his life. All his ambitions were thwarted, all his hopes disappointed, and he died a miserable and hopeless man. He had cast off God, and God had cast him off.—*Wesleyan Methodist Sunday School Magazine.*

Satan's Plan.

A poor woman was one day coaxing home her drunken husband; her manner was so gentle and kind that a passer-by observed, "All drunkards' wives are not so gracious as you are, missus." "Sh—h—h!" she said, in a whisper, "I've got to call him sweet names to get him home; but

wait till he drops inside the threshold—I'll be there then." The devil treats his subjects in a similar fashion; he gives them kind words in this world, and seems an angel of light; but wait till he gets them home. "We are not ignorant of his devices" (2 Cor. ii. 11). For my part I would rather have the Lord's rough words now and His loving-kindness for ever, than the devil's smile in time and his rage in eternity.—*Footsteps of Truth.*

The Expositor's Bible:

THIRD SERIES. JUDGES AND RUTH.

By Rev. Robert A. Watson, M.A.

London: Hodder & Stoughton. 1889.

A PAUSE has occurred in the issue of the successive volumes of *The Expositor's Bible*. This is hardly to be wondered at, considering the difficulties that must attend the production and publication of such a series of works. Nor will readers have any reason to regret the delay, if it lead them the more carefully to "read, ponder, and inwardly digest" the first volume issued for this season. It is a work which merits, and will amply repay, such careful study. The author has not, indeed, struck out a new line in Biblical exposition; but he has given a contribution of singular freshness and force to that style of blended historical and analytical treatment of Old Testament narrative which finds increasing favour in these days. The great outstanding facts of the period dealt with are firmly grasped, and set forth with a vivid realism and power of graphic delineation which make the history almost live over again before our eyes. The geographical distribution of the tribes of Israel, their mutual attractions and repulsions, sympathies and jealousies, their moral and spiritual condition as affected by the character of those idolatrous influences with which they were in contact, and the part which their special position and circumstances laid upon each of them in the conflict with surrounding heathenism, is indicated with such clearness as to make the narrative intelligible at many points where even a careful reader found not a little to perplex. If we have felt at times a sense of incongruity between the idea of a people divinely called and under special discipline for the loftiest ends, and the blood-stained records of this troubled period, the difficulty is at least relieved by such a statement as the following:—

QUIET LIVES.

The history deals with outstanding facts of the national development. We hear chiefly of heroes and their deeds, but we shall not doubt that there were minds which kept the glow of truth and the consecration of penitential tears. The best lives of the people moved quietly on, apart from the commotions and strifes of the time. Rarely are the great political names even of a religious community those of holy and devout men, and undoubtedly this was true of Israel in

the time of the Judges. If we were to reckon only by those who appear conspicuously in these pages, we should have to wonder how the spiritual strain of thought and feeling survived. But it did survive: it gained in clearness and force. There were those in every tribe who kept alive the sacred traditions of Sinai and the desert, and Levites throughout the land did much to maintain among the people the worship of God. . . . So the light of piety did not go out.

The great leaders raised up for the deliverance of Israel are delineated with admirable incisiveness and force. Mr. Watson's character sketches are etchings by a master hand, having both sharpness of outline and accuracy of detail. But the most decided feature of the book is the keen insight, the subtlety of analysis, and the ready aptness of allusion with which the great moral and spiritual truths underlying the narrative are laid hold of, and pressed home in their application to the facts, problems, difficulties, faults, and duties of our modern life. There is almost nothing that can be called direct dogmatic teaching in these pages. The author does not find in the leading characters types of Christ, or in the historical facts distinct foreshadowings of the great doctrines of our faith. Even the directly hortatory element is mainly conspicuous by its absence. Yet the great Christian verities live and breathe in every page, and from every incident occasion is found to enforce and illustrate the great moral and spiritual truths which Israel was so slow to learn, and which we with our superior advantages are still so far from practically realizing in any adequate measure. Without direct exhortation or appeal, the abiding lessons are so presented as to burn themselves into the conscience with caustic power. To give instances would involve quotation from almost every chapter. Take the following on the practical value of Theism, based on the opening strophe of Deborah's song:—

THE PRACTICAL VALUE OF THEISM.

One great idea, comprehensive and majestic, leads thought beyond symbol and change to the all-righteous Lord. To attribute phenomena to "Nature" is a sterile mode of thought; nothing is done for life. To attribute phenomena to a variety of superhuman persons limits and weakens the religious idea sought after; still one is lost in the changeable. Theism delivers the soul from both evils, and sets it on a free upward path, stern yet alluring. By this path the Hebrew prophet rose to the high and fruitful conceptions which draw men together in responsibility and worship. The eternal governs all; rules every change; and that eternal is the holy will of God. The omnipotence nature obeys is the omnipotence of right.

Abimelech's league with the men of Shechem gives occasion for the following intensely practical hints on the dangers of entanglement with worldly men on their own terms:—

THE MODERN BAAL-BERITH.

The confederacy of which Shechem was the centre is a type of many in which people who should be guided always by religion bind themselves for business or political ends with those who have no fear of God before their eyes. Con-

stantly it happens in such cases that the interests of the commercial enterprise or of the party are considered before the law of righteousness. The business affair must be made to succeed at all hazards. Christian people, as partners of companies, are committed to schemes which imply Sabbath work, sharp practices in buying and selling, hollow promises in prospectuses and advertisements, grinding of the faces of the poor, miserable squabbles about wages that should never occur. In politics the like is frequently seen. Things are done against the true instincts of many members of a party; but they, for the sake of the party, must be silent, or even take their places on platforms, and write in periodicals defending what in their souls and consciences they know to be wrong. The modern Baal-Berith is a tyrannical god, ruins the morals of many a worshipper, and destroys the peace of many a circle. Perhaps Christian people will by and by become careful in regard to the schemes they join and the zeal with which they fling themselves into party strife. It is high time they did. Even distinguished and pious leaders are unsafe guides when popular cries have to be gratified; and if the principles of Christianity are set aside by a Government, every Christian Church and every Christian voice should protest, come of parties what may.

We have taken these specimens almost at random, and can confidently recommend those who wish for a style of exposition marked in an unusual degree by robust thinking, and clear, forcible, and often eloquent expression, to have recourse to the volume itself. We are far from saying that Mr. Watson's positions are always unassailable, or that he has completely escaped the danger of over-subtlety and an occasional straining of the narrative to support foregone conclusions, or make it fit into a line of teaching not strictly germane to it. But he has given us a specimen of the lecturing power of the Scottish pulpit adapted to the requirements of our modern life, for which we cannot but feel deeply grateful.

R. MASSON BOYD.

At the Literary Table.

1. *The Redemption of Man*: Discussions bearing on the Atonement. By D. W. Simon, Ph.D. (Tüb.), D.D., author of *The Bible an Outgrowth of Theocratic Life*. Edinburgh: T. & T. Clark, 1889, 10s. 6d.
2. *Burning Questions of the Life that now is and of that which is to come*. By Washington Gladden. London: James Clarke & Co., 1890, 3s. 6d.
3. *The Epistle to the Hebrews*: the Greek Text, with Notes and Essays. By Brooké Foss Westcott, D.D., D.C.L. London: Macmillan & Co., 1889, 14s.
4. *History of German Theology in the Nineteenth Century*. By F. Lichtenberger, D.D., Dean of the Faculty of Protestant Theology at Paris. Translated and edited by W. Hastie, B.D. Edinburgh: T. & T. Clark, 1889, 14s.
5. *The Smaller Cambridge Bible for Schools*. 1 Samuel and 2 Samuel, by the Rev. A. F. Kirkpatrick, B.D.; and St. Matthew, by Rev. A. Carr, M.A. Cambridge: At the University Press, 1889, 1s. each.
6. *Bible Class Primers*. Edited by Professor Salmond, D.D. An Exposition of the Shorter Catechism, by the Editor. Edinburgh: T. & T. Clark.
7. *Around the Wicket Gate*; or, A Friendly Talk with Seekers concerning Faith in the Lord Jesus Christ. By C. H. Spurgeon. London: Passmore & Alabaster, 1889, 1s.

1. We cannot hope to do any justice to Dr. Simon's *The Redemption of Man* this month. We had not read ten pages of the book when we found that we were in the hands of a master, and deeply interested. In the introduction Dr. Simon handles the different theories of the Atonement with the skill of one who has a grasp of the subject in the whole range of it, and an intimate knowledge of both the native and foreign literature upon it. Then, when this critical introduction is past, and he enters upon the discussion itself, like a wise master builder he lays a firm foundation in a striking view of the kingdom of God; a foundation which at once inspires the confidence that he did not begin to build without counting the cost, without having the whole structure already raised in clear thought, the fruit of earnest, capable study. For these are not desultory nor even detached discussions. There are details not filled in that in a systematic treatise would be looked for, but a fine idea is borne in mind in every chapter, and every chapter takes its place in fulfilling it. No one will regret securing this great work. The best equipped will know its value best.

2. Washington Gladden's *Burning Questions* is an American work, and some of the questions are hotter there than here, but it was well to issue it in this country also. There are eight of them, and each of them of a kind that might have been preached by Professor Momerie at the Foundling Hospital. Has evolution abolished God? Can man know God? Is man only a machine? What is the use of prayer? Is death the end? Who is Jesus Christ? Are the Gospels fairy tales? Where is the kingdom of God? They are live enough, if not quite on fire, with us, and they are dealt with in living speech. It is a book of apologetics in the modern spirit, and its field is the great fundamental doctrines of Christianity. Any one may enjoy this book; but there is one large class who might profit greatly by it—they who read the monthly Reviews, and have got "mixed," even upon fundamental questions, through too miscellaneous a fare.

3. We promised to return to Westcott, but we hope to have that pleasure many a time. On this occasion we merely wish to say that two notable reviews of the book have appeared during the month: Dr. Sanday's in *The Academy*, of which we quote the opening sentences elsewhere, and an anonymous review in *The Speaker* (No. 9). Both are worthy. But we have not time to enter upon them now.

4. Lichtenberger is named for the same reason. A remarkable review appears in *Annales de Bibliographie Théologique*, of Paris, from the pen of M. Koenig. Special notice is taken of the new chapter on the Neo-Kantian school (Ritschl, Hermann, Frank, and Schultz) added to the English edition, and the publishers are warmly congratulated on the handsome appearance of the book. "A beautiful book," says M. Koenig, "makes a good book doubly valuable." Mr. Hastie's introduction receives a hearty word of praise.

5. *The Cambridge Bible for Schools* has been one of the greatest literary successes of modern times. One rarely sees a theological library now of even the smallest pretensions that wants them. This is the third series under the same name, with the addition of the word "smaller." They are smaller, published at a smaller price, and meant for smaller people. This is now a really workable school commentary—a thing we never have had before, for Clark's "Bible Class Handbooks" are above the average scholar's powers, and Dr. Salmond's "Primers" have not yet presented us with any commentaries.

6. But Dr. Salmond's "Primers" are a long way ahead of anything else in their own line. The Editor's own *Exposition of the Shorter Catechism* is before us, the three sixpenny parts bound into a handy and precious volume. We used to

say at school about the "Shorter Catechism" that it might be *shorter* than something else, but we were sure it was not *simpler*. We were in need of an exposition of it, and it was not to be had in those days.

7. A new book from Mr. Spurgeon, whose title explains its scope. It is well bound, printed in large, clear type, illustrated throughout, contains 104 pages, and may be had for one shilling.

The Sermons and Expositions of the Month.

NOTE.—This List should form a useful appendix to the Index. We shall endeavour to make it as complete as possible. Of Monthly Magazines, the March issue is referred to. Of Weekly Periodicals, the number is given.

B.C.M. (Bible Christian Magazine, 6d.); B.M. (Baptist Magazine, 6d.); B.Mr. (British Messenger, 1d.); B.W. (British Weekly, 1d.); B.W.P. (British Weekly Pulpit, 1d.); C. (Christian, 1d.); C.A. (Christian Age, 1d.); C.B. (Church Bells, 1d.); C.C. (Christian Commonwealth, 1d.); C.E.P. (Church of England Pulpit, 1d.); C.H. (Christian Herald, 1d.); C.Mn. (Christian Million, 1d.); Ch.Mag. (Churchman's Magazine, 1d.); C.H.S. (Christian Herald Supplement, 1d.); C.M. (Clergyman's Magazine, 1s.); C.P. (Contemporary Pulpit, 6d.); C.R. (Cambridge Review, 6d.); C.S.S.M. (Church S.S. Magazine, 4d.); C.T. (Church Times, 1d.); C.W. (Christian World, 1d.); C.W.P. (Christian World Pulpit, 1d.); E. (Expositor, 1s.); E.C. (Evangelical Christendom, 6d.); F. (Freeman, 1d.); F.C. (Family Churchman, 1d.); F.T. (Footsteps of Truth, 3d.); G.B.M. (General Baptist Magazine, 2d.); G.W. (Good Words, 6d.); H. (Homilist, 6d.); H.F. (Home Friend, 1d.); H.M. (Homiletic Magazine, 1s.); H.R. (Homiletic Review, 1s.); I.C.M. (Irish Congregational Magazine, 1d.); I.E.G. (Irish Ecclesiastical Gazette, 1d.); M.N.C.M. (Methodist New Connexion Magazine, 6d.); M.R. (Methodist Recorder, 1d.); M.S.S.R. (Methodist S.S. Record, ½d.); M.T. (Methodist Times, 1d.); M.T.P. (Metropolitan Tabernacle Pulpit, 1d.); N. (News, 1d.); O.S.M. (Original Secession Magazine, 6d.); P.C. (Presbyterian Churchman, 2d.); P.M. (Primitive Methodist, 1d.); P.Mag. (Preacher's Magazine, 4d.); P.M.M. (Primitive Methodist Magazine, 6d.); P.M.W. (Primitive Methodist World, 1d.); Q. (Quiver, 6d.); R. (Rock, 1d.); R.S.P. (Regent Square Pulpit, 1d.); S.C. (Scottish Congregationalist, 4d.); S.Mag. (Scots Magazine, 6d.); S.H. (Sunday at Home, 6d.); S.M. (Sunday Magazine, 6d.); S.S.C. (Sunday School Chronicle, 1d.); S.S.T. (Sunday School Times, ½d.); S.T. (Sword and Trowel, 3d.); T.M. (Theological Monthly, 1s.); U.P.M. (United Presbyterian Magazine, 4d.); W.M. (Worker's Monthly, 2d.); W.M.M. (Wesleyan Methodist Magazine, 6d.); W.M.S.S.M. (Wesleyan Methodist S.S. Magazine, 2d.); Y.M. (Young Man, 1d.); Y.M.C.M. (Young Men's Christian Magazine, 1d.); Y.M.R. (Young Men's Review, 1d.).

Gen. ii. 20-22, MNCM, Watts.

xii. 2, WMM, Pearce,

xxiv. 63, MT, Pearce,

xxviii. 10-22, BMr.

xxxii. 24-31, BMr, M'Neill.

Lev. xvi. 1, FT, Coupe.

Deut. xxxii. 11, SM, Howatt.

Josh. vi. 23, CH 9, Talmage.

Jud. i. 19, PMM, Pearce.

1 Sam. i. ii., OSM, Wood.

2 Sam. xii. 18, CMn 332, Vandyke.

1 Kings x. 7, HR, Parish.

2 Kings vi. 8-17, C 1046.

xi. 2, 3, CH 6, Talmage.

2 Chron. xxx. 17-20, MTP 2131.

Job xvi. 22, PMM.

Ps. viii. 4, CEP 739, Henrey.

xiv. 1, PC.

xvii., HR, Chambers.

xxxvii. 8, BW 174,

Whyte.

xlv. 7, E, Elmslie.

xlvi. 11, HR, Hoyt.

xciii. 5, R 1283, Everard.

ciii.-cxviii., E, Cheyne.

cxviii. 25, HR, Dobbs.

cxix. 140, MSSR 163, Fletcher.

cxlviii. BM, Cooke.

Prov. i. 10, HR, Hoyt.

vi. 16, BW 172, Whyte.

viii. 32, SM, Howatt.

xxiii. 34, SM, Howatt.

xxvi. 25, BW 171, Whyte.

Isa. v. 8, BCM, Ruddle.

xxx. 33, CEP 736, Pope.

xliv. 10, MTP 2128.

lviii. 13, 14, HR, Crosby.

Jer. iv. 4, 5, HR, Cameron.

v. 1, CWP 955, Mitchell.

Dan. xii. 6, CWP 956, Campbell.

Jon. iii. 4, CH 7, Talmage.

Mic. vi. 8, BCM, Ruddle.

Matt. iii. 11, HR, Wolf.

iii. 15, CMn 331, Settle.

v. 14, CSSM, Hone.

vi. 24, CEP 738, Farrar.

vi. 26, SH, Jones.

viii. 12, MT 269, Stephen-

son.

viii. 17, SM, Butler.

xiii. 28-30, CW 1715,

Hunter.

xv. 25, MT 267, Pearse.

xv. 27, MTP 2129.

xix. 14, WMSSM.

xx. i., CMn 333, Thomp-

son.

xxviii. 18, 19, CEP 737,

Liddon.

Mark vii. 15, SM, Howatt.

vii. 20-22, BW 173, Whyte.

xiii. 34, CM, Youard.

Luke ii. 22-24, IEG 528,

Carr.

ii. 40, SC.

ii. 49, CEP 738, Reichel.

iv. 1-13, TM, Cholmon-

deley.

vi. 12, CWP 956, Atkinson.

vii. 41-43, F 1829,

M'Laren.

vii. 42, 43, MTP 2127.

ix. 23, R 1282, Wynne.

xi. 1, CWP 956, Atkinson.

xiv. 18, CWP 955, Hocking.

xv. 12-32, BW 174, Dale.

xxii. 20, Q, Boyd - Car-

penter.

xxiii. 23-39, RSP 15,

M'Neill.

John i. 42, BM, Edwards.

iii. 2, CWP 955, Forrest.

viii. 12, CSSM, Hone.

xii. 32, CEP 736, Donald-

son.

xiv. 1, CMn 330, Paine.

xv. 21-25, F 1827, M'Laren.

xv. 26, 27, F 1828, M'Laren.

xvi. 1-6, F 1830, M'Laren.

Acts ii. 4, HR, Pitzer.

vii. 22, HR, Cobern.

ix. 36-42, PMM.

xviii. 3, Q, Telford.

xviii. 9, 10, RSP 14,

M'Neill.

xx. 34, Q, Telford.

xxi. 39, Q, Telford.

xxii. 27, 28, Q, Telford.

xxiv. 1-16, GW, Macleod.

Rom. i. 2, MSSR 164, 165,

166, Fletcher.

ii. 28, 29, CEP 736, Carr.

iii. 31, CW 1716, Caird.

viii. 7, FT, Thorne.

viii. 34, CH 8, Spurgeon.

1 Cor. iii. 10-15, Q, Macduff.

iii. 21-23, MR 1672, 1673,

1674, 1675, Watkinson.

xv. 22-28, CEP 736, Don-

aldson.

xv. 29, E, Millard.

xv. 35-41, E, Milligan.

xv. 57, OSM.

2 Cor. iii. 3, WM, Battersby.

x. 5, SM, Howatt.

Gal. ii. 20, CB 1001, Body.

iv. 4, CEP 736, Thorold.

vi. 2, 5, HF, Holdsworth.

vi. 7, CWP 955, Lunn.

Eph. ii. 18, HR, Hoyt.

Phil. i. 1, HR, Coats.

ii. 9, CH 8, Talmage.

ii. 15, ChMag, Stuart.

iii. 4-6, Q, Telford.

Col. i. 28, R 1285, Favell.

1 Thess. ii. 18, HR, M'Nulty.

iv. 13, 14, CEP 739,

Hamilton.

1 Tim. ii. 5, CWP 955, Mit-

chell.

2 Tim. ii. 3, CWP 956, Jones.

iii. 2, HR, Merrell.

iii. 14-17, HR, Pierson.

iv. 13, PC, Osborne.

Philemon, CM, Foxell.

Heb. ii. 9, CEP 736, Donald-

son.

iii. 13, MTP 2130.

xii. 2, PMM, Pearce.

Jas. i. 9, 10, R 1284, Walsh.

iv. 13-15, CWP 955, Pear-

son.

1 Pet. ii. 7, 8, CH 9, Spur-

geon.

iv. 1, 2, C 1045, Meyer.

iv. 3-7, C 1046, Meyer.

iv. 8, C 1047, Meyer.

iv. 11, C 1048, Meyer.

2 Pet. i. 5-7, BWP 95,

Macmillan.

Rev. ii. 24, FT, Miller.

v. 9, Q, Johnston.

xii. 11, HR, Hoyt.

xiv. 12, 13, CH, Spurgeon.

xix. 10, SSC 804, Davison.

xii. 23, 24, CWP 956,

Pearson.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE EXPOSITORY TIMES for June will contain important contributions by Canon Driver, Professor Salmond, and the Rev. George Adam Smith.

Were it not an innovation, we should appropriately dedicate this issue to the memory of Franz Delitzsch.

A long and very sympathetic memorial article on Dr. Delitzsch, from the pen of Canon Cheyne, appears in the *Guardian*. A review of the late professor's collected popular essays (*Iris: Studies in Colour and Talks about Flowers*), contributed to the *Theologische Literatur-Zeitung* for April 5, by Graf Baudissin of Marburg, is also worthy of notice. Referring to the latter, the *Academy* says: Interwoven with the review there is a delicate character-sketch of Professor Delitzsch, to whom Graf Baudissin was closely attached since his student days. Both the German and the English notices refer to the fascinating combination of qualities in the richly-gifted Hebraist and theologian who has passed away. We observe with regret, adds the *Academy*, that the Rev. A. Cusin, the highly-accomplished translator of Delitzsch's *Iris*, has himself been removed by death within the last few weeks.

"Those who have recently entered the ministry of the Church can have but little conception of the risk at which any man, some twenty or thirty years ago, ventured 'to tamper' with our Authorized Version, or the odium to which it often exposed him."

VOL. I.—8.

So says Dr. Samuel Cox in the second volume of his *Expositions*, new editions of which receive notice elsewhere.

"The accuracy of the text of the Old and New Testaments, the age and authorship of the books, open up a vast field of purely literary controversy, and such a question as whether the closing verses of St. Mark's Gospel have the authority of Scripture must be determined by literary evidence as much as the genuineness of the pretended preface to the *Æneid*, or of a particular stanza in Catullus."

So says Mr. Gladstone in the April issue of *Good Words*.

Manifestly we have travelled a long way in these "twenty or thirty years," when a student of Holy Scripture like Mr. Gladstone, so capable, without being a specialist, and so undeniably conservative in theology, can use these words in a popular monthly magazine. And yet the confidence of well-informed earnest Christian men in "the Impregnable Rock of Holy Scripture" is certainly not less to-day than it was "twenty or thirty years ago."

Mr. Gladstone's attitude in this article—the merits of which we need not enter upon, it has been so fully discussed in the dailies and weeklies—is that of Isaiah: "In quietness and in confidence shall be your strength." Within the literary sphere he gives full scope to criticism; but he declines to accept all or any of its conclusions till time and counter-criticism have established them on a sure basis. Referring to Canon Driver's recent article in the *Contemporary Review*, he admits that the basis of the historical criticism is

"sound and undeniable;" but referring to Mr. Margoliouth's Inaugural Lecture as Laudian Professor of Arabic at Oxford, he says that while there is war, waged on critical grounds, in the critical camp, he is determined not to rush prematurely to final conclusions.

Professor Margoliouth's Inaugural Lecture has itself been the occasion of a somewhat sharp controversy. He chose as his subject the place in Semitic literature of that apocryphal book which usually goes by the name of Ecclesiasticus, but which, from its reputed author, he prefers to call Ben Sira, or the Son of Sirach. There are three versions of the book extant,—one in Greek, one in Syriac, and one in Latin. But it is now generally held that the original language was none of these, but Hebrew. Besides the three versions, there occur quotations from the book in the Talmud, which may be directly from the original Hebrew. Some time ago Mr. Margoliouth, along with the late Dr. Edersheim, set himself to reconstruct the original text; whereupon he made the surprising discovery that the original Hebrew must have been in metre. This at once made the reconstruction easier, and placed the reconstructed text on a much firmer basis. He then perceived that the original must have been neither in ancient Hebrew, like Isaiah, nor in middle Hebrew, like Nehemiah, but in modern Hebrew, like the Talmud itself. It was at this point that Mr. Margoliouth found himself in conflict with the results of the Higher Criticism. Ben Sira wrote, admittedly, about 200 B.C. If *modern* Hebrew was the literary language so early as that, it becomes necessary, in order to allow time for the gradual formation of this modern Hebrew, to push back the more ancient language in which Ecclesiastes, for example, or Daniel, is written to a much earlier period than the Higher Criticism allows.

The lecture has been published by the Clarendon Press under the title of "An Essay on the Place of Ecclesiasticus in Semitic Literature." It has been criticised by Professor Driver in the *Oxford Magazine*, by Professor Cheyne in the *Academy*, and by Dr. Neubauer in the *Guardian*, and Mr. Margoliouth begins his reply in the *Expositor* for April. He shows no inclination to yield his position.

In the portion of Scripture which forms the International Lesson for May 4, the Raising of Jairus' Daughter, there occurs an interesting word, which has received scant justice from our translators. It is found in Luke viii. 49, in the midst of a vivid and pathetic narrative. Jairus had fallen down at Jesus' feet, with his pleading, urgent request "that He would come into his house, for he had one only daughter, about twelve years of age, and she lay a-dying." Jesus turned at once to go. But perhaps the change of movement caused a temporary confusion in the crowd of people that followed Him. They thronged upon Him and pressed Him; with the result that a woman found herself unexpectedly close to Him. Approaching from behind, she touched the tassel of His outer robe, and in a moment she was healed. "She came *behind Him*. But the Lord Jesus," says Mark Guy Pearse, "could not suffer her to stay there, unwelcomed, never seeing His face, never hearing His voice, never knowing the great love that filled His heart toward her; knowing only the healing virtue that lay in the fringe of His garment, and taking it like a guilty thing by stealth—He could not let her go away thus. He could not rest Himself—could not let her rest, until He brought her round *before Him*." But when the words, "Daughter, be of good comfort," were spoken, and Jesus was ready to proceed, time had elapsed, long time when measured by Jairus' anxiety, and a messenger from the house had just penetrated the crowd, touched him on the arm, and whispered, "Thy daughter is dead; worry not the Master."

"Worry not the Master." The word used by the messenger (σκούλλω) is as unusual as it is forcible. Its literal meaning is "to tear off the skin, to flay." It never occurs in any other sense in classical Greek. But from that to "annoy, distress," is no unnatural leap, whoever made it. A distinguished modern exegete has been bold enough to describe it as the occurrence of a "slang" word in the New Testament. Does he mean that the messenger who pierced the crowd with the bitter tidings to Jairus, was or had lately been a street Arab of Capernaum? But after all it will not do, for it is not only used here and in the parallel passage in Mark v. 35, but it occurs

also in this metaphorical sense in Luke vii. 6 and Matt. ix. 36. Moreover, the slang of to-day is the colloquialism of to-morrow and the best literary style of the day after. Let us say that it had reached the colloquial stage at this time. But his suggestion of "worry" as its translation is admirable; for that word has a similar history, and is at the same stage now. It is greatly to be preferred to the tame word "trouble" of both our Versions.

Of the other places where the word occurs, the most instructive is Matt. ix. 36. The received reading (*ἐκλελυμένοι*), "fainted," is undoubtedly wrong. The editors without exception, following all the great MSS., restore the word (*ἐσκυλμένοι*) "worried." We then read: "And seeing the crowds, He was full of pity for them, because they were worried and thrown down, as sheep which have no shepherd." "How forcible and natural," says Mr. Rayner Winterbotham, whom we follow, "is the metaphor here, and how in keeping with so much in Ezekiel and elsewhere! Abandoned by their shepherds, what is the fate of the hapless sheep, but to be worried and chased by wolves or jackals, and at last to throw themselves down, exhausted and hopeless, to die? The priests and scribes and elders were the shepherds whom God had appointed over His flock; but they had fed themselves only,—or at most only stuffed with unwholesome food a small clique of their own at Jerusalem,—while the multitudes of populous Galilee had been left in their ignorance a prey to every impostor and every fanatic that came to make havoc of them."

In the narrative already spoken of, the Raising of Jairus' Daughter (Luke viii. 41, 42, 49-56), great trouble has been felt over the words of Christ in the 52nd verse: "All wept and bewailed her, but He said, Weep not; she is not dead, but sleepeth." On hearing this, the hired mourners suspended their wailing, and broke into incongruous laughter. "They laughed Him to scorn, knowing she was dead." Since then there have been many who, understanding His words no better, but reverencing Himself more, have doubted if she were really dead. Says Robertson of Brighton, "I cannot class this case with that of Lazarus. Christ says, 'She is not dead, but sleepeth,' hence

this particular case was one of restoration from apparent death. The other case was that of restoration from real death." Now, apart from Christ's words, no one would have dreamt of taking up such a position, which, as Farrar says, is to contradict the letter and spirit of the whole narrative. Is it the case, then, that the words themselves lay this necessity upon us?

Christ said two things: (1) "She is not dead," and (2) "She sleepeth." Take the latter first. Sleep is never used to describe a swoon, or the anxious suspense of apparent death. To do so would be to contradict all its associations. "If he sleep, he shall do well." But it is a very common metaphor in the New Testament for actual death—the death of the body. "She sleepeth,"—no one familiar with New Testament language would hesitate to accept that as equivalent to "She is dead." That the hired mourners, and even the disciples, did not so understand it, proves nothing. The disciples were but learning the meaning of Jesus' words. Later than this they still misunderstood when He said, "Our friend Lazarus sleepeth." And though it is true that the word employed in the case of Jairus' daughter (*καθεύδω*) is much rarer in this metaphorical sense than another (*κοιμάμαι*), yet it is found in the Septuagint (Dan. xii. 2), and 1 Thess. v. 10 shows that its employment in this sense is quite legitimate.

What, then, did Christ mean when He said, "She is not dead"? In the New Testament death is spoken of in three different senses. For it is regarded as simply a separation from some form of life; which modern science acknowledges to be a strictly accurate view to take of death. In scientific language, it is the cessation of a correspondence with some special environment. There is, first, physical or temporal death, which is simply separation from this present outward world, the end of our correspondence with our physical environment. There is, next, spiritual death. Here the environment is God, and death means separation from the light of His love. "To be carnally minded is death" (Rom. viii. 6); "You, who were dead in trespasses and sins" (Eph. ii. 1). And, lastly, there is the death to sin, the exact converse of the latter, separation from the Devil

and his works, through the life that is in Christ Jesus. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11); "He that is dead is freed from sin" (Rom. vi. 7).

Now this is one of the ways in which the gospel has enriched our daily thought; for in the days when Jesus came unto His own, the Jews knew nothing of any death but one, the temporal death. But if they knew only one, they made enough of that. No grief could be great enough to express their sense of its calamity. The resources of the household in which the death occurred were quite inadequate to give it due expression. Hired mourners were called in. For there existed a numerous body of women who made their bread by tearing their hair and beating their breasts; who studied the art of uttering the most heart-rending wails and cries till "they became exceedingly skilful in the business." St. Mark, with his graphic pen, draws a most vivid picture of the scene at the house of Jairus when Jesus reached it. "He beholdeth a tumult (it is *θόρυβος*, the noise of an excited public assembly, like that of Ephesus in the days of St. Paul), and many weeping and wailing greatly."

How utterly wide of the mark was all this tumult we do not know, for we have not learned to know it yet. But Jesus knew. We have said that there are three kinds of death in the New Testament. Leaving out of account at present the third, which, being the death to sin, is simply the converse of the death *in* sin, there remain these two—temporal death and spiritual death. If the Jews recognised only the former of these, it may be truly said that Jesus recognised as death only the latter. If by any chance a Jew, learning something of a death in trespasses and sins, should come to speak of it, he would be careful to explain that it was this he meant, and not the familiar death of the body; he would point out that he was using a kind of metaphor, talking, so to speak, of a shadow, of which the reality was temporal death. But to Jesus death in sin was the substance, and temporal death the shadow. "She that liveth in sin"—it is she that is dead. But

this maiden has but passed the portal of the life elysian; "she is not dead, but sleepeth."

"She is not dead!" How shall He teach the great reality He knows, and must make *them* know, that it may be well with them, except by some startling form of speech such as this? They laughed Him to scorn, these hired mourners. They would have laughed still more bitterly if they had understood. They would then have raised an Ephesian tumult indeed, for would not this their craft have been in peril? But there were three men there who heard the words and treasured them in their hearts.

We have mentioned the raising of Lazarus: is not Christ's view of death the key to that narrative? If we do not understand that the temporal death was in itself no calamity in Christ's eyes, that the only death worthy of the name was spiritual death, the eleventh chapter of St. John will bristle with perplexities of the most distressing kind. "This sickness is not unto death" (ver. 4) are words exactly parallel to "The maid is not dead." Again, "Now Jesus loved Martha, and her sister, and Lazarus; when *therefore* He heard that he was sick, He abode two days still in the same place where He was." And meantime Lazarus died. It was a strange way of proving His love, if death were the calamity we still consider it. Again, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep;" and when they could not understand, "Then said Jesus unto them plainly, Lazarus is dead; and I am *glad* for your sakes that I was not there." And then, above all, there is that magnificent claim and glorious promise in the 25th verse, of which we believe the translation ought to run thus: "I am the Resurrection and the Life: he that believeth in Me, even though he have died (as Lazarus), yet shall he be alive; and whosoever is alive (like yourself, Martha), and believeth in Me, shall never die."

But it is when we come to the 33rd verse, and reach that evilly entreated word (*ἐμβριμάσθαι*), which still, even in the Revised Version, receives the impossible translation of "He groaned," that we find how important it is to bear in mind Christ's view of death. That this word gave trouble to the

Revisers of 1881 is manifest, for both here and in verse 38, where it occurs again, the margin gives a totally different rendering from the text. But it has given trouble to many a one besides the Revisers. Witness the laborious notes to be found in all the Commentaries, and the lengthened monographs that have been written upon it both in German and in English.

The trouble, however, is not with the meaning of the word. Coming from a simpler word which signifies to snort, or roar, it is always used as an expression of *strong anger* or *indignation*. In Grimm's Lexicon of the New Testament the meaning is given as *vehementer irascor vel indignor*. Says Meyer, "The word is never used otherwise than of *hot anger* in the Classics, the Septuagint, and the New Testament, save where it denotes snorting or growling proper." The Vulgate's rendering of the expression here (John xi. 33) is *infremuit spiritu*, and Luther's *Er ergrimmete im Geiste*. "So much is clear," says Westcott, "that the general notion of antagonism, or indignation, or anger, must be taken."

The difficulty appears when we seek to apply its proper meaning to the word in the verses before us. "When Jesus therefore saw her wailing, and the Jews also wailing which came with her, He was moved with indignation in the spirit, and troubled Himself." Such is the marginal rendering of the Revised Version, and it is undoubtedly the correct rendering. But why was Jesus moved with indignation?

We do not know any point in New Testament exegesis upon which there is less harmony among experts. We have taken pains to examine a large number of modern Commentaries, and the result is that no two are in complete accord. It is possible to divide them into classes, and we shall do so, but it must be remembered that each class contains just as many different *shades* of opinion as individuals.

1. There are a few, and among them some honoured names, who, in spite of the demands of language, believe that the word expresses deep grief on the part of our Lord. Thus Lücke: He was seized with grief; Ewald: He sighed deeply.

So De Wette, Tholuck, Brown, and M'Clellan. We have seen that that will not do. All the rest admit that Jesus was greatly angry.

2. Some think that there was a conflict between the divine and the human nature. His divine nature was indignant, says Hilgenfeld, that He could not control the human emotions which He felt at the sight of the sisters' grief. Similarly Bengel. Webster and Wilkinson ascribe the action to a "repression of natural emotion;" Alford to "a physical self-restraint;" Lange to "a mixture of emotions."

3. Others see the occasion of anger in the hypocritical conduct of the Jews who came out of Jerusalem to weep with Mary. It was their pretence of a sorrow which they did not feel that caused His indignation. So Meyer, Abbott, Watkins, Geikie, and Plummer.

4. A larger number, among whom are some of our best commentators on St. John, believe that Christ's indignation was due to the thought of the ravages which sin had wrought in the world, of which the death of Lazarus and the grief of his sisters was an evidence. To which some add the near prospect of His own death, due to the same evil cause. Here we have Hengstenberg, Olshausen, Luthardt, Ebrard, Trench, Maurice, Hutchison, Westcott, Reith. And Godet also, who, however, adds the thought that this resurrection of Lazarus would be the excuse for His own death.

5. Lastly, there are those who attribute the anger to want of belief in Himself as the Resurrection and the Life on the part either of the Jews (Erasmus, Scholten), or the Jews and the sisters also (Lampe, Kuinoel, Strauss, Keim, Kling, Wordsworth).

Says Alford, "Any contribution to the solution of this difficult word is not to be summarily rejected." Let us therefore apply our principle. If Christ's aim was to teach men that the only great calamity was death in sin, He must have been utterly opposed to the extravagant demonstrations of grief which accompanied the death of the body. As a case in point, we may refer to His action at the bedside of Jairus' daughter: His strong words of disapprobation—"Why make ye this ado, and weep?"—His summary ejection of the whole crowd of hired mourners. Need we be surprised,

then, if He manifested strong indignation when He came upon the same tumultuous outcries at the grave of His dear friend Lazarus? Mark the words of the 33rd verse: "When Jesus therefore (after all that He had said and done to show that Lazarus' death was *not* a calamity) saw Mary wailing (not weeping, but *wailing*), and the Jews also wailing which came with her, He was moved with indignation in the spirit." It was no wonder. Their wild cries and bitter grief over this temporal loss made it impossible for them to realize that the only real loss is a lost soul. But that was not all. By making the death of Lazarus to be so great a calamity, they brought against both Himself and His heavenly Father the charge of neglect and cruelty. Why did God strike him dead? they seemed to say, and why did Jesus loiter on the way? In a little the Jews laid this charge of cruel neglect openly and directly upon Himself. "Could not this man, which opened the eyes of him that was blind, have caused that this man also should not have died?" And again He was moved with indignation in Himself. For he that dishonoureth the Son dishonoureth the Father also. Surely we need not go further afield to find a sufficient reason for our Lord's hot indignation.

Principal Brown sends the following Expository Note in reference to the date of the Apocalypse, received from one who is at once an accomplished student and successful teacher. "It is a curious confirmation," says Dr. Brown, "of the later date, if the article referred to is that newly-discovered thing, 'clear glass'":—

"In reading the Apocalypse lately, I met with a statement which would confirm the argument for the post-Neronic date of the book. It has been probably noticed before, but as I have not seen it mentioned anywhere, not even by you in your late paper in the *Expositor*, I send it to you for consideration.

"John mentions 'clear glass,' like 'crystal,' four times. He is the only New Testament writer who speaks of it. Now, though *coloured* glass and *opaque* glass were known as far back as the early Egyptian era, it was only in the reign of Nero that clear transparent glass came into fashion. A great demand sprang up at once for it. Hence John, in speaking of it, uses it as we would the railway or telegraph, etc., and by so doing shows that his book was written *after* Nero's reign. Possibly some other allusions of the same kind may exist."

Franz Delitzsch.

BY THE REV. G. ELMSLIE TROUP, M.A.

ON the morning of Friday, 7th March, the post carried to his friends in this country the sad and somewhat unexpected announcement that early on the Tuesday previous, after a pilgrimage of seventy-eight years and suffering long endured, there fell asleep in the Lord, Franz Delitzsch, Professor of Theology in the University of Leipzig. Few of our newspapers recorded the fact. They were concerned with other things, properly supposed to be of more interest to the world at large than the death of one of the most profound Biblical scholars of this century. But the shock fell hard upon many true hearts; for they learned then that beyond dispute a great prophet had fallen in Israel. Franz Delitzsch dead! It means that another bright light is quenched; nay, that it shines more brightly elsewhere, but—not here.

He died in his native town, surrounded with all the honours (and emoluments too) the university

he served for two-and-twenty years—and so well—could bestow upon him. Rostock and Erlangen claimed him, the latter for sixteen years. Curious that he, in whom the orthodox interpretation of the Old Testament sought refuge and a vindication, found himself out of season in Rostock, the home of German orthodoxy. Somehow, too, rightly or wrongly, Delitzsch's name will be associated rather with the busy northern city, uniting, as it does, commerce with literature and the arts, with its great fairs and 3000 students, than with the little Bavarian town, long ago the asylum of French refugees, that supplies the German world with some of its few domestic needs, such as mirrors and combs, stockings and gloves, and not least, tobacco, and rejoices in 500 students. For Leipzig received the maturer thought of its good professor, and witnessed some of the best developments of his intellectual activity and searching spiritual insight.

Of every one it is not true—perhaps of only comparatively few it is true—that to know them is to love them. Of Delitzsch it may be affirmed without the fear of contradiction. Little in stature, he had a great head, and a greater heart. No one could look on that curious homely countenance, with its Jewish nose and slightly protruding under lip, without feeling the sweet benignity that beamed out from it. His faultless broadcloth, extensive white cravat (one thinks of the contrast of the good Kahnis lecturing magnificently on Christian Art, and dressing himself with the sublimest indifference to cleanliness—but peace to the dead), and snow-white hair, heightened the reverence which heart and mind alike felt for Delitzsch. A stranger in a strange land, you felt that you had found a father and a friend in him—some one who really cared to know something about you. Your letter of introduction handed to him at the close of his lecture, he would walk up and down with you on the landing outside his room on the second floor, and ply you with questions about old students in Scotland,—tell you what year they were with him, and ask if you knew why they did not write him. Then, as he plunged rapidly into an eager discussion of the movements of theological thought in the Scotch Churches, you began to feel not a little abashed at your ignorance, and found it convenient to keep silence. A warm shake of the hand when it was time to meet with another class, and a hearty invitation, that *did* mean you to come to his house, sent you off with the feeling that after all great men sometimes care for little men. I believe all the old foreign students of Delitzsch will testify to his exceeding homeliness, and his wonderful interest in, and knowledge of, theological movements in other lands than his own. That was the difference between him and Luthardt. The latter, a man of more popular gifts, quite an Apollos in his own town and way, is too thoroughly German to draw foreigners. He used to take little interest in them. What he does now I do not know. But in those days—twelve years ago—Luthardt made you somehow feel that great was Luthardt of Leipzig. Perhaps the fault lay with ourselves. At all events, most men contrasted the genuine, kindly interest of the one with the frigidity of the other. The one was a German, the other a cosmopolitan.

Delitzsch's interest in English-speaking students showed itself in many ways—in no way better than in the bright little Gesellschaft he was accustomed for many years to hold with them in the Vereins-Haus, when he read and discussed some book of the Old Testament. He gathered us round the long table—himself sitting in the middle of one of its sides. In palmier days a glass of beer used to make the discussion flow easier; but, through the seasonable (?) warning of some Americans, it came

to be interdicted; for Delitzsch, much as he liked the indispensable accompaniment of German mirth and seriousness, would not hurt the conscience of the "little ones." All the same, neither the mirth nor the seriousness did quite go out of the weekly discussion of Zephaniah—*Tse-phan-yah*, he called it. He himself read a paragraph, gave his own idea of its meaning, and then, with the utmost frankness and simplicity, asked what we thought about it. If there was something peculiarly embarrassing in this, there was also something wonderfully touching; for Delitzsch was a man of prodigious learning, and his willingness to discuss any interpretation with the merest tyro was perfectly sincere.

These meetings, I have said, were generally held in the Vereins-Haus (Mission-house). That reminds me of the interest Delitzsch took in the objects of the institution. Like his Master, he never counted his audience. He acted as if he believed that too much trouble could not be expended on one soul. The personal effort identified with the work of the Vereins-Haus, and, above all, its small devotional and evangelistic meetings, had a great attraction for him. Perhaps the real reason lay in his own experience, which he was not slow to narrate. Not that he was at all a man who carried his heart on his sleeve, but that he felt at times a godly sorrow for the wearied and discouraged workers—the few who toiled manfully on while the great world called Christian only smiled its approval or cynicism. He used to tell in tremulous, nervous words, his face quite lit up with quivering joy, the story of his conversion. Having begun thus in touching simplicity, "Im Jahre acht zehn hundert . . . hab' ich den Herrn gefunden," he went on to say how it was in a small meeting in a Vereins-Haus that a little rift first broke the clouds that had settled down upon the scholar; and how, after patient search, the light shone out peacefully from a cloudless sky. But the little meeting was never forgotten; and so from experience he learned that the day of small things is often really the day of great things, and was therefore content to take personal pains to help individuals.

His early piety, nursed in a devout nature, was ever growing. If you had asked his students, as they looked up at his benign, homely face, what it was that threw a spell around them, and hushed them into reverent silence as they listened to the somewhat shrill notes, men who had a spark of soul would have told you it was his manifest devoutness—the saintliness of a tender and beautiful spirit, whose every step was a walk with God. Biblical scholars have not always been devout; and to the extent to which they have not they have been crudely analytic. But Delitzsch's scholarship was redeemed from the modern want of delicate

sensitiveness by his real devoutness. The scholar was a saint. He lived in two worlds, or rather in his nature the world of spiritual ideas so interpenetrated the world of scientific fact that it consecrated it. Everything for him turned round Christ and His Resurrection. "If in the labyrinth" (*i.e.* of criticism), he says in the Introduction to the last edition of his *Commentary on Genesis*, "we hold fast to the single truth, *Christus vere resurrexit*, we have in our hands the clue of Ariadne, and we shall find our way out of the maze." Perhaps, after all, the highest service he rendered to Christianity lay just here—that he brought to the acute study of the Old Testament a devout and saintly nature. That made him always earnest and reverent; stirred him to write beneath his photograph, "The Lord is our peace, and His mercy our hope;" and saved him in his later years—the years of his greatest progress—from the morbid fear of "advanced" views.

It did this also—it saved his exegesis from being of that cold prosaic sort, which some of us, who are not great in philology, feel to be not a little repellent. It shot a vein of poetry through it. Delitzsch was, indeed, a great philologist—so great that his philology at times carried him off his feet. I remember calling for him one evening in company with the son of a Scotch Sheriff. "Sheriff," he said; and, seizing with his nimble hands a portly dictionary, he demonstrated to us that the word was Arabic, and gloried in his discovery. It was a little comical to think of "Sheriff" and "seraph" being cognate; but who would have had the heart to tell him that, after all, "Sheriff" was only good honest Anglo-Saxon? I do not say that his exegesis was always even philologically correct. He was often wounded where his armour was strongest. But it was frequently lighted up with fine poetic touches of exquisite beauty and clear insight. Indeed, just because he was a poet, he saw the innermost meaning of Scripture; and won his power of picturesque description. (*v.* for the latter his curious article, "Dancing and Pentateuch Criticism in Correlation"—*Expositor*, Third Series, vol. iv. pp. 82–86, 88, 90.) The same gift enabled him to write his last delightful little book, *Iris: Studies in Colour and Talks about Flowers* (noticed in the January number of this Magazine); and it redeemed all his explication of the Old Testament from coldness.

Delitzsch did for the Old Testament what Meyer has done for the New. Probably the latter is more literally accurate in his sphere than the former in his, though opinions will differ regarding that; but, undoubtedly, in Delitzsch's work as a whole there is a spiritual penetration—a certain indescribable *Geist*—which Meyer lacks. And this is invaluable; for, after all, one does want to be guided by a *spiritual* eye. Both were

rich in fruitful labours; both were freighted with vast stores of learning; and both looked out on life and things with the brave and manly spirit of Christian self-possession. In Delitzsch's hands the Old Testament lived. He was, indeed, far from confining himself to it. He has shown his aptitude as a New Testament scholar in such works as *Das Matthæus-Evangelium* (1853), *Commentar zum Hebräerbrief* (1857), and *Ein Tag in Capernaum* (1872); and his capacity as a thinker in his *System der biblischen Psychologie* (1872), and his *System der Christlichen Apologetik* (1869). But he will be remembered chiefly for the *Biblischer Commentar über das alte Testament*, which, in conjunction with Keil, he commenced in 1864, and finished in 1875. English readers are not a little indebted to Messrs. T. & T. Clark for their translation of this great work, extending to many volumes; and it is not too much to say that there is scarcely a minister who is not under obligation to one or other of the books that compose this series.

Human history, Delitzsch was wont to say, was a mirror of the Godhead; and much more so, in his view, was the history of the Bible. He regarded the latter as "a unity involving one spirit, thought, and aim." He laid down his position specially to the Old Testament in the following words:—"We are Christians, and our attitude therefore towards Holy Scripture is different from what it is towards the Homeric poems. . . . Since Holy Scripture is the book containing the documents of our religion, our relation to it is not simply scientific, but intensely moral and charged with responsibility. We shall interpret Genesis as theologians, and, moreover, as Christian theologians, *i.e.* as the confessors of Jesus Christ, who is the Alpha and the Omega of all God's ways and words" (*v.* Introduction to new edition of Genesis. Quoted in *Expositor*, February 1888, p. 137). Generally, he has set forth in the following words the position he maintained to the newer criticism:—" . . . not everything holds water in the newest reconstruction of the pre-Christian history of Israel; and in relation to it, one ought to take up a position not off-hand negative, but yet critical, without suffering oneself to be spell-bound." He himself certainly came over; to what extent he declares in the Introduction to the new edition of his *Commentary on Genesis*; where he says: "Pentateuch criticism has influenced me to this extent, that I now perceive that the writer, whose account of creation begins the Pentateuch, does not precede the narrator of the story of Paradise, but comes after him. I am of opinion that the historical development of Law, and the literary process out of which the Pentateuch in its present form has arisen, continued in operation till post-exilic times. Nevertheless, my conception of this process is pro-

foundly different from the modern conception." Fifteen years had passed since the previous edition of his Commentary had been published. During those years much that influenced the attitude of scholars had taken place. It was the investigations of Kuenen, and especially the marshalling of the evidences under the masterly hand of Wellhausen, that drew from Delitzsch this concession.

But, as the shadows began to lengthen, and the sand fell low in the glass, the veteran scholar felt more and more disposed to concentrate his remaining time and strength on practical aims (*v.* his remarkable article, "The Deep Gulf between the Old Theology and the New," published in the *Expositor* for January 1889). Most will think that his life had been truly practical; and, if particular evidence were needed, there is the passion with which he laboured that Israel might be saved. His translation of the New Testament into Hebrew for circulation among Jewish readers—a work that meant enormous toil, upon which he grudged no pains, and regarding which he was peculiarly sensitive (he frequently wrote articles to vindicate its accuracy)—will always remain as strong a proof as could well be found of Delitzsch's desire to bring men into the kingdom of Christ. Yet in the later months he felt speculation pure and simple was not for him. His thought rather fixed itself, not on the Church's creed, but on the truth in it, which was indestructible; and his desire was to rivet men's attention on that. For him, he confessed, the indestructible truth, which would outlive the fire, included the antithesis of nature and grace (he would not soften down the contrast); the sinfulness of man—an inheritance from his birth; the substitutionary work and suffering of Christ, opening communion with God; the fact of miracles,

and the possibility of prayer. The holding of these, he said, constituted the difference between the Old Theology and the New; and he was not slow to declare that he at least had not crossed the "deep gulf." Upon these vital questions he stood where he had always stood. Here are his own words written eighteen months or so before his death: "In the Muldenthal I was, as a young man, a witness of soul-struggles and spiritual victories, which rendered distasteful to me for ever the over-estimation of science. Still does my spiritual life find its root in the miraculous soil of that first love which I experienced . . . still to me is the reality of miracles sealed by the miracles of grace which I saw with my own eyes in the congregations of that blessed valley. And the faith which I professed in my first sermons . . . remains mine to-day, undiminished in strength, and immeasurably higher than all earthly knowledge. Even if, in many Biblical questions, I have to oppose the traditional opinion, certainly my opposition remains on this side of the gulf, on the side of the theology of the cross, of grace, of miracles, in harmony with the good confession of our Lutheran Church. By this banner let us stand; folding ourselves in it, let us die."

The last time I saw him will always linger in my memory. It was outside his classroom. On my side "Auf Wiedersehen" had been said; on his, many kind, undeserved words. Half-way down the broad staircase I caught sight of the reverent face looking over the balustrade, and, in his clear sharp voice, heard him say, "In der Ewigkeit." It was a solemn farewell—one of those words with tender edge that go home—a bullet fired at random that found its billet—a word that pledged one to try to be true. *Ewigkeit* is his now. Who can doubt that for Franz Delitzsch it is *Seligkeit*?

Franz Delitzsch—Exegete and Theologian.

BY THE REV. PROFESSOR OWEN C. WHITEHOUSE, M.A.

ON the 4th of March the great evangelical divine of Leipzig, Franz Delitzsch, passed to his eternal rest. It is difficult for us to realize that the distinguished, ever active Hebraist, whose abounding energies even in old age seemed to know no abatement, will never breathe another syllable to this weary, anxious, throbbing world. But it is even so. "The rest is silence," and we feel forlorn and poverty-stricken under the oppression of that silence.

For the work of Delitzsch is altogether distinct in quality from that of any of his contemporaries. To the very last his intellectual faculties were

busily engaged, enriching with fresh knowledge, correcting and improving what he had wrought in earlier years. With eager eyes he scanned the whole horizon of theological activity, and showed clearly that he was intensely awake to all the intellectual movements of the time. For the infirmities and perils that beset a specialist—the narrowness of aim and one-sidedness of view, that so seriously detract from the value of much sound and scholarly work produced in Germany, were faults from which the Leipzig theologian was singularly free. I can readily call to mind the emotions of eager, pleasurable anticipation with

which I opened his new Commentary on Genesis immediately after it was published, nearly three years ago. To those who had only studied the previous edition, the contrast between 1872 and 1887 seemed startling enough. But those who had read the contributions made by the *altmeister* to Luthardt's Zeitschrift in 1880-1882 on the critical problems of the Pentateuch, were quite prepared to find that fifteen years had wrought a great change in the attitude of Franz Delitzsch towards Pentateuchal criticism and the growth of Israel's religious institutions. In a modified form Delitzsch showed himself willing to accept the leading critical results established by Kuenen, the author of the *Religion of Israel*, and by Wellhausen, the brilliant exponent of historic and critical method, in the *Composition of the Hexateuch* and the *Prolegomena to the History of Israel*. I have already dealt with Delitzsch's views on these matters in the *Expositor* (February 1888). I prefer not to dwell on this side of Delitzsch's activity. For our author shows himself here not a leader but a follower. Critical analysis is hardly his strong point. In fine discrimination he is certainly not the equal of the late Dr. Hupfeld or of the living Berlin Exegete Dillmann; and his grasp of critical and historic method is far inferior to that of Wellhausen or Stade.

Where, then, is the strong side of Dr. Delitzsch's genius? What is the distinctive quality of his work that makes every earnest Christian student deplore his loss as something personal? I answer that it is the *cultured piety*—the living faith in the Eternal and Unseen that transfigured every page he wrote, and made it gleam with at least some rays of the suffused light that "never shone on land or sea;"—I say it is for this we love Delitzsch. Girt with the heavy panoply of learning—for no living German commentator was so profoundly read in late Hebrew literature, and knew the Talmud better, and as an Arabist few surpassed him,—yet with all this he was greater than his learning. His profound spiritual perceptions rose superior to it all, dominated it all. His personality is never lost amid a weltering chaos of philologic details. Above all the surprising wealth of learning that fills his pages we see Delitzsch ever distinct, vivid, and supreme. It is the same pious God-fearing, Christ-loving, soul-loving commentator who delights to honour the Old Testament as the inspired organ of Divine truth speaking the message of Divine wrath against sin, and Divine redeeming love to man revealed in the incarnate Son Jesus Christ.

No contemporary commentator in Germany possesses this matchless quality in anything like equal degree. It falls to my lot to read many German commentaries—some, though very few, endowed with deeper philologic insight than De-

litzsch's works possess—but none approaching or even attempting to approach the Leipzig Hebraist in this grand element of cultured piety. This is his surpassing charm that draws the Christian reader like a loadstone, and has drawn hundreds to his classroom at Leipzig. Other writers are philological exegetes, but *not theologians*. Delitzsch is *both*.

Open his Commentary on Isaiah at the sixth chapter—the wonderful consecration vision of the prophet, and we seem to feel that the philology which explains the Hebrew word for "train" in verse 1, or "seraphim" in verse 2, is subordinated to the profound awe created in the mind of the exegete by the wondrous scene which the words depict. The moral environment of Israel at this point of time, referred to in the opening words, "In King Uzziah's death-year," is described in a few well-chosen words: "The preceding period was one of peace when Israel was filled to overflowing with the signs of God's love and favour. But this wealth of Divine mercy effected as little as the preceding age of calamity. Then there entered into the relation of Jehovah to Israel the momentous episode of which Isaiah was especially chosen to be the instrument. Isaiah sees,—not asleep or dreaming, but in his waking moments,—receives from God a glimpse into the unseen world. The activity of external sense falls into abeyance while the inner sense is opened and, owing to man's spiritual-corporeal nature and his earthy limitations, clothes the supersensuous in sensuous form. This is the mode of revelation conveyed in ecstatic vision. Isaiah is borne away to heaven. We have, it is true, in other prophetic ecstasies, the earthly temple as the place and object of vision; but here we behold the exalted throne, the heavenly counterpart of the earthly throne in the ark of the covenant. We behold the *hêchal*, properly meaning 'spacious hall,' the temple or palace of God the King. Hence it is not the temple of Jerusalem, but the heavenly temple that is here intended. There the prophet sees the universal Lord in human form. This is clearly intimated by the reference to the train whose trail or flowing ends fill the hall. The versions, LXX., Targum, and Jerome, dissipate the image of the train as being too anthropomorphic. But John in his Gospel (xii. 41) is bold enough to say that it was Jesus whose glory Isaiah beheld, for the incarnation of the Logos is the truth underlying all Biblical anthropomorphisms."

I forbear citing further. I have selected this passage almost at random from the last edition of his Commentary on Isaiah, published in 1889, enriched by the author's latest studies and the researches in Assyriology of his distinguished son, Dr. Friedrich Delitzsch.

Turn now to the pages of Diestel's commentary

on this passage. And lo! the whole scene shrinks into nothingness. The temple, the prophet—the Divine presence enthroned, and the train that fills the temple—the seraphim and the sublime trisagion—almost disappear. And alas! we have only a few empty words left as husks and shells for peddling exegetes to manipulate. We turn with weariness and longing to Delitzsch's pages once more, and feel that we are again standing by the side of one who is himself a seer—a theologian as well as a scholar—a steward of the Divine mysteries, well qualified to lead us within the veil, and teach us of those hidden things that the angels love to contemplate.

I might quote many other illustrations of Delitzsch's individuality in exegesis if I had time or space. Let the reader compare for himself the author's Commentary on the Psalms with that of Hupfeld (or Hitzig!). There is only one German commentator whom I would place alongside of Delitzsch for sympathetic imaginative insight, and that is Heinrich Ewald. And yet how profoundly Ewald's self-reliant egoistic temperament differed from that of the modest Leipzig theologian!

It is a great mistake to assert that Delitzsch's strong points are directly deducible from his conservatism. Others—like Bredenkamp—are quite as conservative as Delitzsch in their attitude to the Old Testament, but their treatment of the Old Testament is as dry and technical as that of the most advanced critic, and even more so. Delitzsch's genius is eminently one of intellectual sympathy and insight, and his strong evangelical fervour, his intense tenacious grasp of Christian truth, colour his utterances on every theme, and are never obscured by his learning. He interprets the Old Testament not only as a Hebraist, but as a well-versed ecclesiastic. It is for these transcendent qualities that Christian preachers will thank him for all time; and we can hardly imagine an age when the messenger of Christ will not delight to have Delitzsch's Commentaries on his shelf for constant reference.

I have but small space left to speak of the unique gift of the Leipzig scholar to evangelical Christendom. I refer to his Hebrew New Testament. In the year 1870 appeared the first instalment—a translation of the Epistle to the Romans into Hebrew, with illustrative citations from the Talmud and Midrash. In a useful preface the author reviews the previous attempts that had been made in the same direction. Delitzsch's object was twofold. By a Hebrew translation of the New Testament he desired to attract the intellectual interest of the Jews to a religion that proceeded from the bosom of Judaism, and subsequently overshadowed Europe—a religion

whose early records are of priceless historic value to the student of the history of Judaism. Moreover, Delitzsch endeavoured in this way to realize the cherished dream of earlier years—that lay as a burden upon him as upon the apostle to the Gentiles, viz. that Israel should be won to Christ. The work grew in subsequent years, and the result we see in the splendid monument of scholarship with which Dr. Delitzsch endowed the British and Foreign Bible Society. The book has passed through several editions, each containing the latest improvements from the hand of the accomplished Hebraist. To the Christian student the work is of great value. To understand the thought of St. Paul, it is necessary to know at least something of the new Hebrew literature. Let the student read such a tract as the "Sayings of the Fathers" and the "Day of Atonement," and then carefully study the diction of Paul's epistles in Delitzsch's Hebrew New Testament, and he will thus be in a far better position to grasp the underlying rabbinic thought and style of the apostle.

Delitzsch occupied a unique position between the Old and the New. While accepting some of the latest critical results in their bearing on the Old Testament, he held tenaciously to the conservative theological presuppositions of his earlier years. In an article published recently in the *Expositor* (January 1889), he described the deep gulf which separates the Old Theology from the New. Of that Old Theology he acknowledged himself a devoted adherent, and uttered his strongest protest against the tendency, now so fashionable, of blending the realms of nature and grace, and thus denying the reality of miracle. Let a few words from this remarkable "last will and testament" close our article, and may they continue to ring in our ears!—"He who in the midst of his estrangement from God and degradation in sin has experienced spiritual transformation, knows that he owes it to the supernatural interference of the rescuing hand of God, and feels himself placed in a new world, in contrast with which his earlier existence appears like the groping of a blind man, the lethargy of one more dead than alive. . . . The condition of the true Christian is a supernatural one, seeing that it has its root in the New Birth which he has experienced. This condition is wanting in the New Theology. Apart from its rejection of the so-called metaphysical element, to which it denies any practical significance, the new school speaks with regard to the actual facts of experience a language of moral shallowness foreign to the Christian and theologian of the old stock. The difference between nature and grace is here toned down and washed out, and that makes the deep gulf which divides us."

The Great Text Commentary.

THE GREAT TEXTS OF FIRST CORINTHIANS.

I COR. VI. 19, 20.

"Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body."—(R.V.)

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EXPOSITION.

"The Spirit dwelleth with you, and is in you" (John xiv. 17), hence the body in which the spirit of man is lodged is also the habitation (Rom. viii. 11; 2 Tim. i. 14), and as such a temple or shrine of the Holy Spirit. Thus the Lord Himself "spake

of the temple of His body" (John ii. 21).—*Webster and Wilkinson.*

The phrase "**which ye have from God**" emphasizes the divine origin of the Spirit, and consequent dignity of the body in which this divine guest dwells.—*Godet.*

"**Ye were bought with a price.**"—There is no ellipsis of an adjective (great). The emphasis is on the verb,—*bought*, not acquired without cost.—*Winer.*

Fornication is—(1) a *desecration*, for it defiles the temple where the Spirit of God dwells; (2) it is rebellion against God, for your bodies are His *peculium*, ye were bought.—*Evans.*

CRITICAL NOTES.

This passage refutes the view of Baur, Holsten, and Pfleiderer, that Paul held that the body is essentially sinful.—*Edwards.*

There is one passage which, in our English translation, seems to countenance the Stoic contempt of the body—Phil. iii. 21, "our vile body;" but there is no tinge of this doctrine in the original, which is literally, "the body of our humiliation," that is, the body which we have in our present low estate, which is exposed to all the passions, sufferings, and indignities of this life.—*Lightfoot; Philipians.*

The words, "and in your spirit which are God's," are found only as additions made by later hands to two good MSS., and in others of minor value. They are an interpolation, added with a liturgical and hortatory aim.—*Godet.*

They enfeeble the sententious strength of the concluding exhortation.—*Edwards.*

An attempt to soften away St. Paul's abruptness, and complete his sense.—*Westcott and Hort.*

METHODS OF TREATMENT.

I.

By Professor Godet, D.D.

There are three essential ideas in the passage.

1. That the use of Christian liberty as respects the body is naturally restricted by the danger of using that liberty so as to alienate it and destroy ourselves.
2. That fornication involves the Christian in a degrading *physical* solidarity, incompatible with the believer's *spiritual* solidarity with Christ.
3. That it renders the body unfit for its Christian dignity as a temple of God, and so for its glorious destination.

II.

GLORIFY GOD IN YOUR BODY.

By Professor Tholuck.

The gospel has not extirpated the instinct of nature, but has consecrated it. Marriage and the propagation of the race it has converted into a priestly function. "In the Lord" marriages are contracted, "in the Lord" husband and wife love one another, "to the Lord" they train up their children. So the gospel deals with every appetite: "Every creature of God is good, and nothing to be refused, if it be received *with thanksgiving*." Not until, in the light of divine truth, a man gains a clear conception of the nature of holy wedlock and its efficacy in sanctifying the natural instincts, does he learn what *being unchaste* really is. Then he understands how the appetites may lower him to a level with the brute, how the female is degraded when made the partner of a low passion, and the crime of ushering, from any such ignoble motive, a human life into the world, scarcely less criminal than sending one out of it. He then learns to hate all filthy jesting; he learns that God requires purity in the heart, as well as in the lips and in the life. How high is the estimation Scripture sets on the human body! Knit in wedlock to the Spirit of Christ, none of our members are our own, none are to be driven by any wind of passion, but only by the breath of the Spirit of God. Every Christian is a priest, who, with every member of his body, and every action of his life, presents a perpetual offering to God. He who sins against his own body, sins against God, whose property the body is, as Joseph exclaimed, "How can I do this great wickedness, and *sin against God?*"

III.

SELF-RESPECT.

*By the Right Rev. F. Temple, D.D.,
Bishop of London.*

The duty which St. Paul here teaches is the duty of self-respect; the ground on which the duty rests is the fact that we are not our own. It is a very natural temptation to fancy that we may do what we like, provided our conduct does no harm. If what we do hurts nobody, why may we not indulge our inclinations? For this reason, that we are not our own; that we belong to God; and we must do nothing to degrade our bodies or our spirits, for both are God's.

The duty of self-respect is never lost sight of in the Bible. Its keynote is struck in the account of the creation. God made man in His own image. Then the Legislation maintains the same high tone, even in minute details. The Hebrew is not to make cuttings in his flesh for the dead, or print

any marks upon his person. Even the prophetic denunciations of idolatry base their reasoning on our duty to respect ourselves quite as often as on our duty to reverence God. But the New Testament adds to the primeval doctrine that man was made in the image of God, this, "Ye are not your own, ye are bought with a price." That which was a sin against the original creation has become also a sin against the cross of the Redeemer. The duty of self-respect now addresses the conscience with double force.

This duty enters into a large part of life. Thus St. Paul says, "Putting away lying, speak every man truth with his neighbour." But there may be cases when our neighbour is merely inquisitive, or when it is better he should not know. Yet the duty of speaking the truth is not gone. We owe it to our own self-respect as Christians not to speak a falsehood. Again, it is not always a sin against others to be cowardly. But it degrades us in our own eyes, it is inconsistent with self-respect, and so is a grievous sin. Yet again, buffoonery, frivolity may do little harm to other people; but yet, if it is inconsistent with self-respect, it is sin.

And even when a man is quite alone he is not free from rules of propriety, he must still do absolutely nothing that is lowering to his own self-respect.

THOUGHTS AND ILLUSTRATIONS.

THE TEMPLE OF THE BODY.

CHRISTIANITY so values the body that a Holy Sepulchre where once an angel sat at the head, and another angel at the feet, not of a body, but of a place where a body had lain, drew to it all Europe in crusade after crusade, making the Italian cities rich, founding the Hanse towns, wrenching liberty for the municipal classes out of the gripe of nobles, and so, in ultimate result, writing Magna Charta and the American constitution. It is historically true to say that the crusades put the ballot in the poor man's hand, or began liberty; and they were in great measure the outcome of the reverence of Christianity for the incontrovertible fact that a physical frame had been the supreme human temple of the Holy Ghost. In a similar spirit she, and she only, has for ages effectively taught what science at last proclaims, that, if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. It is a small sneer of scepticism that Christianity cares nothing for the flesh. Only she glorifies it. Only Christianity makes the home possible. Mr. Seward came back from a tour round the world, and the shrewdest thing he said about Asia was, "In all the East there is not a home."—*Joseph Cook*.

THE Incarnation reveals the sanctity of the human body (John ii. 21); the Resurrection of Christ invests it with a supernatural dignity and glory. In the Christian view, therefore, sexual sin assumes a peculiarly heinous and shameful character. It is committed against the body itself in its own nature (verse 18), of which Christ is the Lord and Guardian; against the life of the race whose Head He is, and of which each man is, in his individual person, the depository and trustee; against the "glory of manhood," turned to shame in dishonoured womanhood (1 Cor. xi. 8).—*G. G. Findlay*.

I AM sure, for myself, that in proportion as I believed the word of St. Paul strictly and substantially that we are the temples of the Holy Ghost, should I be afraid to yield to chance and wayward impulses, excited feelings, and winds of doctrine—should I be in a calm, peaceful, rational state, caring for nothing but truth, and ready to sacrifice every conceit and opinion that I might find it. The want of this settled persuasion I find at the bottom of all my follies and errors, and I am persuaded that it is the secret of much of the fanaticism which is attributed to just the opposite cause.—*F. D. Maurice; Life.*

WHILE denouncing the particular sin of fornication, Paul here does it so as to preach Christ crucified. One of the popes planted a cross in the ruins of a noble building in Rome, and so kept the people from destroying it by carrying away its stones to build their own dwellings. Here Paul has put the cross in the centre of human life, and has made it sacrifice for the believer to take any portion of his being and give it to any other than his Lord.—*W. M. Taylor.*

IT is not by violations of the seventh commandment only that the body is dishonoured. Any kind of carnal indulgence, or pampering of the flesh, whether it be in sleep, or in eating, or drinking, or in dress, or in luxurious living, falls within the category.—*J. Thain Davidson.*

It is within my personal knowledge that there are young men in some of our metropolitan mercantile houses, respectable in appearance, and gentlemanly in bearing, who, through vicious indulgence, have already gathered a hell around them, from whose tortures they can find no escape. They began by being irregular in their habits, careless in making acquaintanceships, tampering with stimulants, taking to billiard-playing, and theatre-going, and gambling; then, on to drinking bouts at taverns, midnight larks with the human offal of the streets, and finally, every conceivable form of hideous debauchery and Satanic revelry!—*J. Thain Davidson.*

THERE are two rocks in a man's life on which he must anchor or split—God and woman.—*F. W. Robertson.*

SINS committed against the body affect that wondrous tissue which we call the nervous system. The source of all our acutest suffering and intensest blessing is rendered so susceptible by God as to be at once our punishment or reward. There is not a sin of indulgence, gluttony, intemper-

ance, or licentiousness of any form, which does not write its terrible retribution on our bodies. Irritability, many an hour of isolation, of dark and dreary hopelessness, is the natural result of powers unduly stimulated, unrighteously gratified.—*F. W. Robertson.*

THERE has always seemed to me something impious in the neglect of personal health, strength, and beauty, which religious people and sometimes clergymen of this day affect. It is very often a mere form of laziness.—*C. Kingsley; Life.*

NOTHING was ever more real than Kingsley's parish visiting. He believed absolutely in the message he bore to the poor, and the health his ministrations conveyed to their souls; but he was at the same time a zealous sanitary reformer, and cared for their bodies also. I was with him once when he visited a sick man suffering from fever. The atmosphere of the little ground-floor bedroom was horrible, but before the rector said a word, he ran upstairs, and, to the great astonishment of the inhabitants of the cottage, bored, with a large auger he had brought with him, several holes above the bed's head for ventilation.—*C. Kegan Paul.*

MY father often spoke to me freely about his health, went into it with the fearlessness, exactness, and persistency of his nature; and I never witnessed, or hope to witness, anything more affecting than when, after it had been dawning upon him, he apprehended the true secret of his death. He was deeply humbled, felt that he had done wrong to himself, to his people, to us all, to his faithful and long-suffering Master; and he often said, with a dying energy lighting up his eye, and nerving his voice and gesture, that if it pleased God to let him again speak in his old place, he would not only proclaim again, and he hoped, more simply and more fully, the everlasting gospel to lost man, but proclaim also the gospel of God to the body, the religious and Christian duty and privilege of living in obedience to the divine laws of health.—*John Brown; Letter to Dr. Cairns.*

FEW men are endowed with such a brain as Hugh Miller—huge, active, concentrated, keen to fierceness; and therefore few men need fear, even if they misuse and overtask theirs as he did, that it will turn, as it did with him, and rend its master. But as assuredly as there is a certain weight which a bar of iron will bear and no more, so there is a certain weight of work which the organ by which we act, by which we think, and feel, and will, cannot sustain, blazing up into brief and ruinous madness, or sinking into idiocy.—*John Brown; Notes on Art.*

The Presence of Latin Words in the New Testament.¹

BY THE REV. PREBENDARY WHITEFOORD, M.A.

THE most cursory reader of the text of the Greek Testament will hardly fail to note certain words, and less frequently certain phrases, which are more familiar to him through the study of another language. These words arrest the attention and set him thinking on the reason for their presence.

¹ This article was written before the writer had seen Mr. Hoole's interesting work on the Classical Element in the New Testament.

Most commentaries take note of such words; some editions, better still, furnish him with a list, more or less complete, of these foreign terms. Most of these are Latin, and as they appear they are not welcome to the classical scholar. He perhaps hastily observes in them what he regards as further evidence that the New Testament is not written in "good Greek." The fact rather is that he has yet to become a ripe student of Greek

himself. It is easy enough to select one epoch in a literature and call it Augustan, and another, and to speak of it as debased. But for the complete knowledge of a language one must at least know something of it at all periods of its history, and estimate it in relation to its age. Thus it is being recognised in the study of Greek, that, to the reading of the classical authors, must be added if not modern Greek, certainly an acquaintance with what is called—with questionable exactness—Hellenistic Greek.

But it is entirely uncritical to speak of the language of the New Testament writers as not "good" Greek. Rather in New Testament Greek is observed a language in its highest possible flexibility and adaptability. Here are observed, since its classic stage, fresh enrichments of thought, and in phrase; and what appears to be lost in cold and clear precision of form is at least compensated for by warmth, and suppleness, and inward energy. Can it be said that historic simplicity and directness, or philosophic calmness of statement, are altogether wanting here? On the other hand, is there not something strangely attractive in the new fire which the language has somehow caught, in that very persuasiveness which the great Greek dramatists themselves regarded as the one thing to be desired in it? Clearly, then, we shall not be offended at this presence of Latin words, as itself a fragmentary illustration of this enrichment of the Greek, but shall give them the attention which their situation in the New Testament deserves, in the expectation that such a study will be repaid.

It requires some caution to compile a list of the Latin words in the Greek Testament. Take some instances when the caution is immediately needful. There is the word *κραπάλη*,¹ of unhappy association. It is one far more familiar to the scholar in its Latin dress, but the body of the word is plainly Greek. The topographical reference in the 28th chapter of the Acts of the Apostles would hardly mislead a careful student, nor would a Latinism be pressed in such a phrase as *ὁδὸς ἐργασίαν*, but *κράββατος* (St. Mark ii. 4)² and *ῥέδη* (Apoc. xviii. 13) would both be too readily claimed as Latin, whereas further inquiry suggests Macedonia as the place of origin of the former word, and Gaul of the latter.

After deduction of such doubtful instances, there remains still a small, compact group of terms too surely Latin for questioning.

In the list of these which is imperfect even in better editions of the Greek Testament, there is a further deficiency which seems so obvious that one wonders why it has not been repaired. These Latin words are not classified. It would be

tedious here to give a complete list—but something like a classification may be suggested through the following consideration.

Every undoubted Latin word is deeply graven with the image and superscription of the Empire. "Judæa Capta" can be read into the list; the eagles are above. There is no need of asserting a supremacy which is betrayed in speech, as it is stamped into the coinage.

A few illustrations are worth consideration. There is scarcely a prominent feature of that stern and solid rule which has not its correspondent note in this language of the Greek Testament. One little group of terms indicates how Rome must needs displace other words for her own more famous terminology—so that we read of the "Legion," the "centurion," the "custodia," and the "prætorium," with scarcely any orthographical change. Again, we observe the significant mention of the "colony," the "census," the "libertinus," or still more suggestively "flagellum"—verb as well as noun,—"sicarius," and "speculator." But Roman usage, and so the Latin speech, was making invasions gentler than these into the language. Latin—though here rather in phrase than in actual terms—is present in the sphere of Jurisprudence. So, as would be anticipated, the coinage of prominent reference is Roman; and we find mention of the "denary," the little "as," and the still less "quadrans." With these would run such measurements as "modius" and "miliarium," and with still more homely reference are observed new departures and Western modes, in "linteum," in "semi-cinctium," and even in "sudarium."

Such a list is stamped with the image and superscription of Cæsar. Into such a catalogue it is not fanciful to read the calm assurance of conquest, being slowly pushed into the domain of language and literature. It is a question which should have its special interest for English students whose mother tongue affords here an instructive parallel. But there is a point beyond this, of higher interest and significance, where its bearing touches, and indeed supports the integrity and authenticity of the New Testament. The presence of these Latin words is a real and genuine contribution to the present issue, and the value of such testimony is enhanced by the fact that it offers itself incidentally. For clearly here a forger of a later age would have had a supremely difficult task. Could such a one ever possess the extraordinary ingenuity required to incorporate this Latin terminology precisely of the quality and in the quantity in which it is now discovered? Rather, it may be presumed, he either would have omitted Latin words altogether as of risky employment, or else would have used them with far

¹ St. Luke xxi. 34. W. H. *κραπάλη*.

² And elsewhere, not infrequently. W. H. *κράββατος*.

greater frequency and freedom. But it is their presence in just that proportion, with exactly those characteristics, in just those departments, which have been observed which point precisely to that period assigned by Christian criticism to the appearance of the body of New Testament literature. No adroitness could have secured a second century forger from some blunder which would have been open to detection in this matter, most notably in the far larger number of Latin terms

which in a later age would have become part of settled vocabulary for common use.

To conclude, if the presence of these Latin words has this linguistic interest and historical significance, it has also a far higher value in its bearing upon the canon of the New Testament, and in its fragmentariness may yet be welcomed as a serviceable piece of evidence by those who, as jealous for the Scriptures, are jealous for the faith once for all delivered to the saints.

The Sunday School.

The International Lessons for May.

I.

May 4.—Luke viii. 41, 42, 49–56.

The Ruler's Daughter.

1. "A ruler of the synagogue." Capernaum would contain more than one synagogue, though Nazareth had only one (Luke iv. 16). They were managed by elders (all laymen), with a Ruling Elder at their head. The "chief seats" mentioned in Mark xii. 39 were reserved for the elders.

2. "One only daughter." See also Luke vii. 12, and ix. 38.

3. "Trouble not the Master" (verse 49). Better, "worry not." See the Notes upon this word in Notes of Recent Exposition.

4. "He suffered no man to go in." There is some difficulty here. It is generally supposed that this means into the house itself, and that verse 54, "He put them all out," means out of the inner chamber where she lay. But more probably both refer to the chamber. He suffered no one to go into the inner chamber with Him except the three chosen disciples, and the father and mother; but the mourners, real and hired, were in already, and He put them all out before He raised her. He could do no mighty work in the presence of unbelief.

5. "Maid, arise." *Talitha, cumi!* were the very words spoken (Mark).

The only serious difficulty which this exquisite children's story presents is in the words of Christ in verse 52, "She is not dead, but sleepeth." They are fully discussed in the Notes of Recent Exposition this month. In them lies also the great lesson of the miracle, the death that is no death—

"There is no death. What seems so is transition.

This life of mortal breath

Is but a suburb of the life elysian,

Whose portal we call death"—

and the death that is death indeed. The teacher will find abundant material of the deepest interest and import in this great subject.

II.

May 11.—Luke ix. 10–17.

Feeding the Multitude.

1. "The Apostles, when they were returned." The Mission of the Twelve is described in the early verses of the chapter. It must be carefully kept distinct from the Mission of the Seventy told in the next chapter.

2. "Went aside privately." Several reasons are given. Herod had killed John, and now began to inquire about Jesus. He must keep out of that fox's way, for His time was not yet come. There were also incessant interruptions from the eager Galileans, so that, as Mark says, there was no leisure so much as to eat. And then, there was the need of rest, rest for body and mind, felt both by Jesus and the disciples.

3. "A desert place belonging to a (not *the*) city called Bethsaida." It is Bethsaida Julias, at the north of the lake, not the Bethsaida of the five leading apostles, which was a mere fishing suburb of Capernaum.

4. "By fifties in a company." Mark compares these companies to beds of flowers, "as they sat on the green grass in their bright Oriental robes of red and blue and yellow."

5. "Twelve baskets." Where did they get the baskets in "a desert place"? Every Jew carried a basket about with him to hold his food, in case it should get "polluted" in his intercourse with Gentiles.

An account of this great miracle is found in all the Gospels, and when we gather together the little touches, added by one or another to the main narrative, touches which prove the independence of each, and yet the accuracy of all, we get a full and very vivid picture. Jesus and the tired apostles cross the lake secretly to a desert place; but the eager crowds get word of it, and hurry along the shore. He receives them tenderly; forgets His own necessities in ministering to theirs; and now when the day is ending, and still they are listening to His gracious words or waiting for His healing hand, there is alarm among the disciples—what shall be done if night should come down? But already He has thought of this (see John vi. 5), and knows what He will do. Along the side of the hill they are ranged in plots of fifties, like bright spring flowers; the blessing is asked,

the five loaves are broken and they know not how, but there are more than enough for them all.

When the Israelites were passing through "that great and terrible wilderness" of their wanderings, God supplied their necessities by the miraculous gift of manna. Why was it given? To teach them, says their great leader, that man does not live by bread alone, but by every word of God (Deut. viii. 3). Why does Jesus feed these hungry crowds of Galileans? To satisfy bodily necessities? No; for that might be done by ordinary means. It is to teach them that He who can supply their bodily wants can satisfy the deeper needs of the spirit; and that the noblest life is not to be rich in this world, but to be rich toward God, to be faithful, true, and good. When there occurred a famine in Germany, some of Luther's followers excused themselves for doing certain acts that seemed like dishonesty, by saying, Well, we must live, "I do not know that you must live," said the Reformer, "but I know that you must be honest."

Jesus Christ is Himself the true bread of God (John vi. 49-51) for whom we should hunger. To feed upon Him, to be united to Him by faith, to love Him and live for Him—that is life indeed, that is to be rich toward God.

III.

May 18.—Luke ix. 28-36.

The Transfiguration.

A short lesson, but inexhaustible in meaning. How shall we make the children comprehend it?

1. "Into a mountain." It was Hermon, as all agree, 15,000 feet high, its summit clothed in perpetual snow, lonely and terrible.

2. "The fashion of His countenance was altered;" explained by Matthew's "His face did shine as the sun" (Matt. xvii. 2).

3. "His raiment was white and glistening." Matthew compares the whiteness of His clothing to light, Mark to snow, Luke to lightning.

4. "Spake of His decease." The word is *exodus*, "departure." (The Book of Exodus is so called because of the departure of the children of Israel from Egypt.) It includes here, says Bengel, His agony, cross, death, resurrection, and ascension.

5. "At Jerusalem." For it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem!

6. "Tabernacles," *i.e.* tents, or rather booths of wattles or tree branches, such as they lodged in at the Feast of Tabernacles.

To understand the Transfiguration, we must ask: For whom was it intended? The answer is, first for Christ Himself, but also for the disciples. That it was for our Lord Himself the whole narrative shows, but the fact that the disciples were in deep sleep during part of the time conclusively proves it. To what extent or in what ways Christ was benefited by this interview with Moses and Elijah we do not know, and it is not our concern, at least not yet. We may say, however, with safety, that Moses and Elijah did not come down to inform Him of His death, for He knew of it already, and had told the disciples; nor to

tell Him how to meet it; for in all this He was more fitted to enlighten them, more fitted by far. Says Godet: In view of that cross which is about to be erected, Elijah learns to know a glory superior to that of being taken up to heaven (as he himself had been),—the glory of renouncing, through love, such an ascension, and choosing rather a painful and ignominious death. Moses comprehends that there is a sublimer end than that of dying, according to the fine expression which the Jewish doctors apply to his death, "from the kiss of the Eternal;" and this is to deliver up one's soul to the fire of divine wrath.

And this is the very lesson that is meant for the disciples. There seems to be good reason for the opinion that, since Christ's announcement of His coming death, they had been in deep dejection. Peter's eager proposal that they should all stay there in happy isolation from the rest of the world, shows that he does not understand what that death means. How important, then, that they should hear it made the subject of conversation with Moses and Elijah; but much more that they should hear the divine sanction and approbation given to it out of the great Shekinah, the cloud of glory, the manifested presence of the living God! It was this that impressed them, this that they remembered in the after days. "For," says Peter, "we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard come out of heaven, when we were with Him in the Holy Mount" (2 Pet. i. 16-18).

IV.

May 25.—Luke x. 1-16.

The Mission of the Seventy.

1. "Other seventy also." Better, "Others also (besides the Twelve) seventy in number." See Lesson for May 11.

2. "Salute no man by the way." The Eastern salutations are elaborate and tedious. The Seventy must make haste, their message is urgent.

3. "Peace be to this house." In literal obedience to this command, Edward Irving pronounced these words when he entered a house, and the people felt that they had received an apostolic blessing.

4. "If a (not 'the') son of peace be there," that is, if a man of a peaceful receptive mind be there.

5. "It shall turn to you again." "My prayer returned into mine own bosom," Ps. xxxv. 13.

6. "Chorazin" is not mentioned elsewhere. It was two miles inland from Capernaum.

7. "More tolerable." Read Luke xii. 47, 48.

Jesus had now commenced His last journey towards Jerusalem, of which so many incidents are recorded. He passes through Perea, the country on the eastern side of Jordan, which He had visited but little hitherto. There was the greater need, therefore, for such a mission. The men were sent as lambs among wolves, but two by two, for

mutual support. Whatever their treatment may have been, they returned with joy at the end of the mission, saying, "Even the devils are subject unto us through Thy name." They had gone out, then, in the name of Jesus, and that had been their strength, and the secret of their success.

But much is made here of the visible means they were told to employ. Three things are named. First, their message was urgent—"The kingdom of God is come nigh unto you." Secondly, their manner of life was the simplest—"Remain, eating and drinking such things as they give." Thirdly, their commission was authoritative—"Into whatsoever city ye enter and they receive you not . . . it shall be more tolerable in that day (the day of judgment) for Sodom than for that city."

This last point is most impressive, and it should not be difficult to make the children feel something of the force of it. To hear the gospel preached, or explained in school, or even to read it in the Bible, is not only a privilege, but a great responsibility. They who have been carefully brought up and yet go wrong, it will be worse for them. They who have been taught—but surely especially they who teach—it will be more tolerable for most than for them.

The International Lessons.

PAPERS AND PRIZES.

REPORT FOR APRIL.

Age under eighteen.

I. MAGGIE MILNE, Harbour of Refuge Cottage, Stirling Hill, Peterhead.

Order of Merit.—J. K. C. (Aberdeen), J. M. S. (Perth).

Age under thirteen.

I. ANNIE MURPHY, The Manse, East Budleigh, Devon.
Order of Merit.—G. G. O. (Glasgow), E. J. P. (Edinburgh), C. C. G. (Elgin), F. M. (Budleigh), T. H. H. (South Ronaldshay).

EXAMINATION ON THE LESSONS FOR APRIL.

(Answers must be received by the Editor, Kinneff, Bervie, N.B., not later than May 12.)

Age under eighteen.

1. Explain: "With what measure ye mete it shall be measured to you again."

2. Name any incidents in Christ's life which illustrate the words: "I am not come to call the righteous, but sinners."

3. Give the Parable of the Sower and its interpretation in your own words.

Age under thirteen.

1. How did Jesus prove that God is kind even to bad people?

2. Tell the story of the Raising of the Widow's Son in your own words.

3. What does "Gospel" mean?

Anecdotes for the Sunday School.

Getting out of Temptation.

Little Henry had been very sick. When he was slowly recovering, and just able to be up, he was left alone a short time, when his sister came in eating a piece of cake. Henry's mother had told him he must eat nothing but what she gave him, and that it would not be safe to have what the other children had till he was stronger. His appetite was coming back; he wanted very much to take a bite of the cake, and his kind sister would gladly have given it to him. What did he do?

"Jennie," said he, "you must run right out of the room away from me with that cake, and I'll keep my eyes shut while you go, so that I shan't want it."

And when I heard of this, I thought that there are a great many times when children, and grown-up people too, if they would remember little Henry's way, would escape from sin and trouble.

The Best Gift.

In the old schools of philosophy it was usual for the pupils to bring a present to their teacher at the commencement of each term. On one of the occasions when the disciples of Socrates, one by one, were going up with their gifts, a poor youth hung back. But when all the others had presented their gifts, he flung himself at the feet of the sage, and cried, "O Socrates, I give thee myself." And this is the gift which the Lord Jesus asks of you. Give Him your heart, yourself.

The Ideal Christ.

The sculptor Dannecker worked for two years at a statue of Christ. After he had done his best—as he thought—he asked a little girl into his studio, and when the child was in front of the statue, he said to her, "Who is that?" The child looked, and said, "A great man." The German artist went away mournful: he had failed. He set to work again. He worked for six years more, and then he sent for that same child again. The child looked, tears came into her eyes, and she said, "It is, 'Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.'" Dannecker was delighted; he had chiselled out his conception of Christ.

Following Christ.

It is related in the annals of the Ottoman Empire that when Amurah II. died, which was very suddenly, his son and destined successor, Mohammed, was about a day's journey distant in Asia Minor. Every day of interregnum in that fierce and turbulent monarchy is attended with peril. The death of the deceased Sultan was therefore concealed, and a secret message sent to the prince to hasten at once to the capital. On receiving the message, he leaped on a powerful Arab charger, and, turning to his attendants, said, "Let him who loves me follow!" This prince became one of the most powerful sovereigns of the Ottoman line. Those who proved their courage and loyalty by following him in this critical moment of his fortunes were magnificently rewarded.

There is another Prince—the Prince of Peace—who says to those around Him, "Let him who loves Me follow."

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A Model Preacher and a Model Hearer.

BY THE REV. G. M. PHILPS, B.D.

THAT passage in the tenth of Acts which describes the interview between Peter and Cornelius, contains two verses which suggest respectively some characteristics of a model preacher, and some characteristics of a model hearer.

a. Ver. 26: "Stand up; I myself also am a man." Here we have (1) The Humility that is both becoming and necessary in a preacher of the gospel. His aim should be as far as possible to lose sight of himself, in order to make men see and hear the blessed Saviour. (2) The possibility of Sympathy between preacher and hearer, without

which little good can be done. There is a clear advantage in the fact that Christ's servants are merely men: they have themselves needed and tried the remedy they bring. (3) The holy Boldness of him who delivers a message he has got from God. His work is done with prophetic courage and zeal. He can truthfully say, with real humility, and with justifiable pride, "I myself also am a man."

b. Ver. 33: "Now therefore are we all here present before God, to hear all things that are commanded thee of God." These words of Cornelius show him to have been a model hearer. (1) We have here the fundamental thought underlying true worship: "We are all here present in the sight of God." When we say, "Let us worship God," the reference is not to an absent Divinity, but to a present Saviour. (2) We have here a fine

description of the hearer's attitude to the word preached. It is, "all things that have been commanded thee of the Lord." The hearer may fairly expect that Christ will use His servant, and, week after week, lay upon his heart the word to be spoken. (3) "To hear," in the phrase "to hear

all things," seems to be used in the full sense of "to hear and obey." To know the way of salvation is not enough; we must walk in it. It is not enough to hear Christ saying, "Follow me;" we must arise and follow Him. It is not enough to learn that faith saves; we must believe and live.

Requests and Replies.

What is the best *New Testament Greek Lexicon*?—
E. S.

Dr. Thayer's translation of Grimm's *Greek-English Lexicon*, which is a treasury of the results of exact scholarship.—B. F. WESTCOTT.

What is the best *Latin Dictionary* for interpreting such modern Latin as Bengel's *Gnomon*?—E. S.

I doubt if there is any special dictionary for Commentators' Latin. Probably an old-fashioned dictionary, like Ainsworth's, would contain a larger proportion of the words. Later books are, as a rule, based more strictly on classical usage.—W. SANDAY.

Which is the best handy book replying clearly and fairly to anti-Christian writers?—E. S.

That is a hard question, because Apologetics is a wide word. Some direct you to books on *Theism*, against Agnosticism in its many forms; which you may be told are not wanted, because their doubts don't lie in that direction at all. Others refer you to books like Prebendary Row's, which I myself never cared about.

In fact, I have never cared about books of General Evidence, that undertake to make everything straight. As every study is now *specialized*—Natural History and Natural Philosophy, Chemistry, etc., so I myself have always resorted to books on *special features* of divine truth.

Sorry to send you no better reply to your request.—D. BROWN.

world." The Revised Version: "When He again bringeth in the first-born into the world." What difference in meaning is intended?—
W. G. S.

The A. V., and the margin of the R. V., make the sixth verse simply the third in a series of quotations, of which the fifth verse contains the first and the second. The text of the R. V. follows the order of the words in the original, and shows at least (though with some hesitation) that the passage may refer to a second advent, or "bringing-in" of the Son, distinct from the historical manifestation spoken of in the second verse. The tense of the verb is aorist conjunctive, which in such constructions corresponds with the Latin *futurum exactum* (Winer, § 42, 5); and consequently the rendering in the margin—"shall have brought in"—is the more accurate. In favour of the literal rendering might be further urged the position of "again" (*πάλιν*; cf. Grimm, s.v.), which in the Epistle to the Hebrews is nowhere used in enumerations parenthetically; the place in Deut. (LXX. xxxii. 43), from which the citation is probably taken, and where the subject seems to be Jehovah's final revelation of Himself in mercy and judgment; and other teachings of the writer as to the relative position of the Son and the angels. The Son in His historical manifestation is "made for a little while lower than the angels" (Heb. ii. 9); but that subjection terminates at the Cross, or at least at the Ascension. And elsewhere it is in His state of exaltation that the Son is superior to the angels (cf. Eph. i. 21; Phil. ii. 9-11; 1 Pet. iii. 22). On grammatical grounds therefore, and on exegetical, it is better to follow the revisers in making the sixth verse an allusion to something else than the Incarnation or the period of the First-born's actual life upon earth.—R. WADDY MOSS.

Heb. i. 6.—The Authorized Version is: "Again, when He bringeth in the first-begotten into the

The Expository Times Guild of Bible Study.

A LIST of subjects will be given, covering a moderately wide range of study, upon which short papers may be written. These papers will be read by competent authorities in the department of study to which they belong; and to those whose papers are judged the best a list of books will be sent from which a selection may be made. The Publishers offer such volumes as Dorner's *Ethics*, Lichtenberger's *History of German Theology*, Orelli's *Commentaries*, Pünjer's *Christian Philosophy of Religion*. The papers should be (1) accurate and (2) readable; and in length they may run from two to three thousand words.

Papers received by the 1st May will be reported upon in June; papers received by the 1st July will be reported upon in August; and so on every second month.

SUBJECTS PROPOSED FOR PAPERS.

I. EXPOSITORY.—1. The translation and meaning of Job xix. 25–27. 2. An exposition of Psalm cx. 3. Some point of "Introduction" to St. John's Gospel. 4. An exposition of Philipians ii. 5–11. 5. "Note" on the "Sin unto death" of 1 John v. 16.

II. THEOLOGICAL.—1. The Anger of God. 2. Some recent literature on the Atonement. 3. The Agnostic and Prayer. 4. The Work of the Holy Spirit on Christ.

III. LITERARY.—1. A review of Professor Robertson Smith's *Religion of the Semites*. 2. Or of Dr. Simon's *The Redemption of Man*. 3. Or of Canon Westcott's *Hebrews*. 4. Dr. Döllinger. 5. The Bible in Ruskin's Writings.

Literature of the "Larger Hope."

BY THE REV. J. R. GREGORY.

The Preacher's Magazine, April 1890.

For Universalism—Dr. Cox: *Salvator Mundi*, and *The Larger Hope* (Kegan Paul, 2s. 6d., 1s.); Jukes: *The Restoration of all Things* (Longmans, 3s. 6d.); also Archdeacon Farrar: *Eternal Hope*, and *Mercy and Judgment* (Macmillan, 6s., 10s. 6d.). On the other side of the question—Randles' *For Ever* (Wesleyan Conference Office, 5s.); Pusey's *What is of Faith as to Everlasting Punishment?* (Rivingtons, 3s. 6d.); J. R. Gregory, *An Examination of the Doctrines of Conditional Immortality and Universalism* (Wesleyan Conference Office, 2s. 6d.). Perhaps the best book on the entire subject of the future life is *The Hereafter*, by J. Fyfe (T. & T. Clark, 7s. 6d.). It has been published only a few weeks.

At the Literary Table.

Expositions. By Samuel Cox, D.D. 4 vols., new editions. London: T. Fisher Unwin, 1890, 7s. 6d. each.

It is said that if a reviewer reads his author's preface he does very well. We believe that reviewers do much more than that. We will be so bold as to say that we believe the modern reviewer is one of the most conscientious of men; and that the popular misconceptions are due to the shortcomings of an able but irresponsible race, who passed away while the great art was in its boisterous boyhood. No reviewer now writes down "This will never do!" before he has seen what colour of paper the book is printed on. The modern reviewer is even one of the hardest driven of professional men, whose life, but for the yearly half-holiday of the "dull season," would scarcely reach the average of a publican's. When we hear, as in these days we so often hear, in respect of our finest litterateurs, that the golden bowl has been broken all too soon, we often wish to put this question: What was the average of his yearly reviews? There are two men only who in this matter have been a standing wonder—Dr. Littledale and Mr. Spurgeon. But, alas! the silver cord is now snapped in the case of the former; and is it not said in the case of the latter that Mentone is now become well-nigh a residence? The conscientious modern reviewer does more than read his author's preface.

Yet in respect of these four handsome volumes of Expositions by Dr. Cox we have at present done no more. We might not have done so much, for we know the books thoroughly well already, had we not been curious to see if the old, frank, fascinating prefaces still stood in these new editions; and having found them there, we once more came under the spell and read them through. But we shall not do our readers the injustice to suppose that they do not know them, or the books they introduce. We shall say this only, that, of the four volumes, the second is most to our liking. Its exposition of the Gospel to the Greeks (John xii. 20–31) is alone worth the price of the volume.

The Credentials of the Gospel: A Statement of the Reason of the Christian Hope. By Joseph Agar Beet. London: Wesleyan Methodist Bookroom, 1889, 2s. 6d.

"The Credentials of the Gospel" is the title which Professor Agar Beet gives to the Nineteenth Fernley Lecture, delivered by him at Sheffield in August 1889. It is a well-bound demy 8vo volume of 200 pages. We presume the Fernley foundation provides assistance in the publication of the Lectures: we cannot otherwise account for the marvel of cheapness they always are. They contain some contributions to theology of permanent value, such as Pope's *Person of Christ*, to name one of the earliest Lectures.

Mr. Beet's Lecture will take its place beside the best of the series. We do not like the title of the book; either the word "Credentials," which is clumsy, or the word "Gospel," which for his purpose is too narrow. But it must be an exceedingly difficult matter to get a new and descriptive title to a book of evidences; and we do not know that Mr. Beet's is more unsatisfactory than, e.g., Conder's "The Basis of Faith," or Wace's "The Foundations of Faith," or Row's

"Christian Evidences viewed in relation to Modern Thought," all admirable books, as Mr. Beet says, notwithstanding their titles. And we do Mr. Beet no more than justice when we say that, title and all, his Fernley Lecture is worthy to stand alongside the best of them. The process of proof being inductive, we do not get a statement of the "Gospel" till we reach the 147th page. He there says: "The Christian faith may be thus stated. We believe that the visible universe and ourselves were made and are now controlled by an intelligent and loving Creator, Himself without beginning; that with Him from eternity is one personally distinct from Him, yet sharing to the full His infinite knowledge, power, and love, the Eternal Son of God; that in order to save and bless the whole human race, God joined to Himself in unique alliance, and enriched with special knowledge of Himself, one ancient nation; that for the same end, and in this sacred nation, the Eternal Son assumed human form and lived a man among men; that He announced eternal life for all who should believe and obey Him; that, in order to harmonize the pardon of sinners with the justice of God, He submitted to die; that He rose from the dead and ascended to heaven; that from His throne the risen Lord anointed His followers with His own power and with the Spirit of God that they might carry to the ends of the earth the good news of salvation and eternal life; and that He will return to raise the dead and to judge all men."

That is a large order for 200 pages. But Mr. Beet's method enables him to cover it with surprising success. He is the owner of a terse literary style; he is skilful in arrangement; and he never goes over the same ground twice, or proves what is admitted already. To illustrate his method within our limits is impossible. But what *is* possible, and a great pleasure besides, is heartily to recommend the book itself.

New Points to Old Texts. By James Morris Whiton, Ph.D. London: James Clarke & Co., 1889, 3s. 6d.

The "old texts" are these twelve—2 Cor. v. 18-20; John viii. 12; John i. 4; Rom. vi. 4; Job xxi. 15; Acts xvii. 28; 1 Kings xviii. 21; 2 Kings ii. 15; 2 Tim. i. 7; Mark ii. 10-12; Ps. cxxxvi. 1; and Ps. xv. 1, 5. The "new points" arise from the application to these texts of the doctrine of evolution. Mr. Whiton accepts that doctrine unreservedly, and applies it fearlessly. His sympathy is more with science than dogma, with life than doctrine. The third sermon, under the startling title, "Life and its Incarnations," is the most interesting and suggestive.

Thy Kingdom Come: A Sermon. By Rev. John Smith, M.A., Edinburgh. *Some Considerations bearing on the Naturalness and Reasonableness of the Atonement.* By Rev. Thomas Dunlop, Bootle. Both Edinburgh: Andrew Elliot, 1890. *Christ cannot be Hid.* By the Rev. James Fleming, B.D., Canon of York. London: "Home Words" Office.

We are always glad to receive single sermons, provided they are good. Mr. Elliot sends two, which are more valuable, whether from a literary or a theological point of view, than many pretentious volumes. It will be enough for those

who read Mr. Smith's sermon in *THE EXPOSITORY TIMES* for February, to say that this missionary sermon is just as earnest, as thoughtful, as beautiful. Its text is Matt. vi. 10. Mr. Dunlop's is scarcely a sermon, being, properly speaking, the Address from the Chair of Liverpool Congregational Board of Ministers, January 13, 1890. But it is really a powerful expository discourse, of which the text *might have been* 1 Cor. xv. 22—"As in Adam all die, even so in Christ shall all be made alive." Students of that pivot text must on no account miss it. But its close is in itself a great apologetic, and one of the most interesting bits of personal testimony we have ever read. Lighter and more directly evangelical and hortatory is Canon Fleming's sermon on the text, Mark vii. 24.

The Forgiveness of Sins. By John Ross, M.A., Rector of the High School of Arbroath. Arbroath, 1890.

"The great mystery of the future," says Canon Westcott, "is not punishment, but forgiveness." And again—"Nothing superficially seems simpler or easier than forgiveness. Nothing, if we look deeply, is more mysterious or more difficult. With men perhaps forgiveness is impossible. True forgiveness involves two things—a perfect knowledge of the offence, and a perfect restoration of love. Nature knows no forgiveness. With her there is no return of opportunity, no obliteration of the past. There is no exaggeration in the startling thought of a recent writer, that it would be possible, with powers not different in kind from our own, to read backwards in the succession of physical changes the history of our earth, to hear again the last cry of the murdered slave cast into the sea, and to look again on the last ripple of the water that closed over him."

These sentences may be found in *The Historic Faith*, where Dr. Westcott is expounding the words of the Apostles' Creed: "I believe in the forgiveness of sins." With the same words of the Creed Mr. Ross begins his little book; and its earlier part might not unfairly be described as a commentary upon the sentences we have quoted. Science, being a reflexion of nature, disbelieves in the possibility of forgiveness. Its text is, "Whatsoever a man soweth, that shall he also reap." But science is only in harmony with the universal belief of the heathen world, ancient and modern. "For myself," says Professor Monier Williams, "I claim that in the discharge of my duties for almost forty years, I have devoted as much time as any living man to the study of these sacred books, and I have found the one keynote, the one diapason, so to speak, of all these sacred books. Whether it be the Vedas of the Brahmin, the Puranas of the Saiva, the Koran of the Mahometan, the Zend Avesta of the Parsee, or the Tripitaka of the Buddhist, the one keynote, the one reference which you will find through all of them, is *salvation by works*. They all say salvation must be purchased, must be bought with a price—the sole purchase-money must be our own works and deservings." Turn to Egypt. Read the Book of the Dead. What is it that the departed soul must be able to say at the judgment-seat, before he can enter into life?—"I have not blasphemed; I have not stolen;" etc. etc. If a man could say that—well; but if not?—*There was no gospel in Egypt for publicans and sinners.*

But what were the heathen sacrifices for? Were they not

meant to expiate sin and obtain forgiveness? No. "What is the use, then, of all our gifts to the gods?" asked Socrates. "What else do you think except honour and reverence, and, as I just now mentioned, gratitude," was the answer? And sometimes less noble uses than these—to prognosticate the future, to avert ill omens, and for bribery. But as for atonement: "What atonement," asks Æschylus, "can be made for blood spilt upon the ground?" "There remaineth a stain ineffaceable, which crieth for vengeance. All the rivers in the world will not wash away blood." Even the Jewish sacrifices were not intended to obtain the pardon of the individual's sins. At this point Mr. Ross enters upon debateable ground—ground which some would contest his right to inch by inch. His claim to hold it is this. There is a progressive revelation of pardoning grace in the Old Testament; but it is not expressed in sacrifice, nor found in the ritual of the priest; it is heard from the lips of the prophet. Make out a list of the prayers for pardon in the Old Testament—not one of them looks for the forgiveness of sins on the ground of any sacrifice, substitute, or expiation. There were "sin-offerings," but they were few and small in comparison with other sacrifices, and they were meant to cover unwitting faults and ceremonial mistakes, not sins of heart and will. The propitiation made on the great day of atonement was for the people in their national, not their individual capacity. And it, also, was only for sins of ignorance, as we find asserted in the Epistle to the Hebrews. No sin-burdened soul could "trust its guilt was there." The prophets alone proclaimed forgiveness, through a Deliverer who had yet to come. The ritualists of Christ's day—the Pharisees—knew two classes of men: the just who needed no repentance, and the publicans and sinners who needed it, but for whom there was none.

"The Son of Man is come to seek and to save that which was lost." It is *the* original thing in the gospel. It is the gospel.

But how? Mr. Ross was not bound to give us a theory of the Atonement, which was certain to lay him open to criticism, though no other thing in the book did. But he modestly calls it only half a theory, and presents it with a grace that disarms our criticism, while also with an ability that commands our respect. Unfortunately our report of it must want all that. He founds it upon the great law in nature of the conservation of energy. Energy may change its form, but is never extinguished or annihilated. It may appear as motion, as heat, as light, as electricity, as vital action. The effects of sin cannot be annihilated. They may fall on the sinner himself, or they may be diverted and expended on another in some form. If a man owes you money and you forgive him, you are just out of that money; you pay for it yourself. It is like free education; the State pays for it. So, if God forgives us freely, He must just pay for it Himself; He must suffer for our sins Himself. This He did in Christ.

Horace Bushnell has a great sermon, in which he says that the Cross of Christ is God's sorrow for sin seen in action; and not only so, it is God Himself undergoing willing suffering for sin. The power of the Cross, he says, lies in this, that it is the visible, historical, self-offering of God for sin. "God Himself, undergoing willing suffering for sin"—that is what Mr. Ross calls his half-theory of the Atonement. Some one must undergo the suffering; for suffering, like

energy, cannot be annihilated, can only be transmuted. God, in Christ, endures it instead of the sinner.

But "half-theory" does not mean that Mr. Ross takes no account of the other side. He is equally "scientific" in his presentation of the law of righteousness. By the law that action and reaction are equal and opposite, if our sins were laid on Him, His righteousness redounds to us in a real, not an imputed sense. We become the righteousness of God in Him. The law of sin and death works on, producing its appropriate moral and physical results, but a new "law of the spirit of life in Christ Jesus" works in us in the opposite direction, and ultimately sets us free from the law of sin and death.

The Cross and Crown Cards: Christ before the Jewish and Roman Tribunals. By the Rev. C. Neil, M.A. London: Nisbet & Co. Cards, 6d. each, paper edition 3d.

The Rev. C. Neil, M.A., incumbent of St. Matthias', Poplar, possesses one of the rarest of literary gifts—the gift of orderly arrangement. We were greatly struck by an article of his recently in the magazine of which he is editor, *The Theological Monthly*, under the heading, "The Epistle to the Ephesians Self-interpreted." It was one of the most luminous commentaries on the Epistle we ever saw, and there was not a word of comment in it; the light was cast by simply printing the text in such a way as to bring out at a glance the order of its leading and its subordinate thoughts. That gift Mr. Neil has now applied to a more difficult task, whereby he has made clear as the noon one of the most perplexing portions of the gospel narrative—Christ's trials before the Jewish and Roman tribunals. The cards can be hung on the wall, and teachers who will let their Bible classes look at them, will find that the labour of elaborate explanation is saved, and the subject much better understood.

"Church Bells" Portrait Gallery. "Church Bells" Office, 1890, 7d. each.

The clerical portraits are an attractive feature of the weekly issue of "Church Bells." They are now to be printed on fine paper, and, accompanied by a careful biographical sketch, published in monthly parts of 16 pages each. Part I. contains the Bishops of Carlisle and Salisbury, Canon Elwyn, and the Earl of Meath. Part II. contains Bishop Lightfoot, Canon Liddon, Dr. Littledale, and Prof. Sir G. G. Stokes. Part III., the issue for March, has the Bishop of Rochester, Bishop Coxo of New York, Preb. Hannah, and Sir John Stainer.

The Sermons and Expositions of the Month.

NOTE.—Of Monthly Magazines, the April issue is referred to. Of Weekly Periodicals, the number is given.

B. (Banner, 1d.); B.C.M. (Bible Christian Magazine, 6d.); B.M. (Baptist Magazine, 6d.); B.Mr. (British Messenger, 1d.); B.W. (British Weekly, 1d.); B.W.P. (British Weekly Pulpit, 1d.); C. (Christian, 1d.); C.A. (Christian

Age, *1d.*); C.Ad. (Christian Advocate, *1d.*); C.B. (Church Bells, *1d.*); C.E.P. (Church of England Pulpit, *1d.*); C.H. (Christian Herald, *1d.*); C.L. (Christian Leader, *1d.*); Ch. Mag. (Churchman's Magazine, *1d.*); Cm. (Churchman, *6d.*); C.M. (Clergyman's Magazine, *1s.*); C.Mn. (Christian Million, *1d.*); Con.R. (Congregational Review, *1s.*); C.P. (Contemporary Pulpit, *6d.*); C.R. (Cambridge Review, *6d.*); C.S.S.M. (Church S.S. Magazine, *4d.*); C.T. Church Times, *1d.*); C.W. (Christian World, *1d.*); C.W.P. (Christian World Pulpit, *1d.*); E. (Expositor, *1s.*); E.C. (Evangelical Christendom, *6d.*); E.Cm. (English Churchman, *1d.*); E.T. (Expository Times, *3d.*); F. (Freeman, *1d.*); F.C. (Family Churchman, *1d.*); F.T. (Footsteps of Truth, *3d.*); G.B.M. (General Baptist Magazine, *2d.*); G.W. (Good Words, *6d.*); H. (Homilist, *6d.*); H.F. (Home Friend, *1d.*); H.M. (Homiletic Magazine, *1s.*); H.R. (Homiletic Review, *1s.*); I.C.M. (Irish Congregational Magazine, *1d.*); I.E.G. (Irish Ecclesiastical Gazette, *1d.*); L.W. (Life and Work, *1d.*); M.N.C.M. (Methodist New Connexion Magazine, *6d.*); M.R. (Methodist Recorder, *1d.*); M.S.S.R. (Methodist S.S. Record, *3d.*); M.T. (Methodist Times, *1d.*); M.T.P. (Metropolitan Tabernacle Pulpit, *1d.*); N. (News, *1d.*); O.N.T.S. (Old and New Testament Student, *6d.*); O.S.M. (Original Secession Magazine, *6d.*); P.C. (Presbyterian Churchman, *2d.*); P.M. (Primitive Methodist, *1d.*); P. Mag. (Preacher's Magazine, *4d.*); P.M.M. (Primitive Methodist Magazine, *6d.*); P.M.W. (Primitive Methodist World, *1d.*); Q. (Quiver, *6d.*); R. (Rock, *1d.*); Re. (Record, *4d.*); S.C. (Scottish Congregationalist, *1d.*); Sc.M. (Scots Magazine, *6d.*); S.H. (Sunday at Home, *6d.*); S.M. (Sunday Magazine, *6d.*); S.S.C. (Sunday School Chronicle, *1d.*); S.T. (Sword and Trowel, *3d.*); T.M. (Theological Monthly, *1s.*); U.M.F.C.M. (United Methodist Free Churches Magazine, *6d.*); W. (Witness, *1d.*); W.M. Worker's Monthly, *2d.*); W.M.M. Wesleyan Methodist Magazine, *6d.*); W.M.S.S.M. (Wesleyan Methodist S.S. Magazine, *2d.*); Y.M. (Young Man, *1d.*); Y.M.C.M. (Young Men's Christian Magazine, *1d.*); Y.M.R. (Young's Men's Review, *1d.*)

Gen. xii. 4, WMM, Pearse.
xix. 16, N 750, Shore.
xxiv. 11, MT 271, Pearse.
Exod. iii. R 1288.
ix. 7, 12, 34, 35, R 1289.
xv. 25, BWP 99, Meyer.
xxx. 7, 8, ChMag.
Num. xx. 28, CM, Moule.
xxiv. 4, CM, Moule.
Deut. xi. 19, CT 1414, Eastgate.
xxvi. 17-19, PMM.
Jud. iii. 31, CL 430, M'Neill.
v. 14, WM.
1 Kings xviii. 24, PMag, Pearse.
xxi. 3, R 1288, Busby.
1 Chr. xvi. 41, CWP 960, Charteris.
xxviii. 3, MT 274, Hughes.
2 Chr. xx. 20-24, TM, Whitelaw.
xxx. 20, 21, PMM.
Job ii. 4, CH 13, Talmage.
Ps. i., F 1833.
viii. 4, CEP 740, 741, Henrey.
xix. 11, MTP 2135.
xxxii. 5, CEP 743, Rawstone.
lxxiv. 16, F 183, Fellows.
cxi. 10, GW, Matheson.
cxix. 29, 30, PMM.

Ps. cxix. 105, CB 1003, Body.
Ecc. vii. 14, MR 1679, Davison.
Isa. vi. 6, BWP 98.
viii. 1, CH 11, Talmage.
viii. 19, CW 1721.
xxvi. 19, PMag, J. Vaughan.
liiii., MNM, Orelli.
liii. 3, CM, Youard.
liii. 11, SM, Waugh.
lv. 11, MSSR 170, Fletcher.
lxxv. 12-14, ONTS, Johnston.
Jer. xxii. 13, BCM, Ruddell.
Lam. iii. 26, CL 428, Whyte.
iii. 26-29, BW 176, Whyte.
Ezek. xxxiii. 10-20, SSC 807, Potts.
Hos. vi. 4, 5, MTP 2134.
Ob. 17, MTP 2136.
Jon., ECh 2464, Bishop.
Mic. iv. 5, ONTS.
Matt. iv. 1, CEP 740, 741, Maturin.
iv. 2, 3, 4, CEP 742, Maturin.
iv. 5-7, CEP 743, Maturin.
iv. 8-11, CEP 744, Maturin.
iv. 11, R 1287, Oates.
v. 8, SC, Massie.

Matt. v. 14, PMag, Hawkins.
vi. 12, R 1289, Whiting.
xi. 12, CMn 334, Fitzgerald.
xiii. 30, GBM, Fletcher.
xiii. 44-46, PMag, Keeble.
xvi. 18, MT 274, Wiseman.
xxiii. 23, FC 444, Barry.
xxvi. 26, CT 1417, Cobb.
xxvii. 46, MTP 2133.
xxviii. 17, PMag, Glover.
Mark i. 41, PMag, Hardy.
ii. 17, CB 1005, Body.
v. 27, PMag, Hardy.
x. 14, CMn 337, Van Dyke.
x. 38, MT 273, Lunn.
xv. 33-38, CM.
xvi. 6, 7, HF, Trotter.
Luke iv. 1-13, ONTS.
iv. 14, SM, Boyd-Carpenter.
v. 8, SSC 805.
v. 24, SSC 806.
v. 29-32, BWP 98, Gladstone.
vii. 9, R 1288, Drury.
ix. 49, BCM, Ruddell.
xi. 1, CB 1002, Body.
xv. 1-10, CWP 960, Naylor.
xv. 11-32, ConR, Dale.
xv. 11-32, ET.
xxii. 19, 20, CM.
xxii. 44, WMM, Ball.
xxiv. 13-35, PMag, Lang.
xxiv. 15, 36, CM, Moule.
John iii. 31, W 841, Talmage.
iii. 31, CH 10, Talmage.
v. 46, 47, CT 1416, Holden.
vi. 5-14, BWP 99, Dods.
vi. 5-14, CWP 960, Dods.
vi. 34, 35, CB 1004, Body.
vi. 53, F 1831, Young.
viii. 12, PMag, Hawkins.
x. 11, WMSSM, Gregory.
xi. 5, PC, Prenter.
xi. 44, CH 12, Talmage.
xiv. 2, PMag, Harper.
xvi. 7, 8, F 1831, M'Laren.
xvi. 9-11, F 1832, M'Laren.
xvi. 12-15, F 1833, M'Laren.
xvi. 16-19, F 1834, M'Laren.
xvii. 1, CM, Youard.
xix. 4, SH, Bradley.
xx. 1, Re 7552.
xx. 16, CM, Moule.
Acts ix. 36, SM, Elmslie.
xii. 1-19, F 183, White.
xv. 9, CEP 744, Roberts.
xvi. 12-34, BMR, Whyte.
xvi. 28, CWP 960, Pearson.
xvii. 23, CL 430, Smith.

Acts xx. 17-38, CM, Eliot.
Rom. i. 2, MSSR 167, 168, 169, Fletcher.
i. 16-18, PMag, Gregory.
iii. 25, MNM, Walsh.
v. 15-17, E, Godet.
vi. 4, ET, Paterson.
xi. 36, CL 427, Whyte.
xi. 36, BW 175, Whyte.
xiii. 14, MTP 2132.
xv. 2, FC 443, Farrar.
1 Cor. i. 26, BM, Trestrail.
iii. 21-23, BCM, Watkinson.
iv. 3, 4, CL 428, Stalker.
iv. 3-5, ET, Arnold, Lid-don.
iv. 20, CMn 335, Parkhurst.
v. 8, Re 7552.
xii. 31, CM.
xv. 17-20, CM, Moule.
xv. 20, PMag, Crawshaw.
2 Cor. vii. 1, GW, Matheson.
xii. 2-4, CEP 741, Walker.
Gal. i. 8, PMag, Watson.
v. 6, R 1288, Drury.
v. 17, CA 965, Brooks.
Eph. ii. 14, B 346.
iv. 3, BM, Davis.
v. 25, CT 1418, Little.
Col. ii. 12, ET, Paterson.
iii. 16, CAD 10, Evans.
iii. 23, CWP 960, Page.
1 Tim. i. 15, 16, CM, Knipe.
i. 19, YMR, Thorne.
iv. 12, CL 430, Forrest.
Heb. ii. 6, 7, CEP 742, Henrey.
ii. 8, 9, CA 965, Earnshaw.
vii. 24, CM, Moule.
ix. 11-14, Cm, Dimock.
ix. 14, FC 443.
ix. 15-17, Cm, Dimock.
ix. 18-22, Cm, Dimock.
x. 19, CM, Moule.
xiii. 10, ECM 2464.
Jas. i. 1-4, E, Cox.
1 Pet. i. 3, CH 13, Spurgeon.
i. 13, BWP 98, M'Laren.
i. 13, ET, M'Laren.
ii. 7, 8, CH 10, Spurgeon.
iii. 1, PMM.
iii. 19, ET, Paterson.
iv. 12, 13, C 1049, Meyer.
iv. 17, C 1050, Meyer.
v. 1-4, C 1051, Meyer.
v. 5, 6, C 1052, Meyer.
1 John i. 8-10, ET, Rothe.
i. 9, CMn 336, Parkhurst.
ii. 14, CM, M'Laren.
v. 11, 12, BW 178, Dale.
Rev. ii. 17, MNM, Fraser.
v. 9, CH 11, Spurgeon.
v. 10, CH 12, Spurgeon.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE EXPOSITORY TIMES for July will contain important papers by the Rev. Dr. Grosart of Blackburn, the Rev. Vice-Principal Harding of Lichfield, and Professor Sir G. G. Stokes, Bart., M.P., President of the Royal Society. The Rev. George Adam Smith's Exposition, which has had to be postponed, will also appear in that issue.

Dr. Martineau's new book, *The Seat of Authority in Religion*, may not be the most permanent, but is undoubtedly for the present the most noticeable contribution to recent religious literature. It is more than noticeable, it is in many ways a noteworthy book. In the department of New Testament Criticism of the extremely negative kind, nothing of such importance has been seen since the appearance of *Supernatural Religion*. But *Supernatural Religion* was preface work to this. Covering a much wider field, it witnesses on every page to a learning that has less parade but much greater reality; and it possesses a charm of thought and language that will make it irresistible where *Supernatural Religion* was helpless.

The volume contains 600 pages, and is divided into five books, round the second of which interest will chiefly gather. The title of this second book is: Authority Artificially Misplaced; and, in 150 pages, it first subjects "the Catholics and the Church" to a criticism which we see described (by Protestants) as "merciless" and "overwhelming;" and then deals, in a manner which, in intention at least, is quite as unsparing, with "the Protestants and the Scriptures."

tion at least, is quite as unsparing, with "the Protestants and the Scriptures."

How do the Scriptures sustain this latest and most brilliant assault?

Two hopeful signs may be discerned.

First, the Protestant doctrine is not what Dr. Martineau conceives it to be.

Protestantism does *not* stake everything upon the authenticity of the books of Scripture. The Reformers held that a book like the *Hebrews* was both canonical and inspired, though its authorship might not certainly be known. And Protestantism does *not* point exclusively "to a field of divine revelation, discoverable only by the telescope, half-way towards the horizon of history." It is Protestant doctrine to say that Revelation is a living Factor to-day:

"No dead fact stranded on the shore
Of the oblivious years,
But warm, sweet, tender even yet."

And this robs Dr. Martineau not only of many of his results, but of the very method by which he reaches them.

The second hopeful sign is this: Dr. Martineau has taken up a position so extremely negative that it is impossible for him to maintain it. While the tendency of Baur's school has been towards a larger and larger comprehension, so that Hilgenfeld, the present head of that school, admits three times as much of the New Testament to belong to the first century as Baur did, Dr. Martineau suddenly makes a leap backwards, and denies the genuine-

ness of every part of the New Testament, except "six letters of Paul, viz. 1 Thessalonians, Galatians, Romans, 1 and 2 Corinthians, and Philippians." The Gospels, the Acts, the Apocalypse, and all the rest of the Epistles are unauthentic and post-apostolic.

In order to reach this result, he not only makes every particle of evidence, that shows the least hesitation, to dip his own way, but even resorts to plainly impossible feats of exegesis. A remarkable instance of the former is found in page 203, where the Epistle of Barnabas is assigned to a date later than A.D. 132; that is to say, 35 years later than Hilgenfeld places it, and 50 later than the date Weitzsäcker assigns to it. In this way he completely removes it from the list of witnesses in favour of St. John's Gospel.

In the same way he destroys the testimony of Justin Martyr (p. 201). The famous passage of Justin's he does not admit to be a quotation from John's Gospel: "For Christ said, Except ye be born again (*ἀναγεννηθῆτε*) ye shall not enter into the kingdom of heaven. But that it is impossible for those who have been once born to enter into their mother's womb is clear to all." It is not the resemblance of that passage to John iii. 3, 4, that strikes Dr. Martineau, but the differences between them. And to make these greater, he says that the true reading in St. John is "from above," though it is not about the reading that there is any question (for there is no other), but about the translation of the word (*ἀνωθεν*) which is read. And it is more than doubtful if the true translation is "from above," and not rather "again," as Justin Martyr has it.

Of Dr. Martineau's exegesis we must give one example. It is found on page 345. When our Lord said to the palsied man, "Son, thy sins are forgiven," the scribes present accused Him in their hearts of blasphemy. To whom Christ made this reply: "That ye may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), Arise, take up thy bed, and go unto thine house" (Mark ii. 10). These words are generally supposed to mean that, by doing what could be put to the proof (viz. healing the man's palsy), Christ vindicated

His power or authority to do that which could not be so proved (viz. forgive his sins). But that is not Dr. Martineau's view. There are, he says, "*sins in heaven* (i.e. sins in their spiritual aspect) which are reserved for the mercy of God alone." And there are "*sins on the earth*," by which he means the physical results of sin, disease, —this palsy, for example. The latter, Christ, like other "human prophets," had authority from God to remit; so that when He said to the man, "Thy sins are forgiven," He simply meant that his disease was healed; and then to show that He had this authority, why, He just healed his disease and sent him home!

We admit that we have robbed Dr. Martineau's exegesis of all its felicity of language, but we believe that we have given an accurate view of the exegesis itself. And we have just one question to ask: Does Dr. Martineau really believe that the Greek (*ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ ἀφίεναι ἁμαρτίας*) will stand the rendering, "to forgive sins on the earth"?

It is the gallant endeavour to hold a position which cannot be held that has driven Dr. Martineau to straits like these.

In the April number of the *Presbyterian and Reformed Review*, which takes the place of the old *Presbyterian Review*, Professor De Witt, of New Brunswick, has some interesting Notes upon the eighth Psalm. His translation of the second verse differs considerably from that of the Revised Version:

R. V.	DE WITT.
Out of the mouth of babes and sucklings hast Thou established strength,	Of the praises of children, even babes unweaned, hast Thou founded a fortress,
Because of Thine adversaries, That Thou mightest still the enemy and the avenger.	For response to Thy foes, To silence the hating and vengeful.

He describes the expression, "Thou hast founded a fortress" (*עָרָה עָרָה*), as the central and controlling element in the first clause; and there is little doubt that, as against the Revised Version, he translates both verb and substantive correctly. The verb always signifies *to lay a foundation* for a building, not to complete (establish) the structure; and the sense demands that the abstract word, "strength," be taken here as poetically used for

the concrete (צִיָּוָה) "stronghold." Most editors agree with this: Cheyne—"Thou hast founded a stronghold;" Delitzsch—"Thou hast founded a power, *i.e.* a fortress, retreat, bulwark, rampart."

Then his translation of the second clause, "*for response to thy foes*," is obtained by a literal rendering of the preposition (לְמַעַן) "because of." It is simply (לְ) "for" prefixed to the shortened form of the word (מַעַן), which means "an answer;" hence "for answer to, for response to." This makes "silence" better than "still" in the last clause, and suits the subject of the first, the *praises* of the children.

But a more important point is that in the first clause Professor De Witt comes very near to the sense, and even the words of the Septuagint, which our Lord quoted when He said (Matt. xxi. 16), "Have ye never read, Out of the mouths of babes and sucklings Thou hast perfected *praise*?" All agree that the translation of the Septuagint is, as Dean Perowne puts it, "clearly wrong," for stronghold, not *praise*, is the meaning of the word as it stands here. Still, the *sense* is right; for the word translated "mouth" (פֶּה) is freely used for that which proceeds out of the mouth (*sayings*, Ps. xlix. 14), and here the context clearly suggests *praise*. It is out of the *praises* of the children that the fortress is founded.

Dr. Cheyne has an idea that the "babes and sucklings" of this psalm are *true believers*, and refers for support of his interpretation to Matt. xi. 25, "I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Professor De Witt makes no reference to this interpretation, which would, of course, create an additional difficulty in the application of the words made by Christ. The advantage which Dr. Cheyne gains is that a connection can then be traced between this verse and the rest of the psalm. Let it be granted that they who sing God's praises are the "Israelites indeed," what more natural than that the psalmist should go on to describe the subject of their praises—the wonderful works of God? Of this Professor De Witt says nothing. But it seems possible, by following out

a hint which Mr. Burgess gives in his most valuable "*Notes*" (*Notes on the Hebrew Psalms*, by the Rev. W. R. Burgess, M.A.: Williams & Norgate, 2 vols.), to trace a natural connection between the verses of the psalm without resorting to Canon Cheyne's interpretation of the words "babes and sucklings."

The subject of this song is stated in the first verse and repeated in the last. It is the glory of God's great name *in the earth*, not in the heavens. The heavens tell of the glory of God certainly; the moon and the stars show forth His majesty. But they are not the greatest manifestations of His power and glory. Greater than these is man himself. "What is our hope or joy or crown of glory?" cried the Apostle; and he answered, "Are not even *ye* in the presence of our Lord Jesus at His coming?" So the crown of glory of God is not the heavens, "the work of His fingers," but the sons of men, created at the bidding of His loving heart, and made capable of love and obedience. When, therefore, the enemy and avenger comes to seek to rob God of His glory, where shall he make his attack? Just where the adversary always does make his attack, where the glory is greatest, and the position weakest—on His servants, the Jobs and Simons among men. "Simon, Simon, behold, Satan hath desired to have you." "But—" added Christ; and we know what it meant. What is the psalmist's *but*? Says the psalmist, "God hath founded for Himself a fortress against the assaults of the adversary." And this fortress, he adds, is in the very place where the attack has been made; in the hearts of men, in the love that gives itself forth in praise; in the weakest seemingly of all the creatures of His hand, even among the weakest of the weak, in the lips of babes unweaned. The glory of God has always been most strikingly manifest in His choice of weak things to confound mighty. The foundation of His glory is in the *earth*, says the psalmist—in *man*, as contrasted with the universe of being; in *childhood*, as contrasted with full-grown manhood.

We have mentioned Mr. Burgess' *Notes on the Hebrew Psalms*. Let us refer to the book again in connection with two of the most difficult verses in

the Psalter, the 10th and 11th of Psalm cxvi. Let us look at some of the translations.

With the words of the Authorized Version we are very familiar—"I believed, therefore have I spoken; I was greatly afflicted; I said in my haste, All men are liars." The Revisers present quite a variety—

10. I believe, for I will speak;
[Or, I believed, when I spake thus,
I was greatly afflicted;
11. I said in my haste [or, alarm],
All men are a lie [Heb. liars].

Perowne differs widely from both—

10. I believe (in Him);—for I must speak:
I was greatly afflicted.
11. I said in my confusion,
"All men are liars."

Perhaps still further removed is Delitzsch's rendering—

10. I have retained faith, when I spake:
"I am very sorely afflicted."
11. I have said in my despair:
"All men are liars."

Cheyne wavers between two opinions, and frankly says that both connexion and rendering are obscure. In his "parchment" edition of the Psalter he translates—

10. I believed when (thus) I spoke,
Though I was sore afflicted,
11. Though I had said in mine alarm,
"All men are liars."

But in his Commentary (1888)—

10. I was confident that I should speak (thus);
but as for me, I was sore afflicted;
11. I said in mine alarm,
"All men are liars."

In connection with the 11th verse, there is a famous pulpit effort to read and give the sense—"I said in my haste, All men are liars: Indeed, David, ye would have been safe enough had ye said it at your leisure"—the point of which is now lost under the new translation. The revisers retain "haste," but with hesitation, as the margin shows; while in their rendering of the second line they endeavour to bring out their view of the *sense* of the passage, since they believe that the psalmist's "hasty" words were not a sweeping indictment

against the veracity of his fellow-men, but the more philosophical statement that the life of man is vanity and vexation of spirit. The chief difficulty, however, is not here.

It is in the 10th verse that the perplexity lies. The Authorized Version follows the Septuagint (*ἐπίστευσα, διὸ ἐλάλησα*), "I believed, therefore have I spoken." But it is an impossible rendering; for the conjunction in the Hebrew (*כִּי*) means *because*, not *therefore*. It is this little conjunction which creates all the difficulty. And the difficulty, as Mr. Burgess points out, arises from its *position*. As it stands (*כִּי אֶדְבַּר בִּי אֶמְנִי*), the literal rendering is, "I have believed because I speak." The *because* seems misplaced. We expect, "Because I have believed, I speak." He explains that it is simply a Hebrew idiom: the conjunction, which ordinarily precedes its verb, is placed *after*, for the purpose of throwing a strong emphasis upon the verb. We might express it in English thus: "It is because I have believed that I speak." The same idiom occurs in Ps. cxviii. 10, where the R.V. gives no equivalent for the conjunction at all, but which may be rendered: "All nations compassed me about: it is in the name of the Lord that I will destroy them." And again in Ps. cxxviii. 2, where the R.V. boldly transposes the little word: "*For* thou shalt eat the labour of thine hands." It ought to be: "It is the labour of thine own hands that thou shalt eat."

Thus the literal translation of the verses will be: "It is because I have believed that I speak (*i.e.* of God as gracious and righteous—see the preceding verses). I myself was sore troubled; (and it was *then* that) I said in my distrust, The whole human race is a failure."

This simple Hebrew idiom gives a very natural explanation of one of our Lord's most gracious but most perplexing utterances. Who has not been puzzled with the words spoken of the woman that was a sinner: "Her sins which are many are forgiven, for she loved much; but to whom little is forgiven, the same loveth little"? The clauses, we feel, *ought* to be transposed. But that is the order of the Greek, and much ingenuity has been expended in efforts at explaining them as they stand. But what if the Greek is itself under the influence

of this Hebrew idiom? St. Luke (the words occur in Luke vii. 47) is full of Hebraisms. We should then translate: "It is because her many sins are forgiven that she loveth much; but to whom little is forgiven, the same loveth little"—and the whole difficulty is removed.

The following characteristic note on Instrumental Music has been sent us from a letter of the late Professor Delitzsch:—

The Hebrew word *zimmer* and the Greek *psallein* no doubt originally signify to *play on the harp*; but the language of the Old Testament embraces vocal and instrumental music in the one word *zimra*. When it is said in Ps. cxlvii. 1, "It is good to sing praises to our God," it may with equal right be

rendered, "to harp to our God;" for *zamra* (here infinitive) signifies to sing and to play.

Since the time of David, song and music were an integral part of the Old Testament worship; and the language has also a homonymous term for vocal and instrumental music—the Levitical players are called *meshôrêrim*, "singers."

If instrumental music is played in heaven (Rev. xiv. 2), it is permissible also here below in honour of God. This one passage in the Apocalypse is alone sufficient to show that the *ecclesia militans* may, in the same manner as the *ecclesia triumphans*, take instrumental music into her service. No art is so ennobled in Scripture as music. They make music in heaven. Accordingly I say in my Commentary on Genesis (p. 176), "music is eternal as love."

Professor Franz Delitzsch.

BY THE REV. PROFESSOR S. R. DRIVER, D.D.

IN Professor Franz Delitzsch, who passed away, after an illness of about five months, on March 4, 1890, in his seventy-eighth year, Christian scholarship has lost one of its most highly gifted and influential representatives. Though known probably to the majority of English students only by his commentaries upon parts of the Old Testament, these writings represent, in fact, but a part of the literary activity of his life, and, except to those who can read between the lines, fail entirely to suggest the wide and varied practical interests to which his energies were largely dedicated. The outward story of his life may be told briefly. He was born at Leipzig, February 23, 1813; and, having graduated at the University of his native city in 1835, he became Professor at Rostock in 1846, at Erlangen in 1850, and at Leipzig in 1867, the last-named Professorship being retained by him till his death. From his early student days he devoted himself to the subject of theology, and laid the foundation of his knowledge of Hebrew literature (including especially its post-Biblical development in the Talmud and cognate writings), as well as of Semitic philology generally, under the guidance of Julius Fürst, editor of the well-known *Concordance* (1840), and H. L. Fleischer, who was destined in future years to become the acknowledged master of all European Arabic scholars. What may be termed the two leading motives of his life, the desire, viz., to make the Old Testament better known to Christians, and the New Testament to

Jews, were first kindled in him by the apparent accident of his meeting in these early years two agents of the London Society for Promoting Christianity among the Jews. His first publications, which appeared during the time that he was *Privatdocent* at Leipzig, were, however, philological or historical. The first of all (if the writer is not mistaken) was a learned and interesting work on the history of post-Biblical Jewish poetry (*Zur Geschichte Jüdischer Poesie*, 1836), followed, in 1838, by *Wissenschaft, Kunst, Judenthum, Schilderungen und Kritiken, and Jesurun, seu Isagoge in grammaticam et lexicographiam linguae Hebraeae*, in which, following his teacher, Fürst, he developed etymological principles which were far from sound, and which afterwards, at least in great measure, he abandoned. In 1841 he edited a volume of *Anekdoten* in illustration of the history of mediæval scholasticism among Jews and Moslems. The next work which deserves to be mentioned is of a different kind—a devotional manual bearing the title of *Das Sacrament des wahren Leibes und Blutes Jesu Christi*, which attained great popularity in the Lutheran Church, and has passed through several editions (the seventh in 1886). In 1842 there appeared a Dissertation on the life and age of Habakkuk, which was followed in 1843 by the first of his exegetical works, consisting of an elaborate philological commentary on the same prophet—part of a series of commentaries which was projected by him at this time in conjunction with his

friend, C. P. Caspari, but of which the only other volume that was completed was the one on Obadiah (by Caspari). A treatise on *Die Biblisch-prophetische Theologie*, published in 1845, closes the list of works belonging to the years during which he was *Privatdocent* at Leipzig.

Not much of importance was published by Delitzsch during the Rostock period (1846-50); he was probably at this time engaged in preparing lectures, and also in amassing that store of materials which was to be utilized more fully in future years. The seventeen years of his Erlangen Professorship were more prolific. 1851 saw *Das Hohelied untersucht und ausgelegt*; 1852 the first edition of his *Genesis*—interesting from the fact that he already clearly recognised the composite structure of the book; 1855 his *System of Biblical Psychology*, remarkable for original but difficult thought and subtle speculations; 1857 a *Commentary on the Epistle to the Hebrews*, to which Bishop Westcott, in his recent edition of the same epistle, acknowledges gratefully his obligations; 1859-60 the first edition of his *Commentary on the Psalms*; 1861-62 a monograph entitled *Handschriftliche Funde* (notices of the textual criticism of the Apocalypse, and an account of the re-discovery by himself of the famous *Codex Reuchlini*,—a MS. of A.D. 1105 containing the Hebrew Text, with Targum, of the Prophets,—which had been used by Erasmus, but had since been lost); 1864 and 1866 the first editions of his Commentaries on Job and Isaiah respectively (in the series edited by himself and C. F. Keil conjointly). The Erlangen period was closed by a second edition of the *Psalms* (1867—incorporated now in the series edited with Keil), and the two instructive descriptive sketches of life in the time of Christ entitled *Jesus and Hillel* (directed against Renan, and the eminent Jewish writer Abraham Geiger) and *Artisan Life in the Time of Jesus*.

The literary activity of the last period of his life, the twenty-three years passed by him in his Professorship at Leipzig, shows even greater versatility than that of his earlier years. His inaugural lecture is a study on *Physiology and Music in their relation to Grammar, especially Hebrew Grammar*. The studies on the age of Christ, just mentioned, were followed before long by others of a similar nature, viz. *A Day in Capernaum* (graphically written and learned), *Sehet welch ein Mensch!* and *José and Benjamin, a tale of Jerusalem in the time of the Herods*. In 1869 he published his *System der Christlichen Apologetik*, in 1873 and 1875 Commentaries, likewise in the series edited with Keil, on Proverbs, and on the Song of Songs and Ecclesiastes, respectively. In 1871, 1878, and 1886 there appeared three monographs, full of minute and interesting researches,

entitled, *Studies on the Origin of the Complutensian Polyglott*; in 1874, in honour of his former teacher and present colleague, Fleischer, *Jüdisch-Arabische Poesien aus Vormuhammedischer Zeit; Ein Specimen aus Fleischer's Schule als Beitrag zur Feier seines silbernen Jubiläums*; in 1885 a short Biblical study, *Der Messias als Versöhner*; in 1889 another, *Sind die Juden wirklich das auserwählte Volk?* The publication of Wellhausen's *Geschichte Israels* in 1878 aroused at once his critical sympathies and his theological antipathies; to the present writer he wrote not long afterwards in these words: "Ich lebe und webe in der Pentateuchischen Frage." The immediate result was the series of twelve papers called *Pentateuch-kritische Studien in der Zeitschrift für Kirchliche Wissenschaft und Kirchliches Leben* for 1880. In these papers Delitzsch discusses critically certain prominent questions (such as the laws respecting the Passover, the Tabernacle, Deuteronomy, the "Law of Holiness") on which Wellhausen's conception of the history of Israel turns, and, while frequently repudiating particular points in Wellhausen's argument, recognises in his conclusions a large element of truth. Six other papers on cognate topics followed in the same periodical in 1882. About this time also two courses of his lectures were published in English from notes taken by one of his pupils—*Messianic Prophecies* and *The Old Testament History of Redemption* (1880, 1881). Meanwhile he had been busy in the preparation of new and improved editions of many of his commentaries. Thus the fourth edition of his *Genesis* appeared in 1872, the fifth, incorporating the results to which his recent critical studies had led him, under the title *Ein neuer Commentar über die Genesis*, in 1887; Job reached a second edition in 1876, the *Psalms* a fourth edition in 1883, Isaiah a fourth edition in 1889. In 1888 a number of discourses and articles were reprinted by him in a volume called *Iris; Farbenstudien und Blumenstücke*; here he gives freer scope than usual to his imagination, and treats a variety of topics half playfully, half in earnest, with inimitable ease and grace. Professor Delitzsch's last work was *Messianische Weissagungen in Geschichtlicher Folge*, the preface to which is dated only six days before his death. In this volume, which contains the lectures on this subject in the form in which they were last delivered by him in 1887, his aim, he tells us, was to state the results of his lifelong study—"eine Spätlingssgarbe aus alter und neuer Frucht"—in a clear, compendious form, as a last bequest to those engaged in missionary work.

One department of Delitzsch's literary labours has been reserved purposely for separate notice. As remarked above, it was a guiding aim of his life to make the New Testament better known

to Jews. This first bore fruit in the missionary periodical called *Saat auf Hoffnung*,—"Seed in hope,"—which was edited by himself from 1863, and to which he was a frequent contributor. In 1870 it assumed a still more practical shape in an edition of the Epistle to the Romans in Hebrew, accompanied by a most interesting introduction, containing an account and criticism of existing translations of the New Testament into Hebrew, and valuable illustrations of the thought and phraseology of the apostle from Rabbinical sources. He did not, however, rest here. A series of *Talmudische Studien*, chiefly on linguistic points connected with the New Testament, which ultimately extended to 17 papers, had already been begun by him in the *Zeitschrift für die gesammte Lutherische Theologie und Kirche* (1854-77);¹ and in 1876-78 these were followed in the same periodical by another series of papers, *Horae Hebraicae et Talmudicae*, supplementary to Lightfoot and Schoettgen, on the Hebrew equivalents of various New Testament expressions. These were, no doubt, "chips" from the great work on which he was at this time busily engaged; for the desire of his heart, a new Hebrew version of the entire New Testament, was now on the point of being realized, the British and Foreign Bible Society having entrusted him with the revision of the version published by them. This revision was completed in 1877. The improvements which it contained were very numerous; nevertheless, it was capable of more; and these, due partly to himself, partly derived from the criticisms and suggestions of other scholars (which Delitzsch always generously welcomed), were incorporated by him in the editions which followed (the 9th, in 1889). It was in consequence of some suggestions tendered by him for this purpose that the present writer first made the acquaintance of Professor Delitzsch, and began a literary correspondence with him, which was continued at intervals to the period of his last illness. An interesting account of Professor Delitzsch's labours in connection with this subject has been written by himself in English in a pamphlet called *The Hebrew New Testament of the British and Foreign Bible Society* (Leipzig, 1883). In its successive editions Delitzsch's Hebrew New Testament has enjoyed a very large circulation, partly among Christian scholars, on account of the exegetical interest attaching to it, and partly among Jews, for many of whom the primary documents of Christianity, set forth in their own language, have been found to possess a peculiar attractiveness. During the later years of his life, Delitzsch spent much time in the successive revisions of this work, and was unwearied in the effort to make it correspond more completely with the ideal which he

had set himself.¹ At the time of his death he had nearly completed his preparations for a tenth edition, which was to include such extensive improvements as to entitle it to be termed, in a certain sense, a "new" translation.² It is to be hoped that the publication of this may not be unnecessarily delayed by the Bible Society. The translation, even in the editions which have already appeared, shows great scholarship and accuracy, and every page evinces the care that has been bestowed upon it.

Such is the record, though even so not told quite fully,³ of Professor Delitzsch's wonderfully busy literary life. It cannot surprise us that one who knew him well, and who found him working whilst lying propped up in bed during his last illness, should have remarked that he had never known a man who made uniformly such a careful use of his time. His nature was a richly-gifted one; and he had learnt early how to apply to the best advantage the talents entrusted to his charge. And yet he was no mere student of books. He had a singularly warm and sympathetic disposition; he was in the habit of meeting his pupils informally in both social and religious gatherings; and he loved to make, and succeeded in making, many friends. His personality was an impressive one, and exerted a wonderful charm upon all who came within reach of its influence. A friend of the writer of this notice told him, as evidence of his geniality of temper, that after he had been in his company for half an hour, he learned to know him better than he knew many men after a number of years. He loved England; and there are many both in this country and in America who still retain the vivid memory of kindnesses received from him in past years, while they were students at Leipzig, and who have heard with sorrow the tidings of his death. The present writer never had the privilege of meeting him personally, but he has received from him many most genial and friendly letters,

¹ See, most recently, his short papers in the *Expositor* for February, April, and October 1889; twelve others, written by him during his last illness, and published in the *Theologisches Literaturblatt*, 1889, Nos. 45-52, 1890, Nos. 1 and 2; and *Saat auf Hoffnung*, February 1890, pp. 71-74. The first of those in the *Expositor* is of importance as evidence of the friendly spirit in which Delitzsch and Salkinson, the author of another modern Hebrew version of the New Testament, which has sometimes been placed in rivalry with Delitzsch's, regarded personally each other's work. On the characteristics of these two Hebrew New Testaments, the writer may be permitted to refer to an article by himself in the *Expositor* for April 1886 (though it should be stated that some of the grammatical faults there pointed out in Salkinson's translation have since been corrected).

² See *Saat auf Hoffnung*, February 1890, pp. 67-70, 74.

³ For some minor writings, as well as several other articles in periodicals, and in Herzog's *Real-Encyclopädie* (Daniel, Heiligkeit Gottes, Hiob, etc.; see the list in vol. xviii. p. 725), have, of necessity, been left unnoticed.

¹ See the subjects and dates in *The Hebrew New Testament of the British and Foreign Bible Society*, p. 35 f.

besides experiencing in other ways tokens of his regard. The depth and reality of his convictions are attested by many passages of his writings. His personal religion was devout and sincere. Mission work, especially among the Jews, interested him warmly; he was much attracted by the movement among the Jews of South Russia in the direction of Christianity, headed by Joseph Rabinowitzsch, and published several *brochures* illustrating its principles and tendencies. Of his pamphlet, *Ernste Fragen an die Gebildeten jüdischer Religion*, more than 4000 copies were disposed of in three months. The anti-Semitic agitation which broke out in Germany a few years ago deeply vexed him; the injustice of the charges and insinuations brought against the Jews by a Roman Catholic writer in 1881 he exposed in a pamphlet entitled *Rohling's Talmudjude beleuchtet*, which was followed by some other publications having a similar aim.

As a thinker and author, though he is apt to be less successful in his treatment of abstract questions, and sometimes does not sufficiently hold his imagination in check, Delitzsch is forcible, original, and suggestive. His literary style is altogether superior to what those who know it only through the medium of translations would suppose to be the case. His commentaries and critical writings are distinguished not less on account of the warm religious feeling which breathes in them than for the exact and comprehensive scholarship which they display. Thoroughness is the mark of all his works. His commentaries, from their exegetical completeness, take rank with the best that Germany has produced. He brings out of his abundantly furnished treasury things new and old. Among Christian scholars his knowledge of Jewish literature was unsurpassed. Jewish views—though these, it is true, are often only of interest as curiosities—are noticed in his commentaries more fully than in those of any other modern scholar. In difficult and controverted passages, the interpretations adopted by different authorities, from the earliest times, are compactly stated. The successive editions of his commentaries invariably bear witness to the minute and conscientious labour bestowed upon them. It is not the least valuable of their characteristics that they incorporate, or contain references to, the latest notices or researches which have any important bearing upon the text. History, philology, criticism, travel, archaeology, are equally laid under contribution by the keen-eyed author. One never turns to any of his commentaries without finding in it the best information available at the time when it was written. His exegesis, if occasionally tinged with mysticism, is, as a rule, thoroughly sound and trustworthy, attention being paid both to the meaning and construction of individual words, and also to the connection of thought in a passage as a whole. Delitzsch appreciated scholarly

feeling and insight in others, and acknowledges gracefully (in the Preface to the second edition of *Job*) his indebtedness to the exegetical acumen of that master of modern Hebraists, Ferdinand Hitzig. In the matter of etymologies, however, Delitzsch never entirely disowned the principles which he had imbibed from Fürst; and hence, even to the last, he sometimes advocated derivations and connections between words, which are dependent upon questionable philological theories, and cannot safely be accepted.

Critically, Delitzsch was open-minded; and, with praiseworthy love of truth, when the facts were brought home to him, did not shrink from frankly admitting them, and modifying, as circumstances required, the theories by which he had previously been satisfied. As was remarked above, he had accepted from the beginning, at least in its main features, the critical analysis of Genesis; and in the earlier editions of his *Commentary on Isaiah* he had avowed that not all the arguments used by rationalists were themselves rationalistic. But as late as 1872 he still taught that the Pentateuch, as we have it, was virtually a product of the Mosaic age. A closer study of the subject, however, which he was led to undertake by the appearance of Wellhausen's *History*, convinced him that this view was not tenable; and in the papers noticed above, written by him in 1880–82 (the substance of which is stated in a condensed form in the Introduction to his *New Commentary on Genesis*), he embraced the critical view of the structure of the entire Hexateuch, treating Deuteronomy as being, in form, the work of a prophet of the age of Hezekiah, and allowing that the ceremonial law was not probably cast into its present shape until a later date still. While accepting these conclusions, however, he holds rightly that each of the main Pentateuchal codes embodies elements of much greater antiquity than itself, and rests ultimately upon a genuine Mosaic basis. It is impossible here to explain Delitzsch's views in greater detail. The importance of his change of position is twofold: it is, firstly, a significant indication of the cogency of the grounds upon which the critical view of the structure of the Old Testament rests; and, secondly, it is evidence of what some have been disposed to doubt, viz. that critical conclusions, properly limited and qualified, are perfectly consistent with a firm and sincere belief in the reality of the revelation contained in the Old Testament. In the matter of the authorship of the Psalms, though there are signs in his last edition that he no longer upheld so strenuously as before the authority of the titles, he did not make the concessions to criticism which might perhaps have been expected of him. In the case of the Book of Isaiah, the edition of 1889—which, by what was felt by both to be a high compliment, was dedicated conjointly to Professor Cheyne and the writer of this

notice—is accommodated throughout to the view of the origin and structure of the book generally accepted by modern scholars.

Such is a sketch, only too inadequate and imperfect, of Franz Delitzsch's life and work. He

has left a noble example of talents consecrated to the highest ends. May his devotion to learning, his keenness in the pursuit of truth, his earnestness of purpose, his warm and reverent Christian spirit, find many imitators!

Franz Delitzsch: The Tribute of a Friend and Pupil.

BY THE REV. PROFESSOR S. D. F. SALMOND, D.D.

THE last few months have been fateful months in the theological record. England and Germany have both had the ranks of their most distinguished divines sadly thinned. In Biblical scholarship both countries have suffered losses which cannot be immediately repaired. Of these losses none touches a wider circle, none awakens deeper regret, than the one we have last to chronicle. The death of the veteran Leipsic Hebraist, which took place on the 4th March, in the 78th year of his age, is an event which will be mourned as much in England and beyond the Atlantic as among his own people. It is the removal not only of one of the foremost of Christian scholars, but of a teacher revered and a friend beloved as few men of learning have been in our time. It was impossible to know Franz Delitzsch without feeling the magnetic influence of a strong and attractive personality which compelled affection not less than respect. It was impossible to hear him without recognising in him one of the select students who gave character to the theology of Germany. His death, indeed, marks the close of a period of transition. He was the last representative of a remarkable group of academic teachers whose uncommon gifts, varied acquirements, and creative genius made the Universities of the Fatherland the great schools of theological thought. When these men took possession of their Chairs, the German mind ran largely in the channels of theological and philosophical inquiry. New lines of research were opened up; original contributions were made to knowledge; new methods of investigation were struck out; and each of a dozen Universities had its man or men who won for it a European reputation in some particular department of research. Things have changed since then. The German mind has been largely diverted into other directions. Fruitful work is still being carried on, and professors of acknowledged ability occupy the Chairs. But theology is not the dominant subject which it was thirty or forty years ago, neither are the Universities the centres of distinct and world-wide theological impulse which they were then. We owe more than we have yet confessed to

men like Ewald, Rothe, Hofmann, Beck, Tholuck, Müller, Dörner, Döllinger, not to speak of Schleiermacher, Neander, and others of earlier date. Among these later leaders of theological thought Franz Delitzsch held a position of highest honour, and exercised an influence which suffered no diminution even in his declining years. And there are few, to whatever critical school or ecclesiastical party they may belong, who will not heartily allow that both the honour and the influence were his by right.

The circumstances of his career are soon told. They have been given by the present writer elsewhere,¹ and need only be briefly referred to here. He was born of Christian parents in Leipsic, on the 23rd February 1813, and was baptized there on the 4th March of the same year. He died, therefore, on the 77th anniversary of his reception into the Christian Church. He had his education in the Gymnasium and University of the city of his birth, and to that city he remained fondly attached through his long life. With all his largeness of heart and world-wide sympathies, he was from first to last a Saxon patriot. He completed his academic studies in 1842, and in 1846 he was called to a Professor's Chair in the University of Rostock. In 1850 he was transferred to the Bavarian University of Erlangen, where he continued to teach with enviable success for sixteen years. Erlangen had an old reputation as an exegetical school. During the period of Delitzsch's tenure of office it rose to a higher distinction than it had ever enjoyed before, and attracted large numbers of students from many different countries. The years spent in the small Bavarian town were among the happiest in his life. His hands were full of honourable and successful work. His fame as an academic teacher was at its height. He made his mark as a writer. Above all, he was surrounded by congenial friends, among whom Von Hofmann had the first place. In 1867, however, an opportunity was offered him of returning to his native Leipsic. He could not resist the chance. The last twenty-three years of his life were spent in the home of his childhood, in

¹ See the *Expositor* of June 1886.

uninterrupted usefulness, indefatigable toil, and universal honour. They were not exempt from sorrow. The death of two sons of rare promise threw a shadow over their brightness. But they were years of a tranquil happiness, the springs of which lay in devotion to academic duty, genial intercourse with youth, deep piety, and concern for all that was good.

His special, life-long, practical Christian interest was in the conversion of Israel. There was a reason for this in his own religious history. In his early manhood philosophical speculation took a great hold of his mind, and made him a stranger to Christian faith. But before he left the University he passed through a great change. This was due to a variety of causes, among which the most powerful was the personal influence of Christian men who happily came across his path at a critical period. He was introduced to a small circle of devout strangers, mostly from America, who were in Leipsic for a time. His intercourse with these revived earlier Christian impressions. He was greatly helped, too, by a preacher of the name of Hahn, who had himself been recovered from the reigning rationalism. But he owed most, probably, to Messrs. Goldberg and Becker, two missionaries of the London Society for Promoting Christianity among the Jews. Other influences acted upon him at a later period, and gave a tone at once to his piety and to his theology. But it was from these men that he received the first and most decisive impulse. They were the instruments of God in making him a new man. He gave up his passion for philosophical speculation, and dedicated himself to sacred pursuits. He had had an early liking for Hebrew. He now threw himself, with all the energy of his forceful and enthusiastic nature, into the study of that language—resolved to possess the key to the Old Testament, in which he discovered the record of divine revelation. But neither then nor at any period of his career did it satisfy his sense of Christian obligation to confine himself to the quiet life of the mere student. He felt the pressure of the call to active Christian work. He interested himself in philanthropic movements. Above all, he took the cause of Israel upon his heart. He became the champion of the hated Jew. He strove to protect him against the blind, persecuting enmity which unfortunately inspires so many even of the best men in Germany. He stood up for him when the current of popular sentiment ran fiercely against him, and when men of great and deserved authority in the Lutheran Church—like the well-known Court Chaplain Stöcker—forgot both his rights and their own Christian charity. By strenuous literary effort and patient personal dealing he sought to do the part of an evangelist and a brother to the Israelite. He was the life and soul of the *Institutum*

Judaicum, a missionary institute established on behalf of the Jews, which had its headquarters at Leipsic, and its branches in other University towns. He was never more at home than in the modest work which he carried on in the rooms of this missionary seminary, opening up the Scriptures to some inquiring son of Israel, or furnishing some theological student with that knowledge of the Jew's own literature, which should make him a capable interpreter of Christ's message to His own nation. Nor, amid the many disappointments which he had to bear, did he ever remit his efforts in this sacred cause, or bate one jot of his hope of Israel's future. This great zeal for the Christian good of the Hebrew people led many to suppose that he was himself of Jewish extraction, and a convert from Judaism.

The instinct of authorship kindled in him in his early youth. His first considerable publication dates about half-a-century back; his last was almost coincident with his death. He was an unresting worker. He seldom allowed himself a holiday. When Leipsic was half empty, and both students and household had fled for rest and change, he continued at his desk. The amount of literary matter which he was thus able to overtake was enormous. Nor was it less remarkable for its variety than for its mass. He had a peculiarly mobile, fertile intellect, to which few subjects were foreign. The art of the story-teller came almost as naturally to him as the laboured pursuits of the grammarian and lexicographer. His pen turned readily from the heavy toil of the commentator or the dogmatic theologian to easy dissertations on colours, antiquarian customs, and unfamiliar topics in history. Whatever might be the subject which engaged his attention, a fresh interest was thrown around it by his vivid fancy, his novel ways of regarding it, and the fascination of a style which, though by no means simple, had something of a poetic charm in it.

It is as a Hebraist and an interpreter of the Old Testament that he will be best remembered. Among Hebrew scholars of the evangelical school he stood confessedly first. His Hebrew version of the New Testament is by far the best that has yet appeared. It is a remarkable witness to his scholarship, his industry, and his skill. It has already gone through a number of editions, and has deservedly won a large circulation. Inspired by the hope of the access which it might win for the gospel of Christ to the Jewish mind, he never ceased his endeavours to perfect it. Nothing lay closer to his thoughts during his last days. He had all but completed another revision of it, when the cherished work was stayed by paralysis and death. In Rabbinical learning he had no rival among Christian students. It is doubtful, indeed, whether he has any proper successor in that peculiar line of study. Vast stores of know-

ledge at any rate have perished with him, which it will require an equally lengthened and constant application to recover. In the exegesis of the Old Testament Scriptures he made his mark early. Beginning with his work on *Habakkuk*, which was published in 1843, he produced a series of commentaries on the Hebrew books, including *Genesis*, *Psalms*, *Job*, *Proverbs*, *Ecclesiastes*, *Song of Songs*, *Isaiah*, which have materially contributed to a better appreciation of the character, purpose, and limits of the older Revelation. These are of different degrees of merit, the most successful being those on *Psalms*, *Ecclesiastes*, and *Isaiah*. But they are all distinguished by a happy combination of grammatical and historical science with spiritual perception. The charm of his interpretation lies first in his sympathy with the divine message of the book, the reverence with which he regards it, and his insight into its religious place and purpose.

These important additions to the exegesis of the Old Testament would of themselves secure for Franz Delitzsch a notable place among recent theologians. But his reputation rests upon a broader basis than that. We owe him weighty and original contributions to the history of Messianic Prophecy, to that of the poetry and philosophy of the Jews in post-Biblical times, to the Apologetics of the Christian faith, to the Psychology of the Bible, and similar subjects. Nor is our debt to Dr. Delitzsch limited to these things. He did important service in the field of New Testament scholarship as well as in Hebrew and Old Testament inquiry. Some of his smaller publications on the Textual Criticism of the New Testament books are of great interest. One of the most successful specimens of his gifts as an interpreter, too, is his Commentary on the Epistle to the Hebrews, a work rich in matter, particularly instructive in its treatment of the doctrinal bearings of the book, and entitled to a high place in the exegetical performances of the day.

Dr. Delitzsch's own theological position was well defined and firmly held. When Christian truth became vital to him, he gave his full consent to the evangelical system of doctrine. The theology of the Reformers became the pivot of his entire religious thinking. To him it expressed what he had himself experienced of grace, and no change either in the popular beliefs of his time or in his own views of Revelation could ever make him less evangelical, or a less loyal child of the Protestant Reformation, than he was at the opening of his spiritual life. From first to last, too, he was an unswerving Lutheran. The forms in which gospel truth had been cast by Luther and Melancthon in the memorable day of Europe's spiritual regeneration were the chosen terms of his own faith, to which he clung from youth to old age with all the well-nigh passionate

force of his strong and generous nature. But while a Lutheran of the Lutherans, he had a large-hearted charity for all men, and an appreciative, sympathetic consideration for Christians of other types and theologians of other schools. Moreover, he preserved to the end an open and candid mind, and was not ashamed to retrace his steps where the growing light of truth disclosed new ways to him. The critical reconstruction of the Old Testament books was for a length of time extremely distasteful to him. His conservative instincts rose in protest against it. He distrusted it, and fought against it with the intensity of a nature which felt that truth itself might be at stake with it. The rashness and irreverence of certain of its most pronounced advocates sharpened his suspicion of it. There was everything against his being reconciled to it. But candour triumphed over prepossession. He watched the advance of inquiry, and weighed carefully the gradually gathering evidence. The result was that at the close of his long and honourable career he made the frank confession that in some things, and these of essential moment, the new criticism had right on its side. He withdrew from his old views of the unity of *Isaiah*, and accepted much that he had long withstood in the new theory of the Mosaic legislation and the order of the Old Testament books. The spirit in which these concessions were made will be understood from what is said in the preface to the new edition of his *Genesis*.

Those who have enjoyed his friendship, as it has been the privilege of the present writer to do for many years, know best how much is lost by the removal of Franz Delitzsch. He was the truest and most charming of friends. His affection for children, his love of nature, his passion for flowers, lent a rare attraction to his companionship. It was in the evening stroll, when the day's toil was over, or at the simple social meal in some homely German tavern, that he was seen at his best. Then one came to understand all that he was, and to love him for his strong and tender heart, as well as to admire him for his rich and cultivated mind.

He has been taken from us full of years and honours. It is pleasant to know that our own country was not slack to acknowledge his worth. More than once he was invited to visit one of the Scottish Churches. On the occasion, too, of the celebration of the Tercentenary of the University of Edinburgh in 1884, it was resolved to offer him the degree of D.D. He was prevented by the etiquette of the German Universities from accepting the honour, but he greatly valued the recognition. He has left us a noble example of patient, fruitful, consecrated work. May God raise up among us scholars of the same rank and of like spirit, able to wed the new learning of the present with the robust, evangelical faith of the past!

The Great Text Commentary.

THE GREAT TEXTS OF FIRST CORINTHIANS.

I COR. VII. 24.

"Brethren, let each man, wherein he was called, therein abide with God."—(R.V.)

LITERATURE.

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EXPOSITION.

The passage from verse 17 to verse 24 is a digression, intended to elucidate more completely the subject which the Apostle is treating. The immediate subject under discussion has been marriage, but now the Apostle widens the question, and shows that the general view-point he has taken to solve the questions relating to marriage commands all the relations of the Christian life. In verse 17 the principle is laid down on which all such questions depend; in verses 18 and 19 this principle is applied to a first example—circumcision; it is repeated in verse 20; then applied to a second example—slavery—in verses 21–23; finally, it is repeated anew by way of conclusion in verse 24.—*Godet*.

The principle, the great cardinal thought to which all else is subordinate, is, that in Christ all callings, all conditions, all distinctions are practically obliterated (Gal. iii. 28; Col. iii. 11; 1 Cor. xii. 13),—and the more so as the time was now "shortened" (verse 29), and far other thoughts were now in all their hearts than the amelioration of a transitory temporal condition.—*Ellicott*.

"With God." The words may mean before God, that is, from the point of view of God's judg-

ment. The local meaning, however, of *closeness* to seems here better to suit the context, and to harmonize with the quasi-local idea introduced by the verb. These two words give in epitome the true rationale of all the foregoing advice. It is only from the closer walk with God, and fuller realization of His presence, that all positions and relations of life can rightfully be maintained.—*Ellicott*.

METHODS OF TREATMENT.

I.

By the Rev. Canon Evans, D.D.

A brief summary of the principles laid down from verses 15 to 24. "Let every one abide in the domestic, religious, and social status in which the divine call found him." To this general principle two limitations or correctives are applied,—First, in verse 15, in matrimonial cases of separation, *if necessary*, "yet rather to be in peace and amity hath God called us." Secondly, in verse 21, in social cases of servitude, which is a state of life to be cheerfully tolerated, "*still*, if one is able to become free, rather let him make his escape from slavery by such a door." Manumission must have been a boon even to a Christian, even in civilized Corinth, and we do not wonder at the corrective clause, "If thou *canst* become free, rather *do so*."

II.

THE CHRISTIAN LIFE.

By the Rev. Alexander Maclaren, D.D.

Three times within the compass of a few verses this injunction is repeated. The reason for this emphatic reiteration is not difficult to ascertain. There were strong temptations to restlessness besetting the early Christians. The great change from heathenism to Christianity would seem to loosen the joints of all life; and it was natural that a man should seek to alter even the circumstances of his outward life, when such a revolution had separated him from his ancient self. If Christianity had once degenerated into the mere instrument of social revolution, its development would have been thrown back for centuries. Besides this special application, the text contains a large general principle that applies to all—a principle dead in the teeth of the maxims upon which life is being ordered by the most of us. *Our* maxim is "Get on!" Paul's is "Get up!" Our notion is, "Make circumstances what I would like them to

be." Paul's is, "Leave God to take care of the circumstances; you get close to Him, and hold His hand, and everything else will right itself."

1. *Our chief effort in life ought to be union with God.* "Abide with God" means mainly two things—constant communion, the occupation of all our nature with Him, and, consequently, the recognition of His will in all circumstances. In this communion there is no room for regrets and cares and fears. They die in the enjoyment of a present God, sufficient for mind and heart and will, as the weeds at the base of a fruitful tree are scorched by the rays of the same sun which warms its deeper roots and ripens its rich clusters. Then we shall recognise His will determining all circumstances, and that without overlooking the visible occasions for the things which befall us, or denying the stable laws according to which that mighty will operates in men's lives. But these visible agents are not the sources, only the vehicles of the power, the belting and shafting which transmit a mighty impulse which they had nothing to do in creating.

2. *Such union with God will lead to contented continuance in our place, whatever it be.* Since ye have been called in such and such worldly circumstances, that fact proves that these circumstances do not obstruct the highest blessings. Since, then, you know that fellowship with God is possible in them, remain where you are, and keep hold of the God who has visited you in them. The only question worth asking in regard to the externals of our life is, how far does each thing help me to be a good man? To care whether things are pleasant or painful is as absurd as to care whether the brick-layer's trowel is knocking the sharp corner off a brick, or plastering mortar on the one below it, before he lays it carefully on its course. Is the *building* getting on? that is the one question that is worth thinking about.

3. *Such contented continuance in our place is the dictate of the truest wisdom.* For, first, there is a pretty substantial equipoise and identity in the amount of pain and pleasure in all external conditions. And therefore any condition may yield the fruit of devout fellowship with God. Secondly, Why trouble about outward changes when *in Christ* I can get all the peculiarities which make any given position desirable to me?

III.

ABIDE WITH GOD.

By the Rev. Maxwell Nicholson, D.D.

It is for the advantage of the Church that each of its members should live separately in the world in that sphere in which he received his call. Some thought it better to gather all the plants together into one common nursery, that they might shelter

each other from persecution. But Paul would have each remain where it had sprung, bearing seed and scattering it abroad, to raise up other plants.

It is also for the good of individual Christians. The very opposition of neighbours tends to the growth and perfecting of the Christian character. Were nothing required of the Christian but that he should cease to do evil, he might be better to withdraw from a world where temptations abound. But he must also learn to do well. It is good for the beauty and perfection of the tree that the wind should blow all around it. The crown of life is for him that *overcometh*.

When a man is converted, he is first to inquire if his calling be a lawful one. If not, it is to be abandoned at once. If it is, he is "therein to abide with God."

Yes, "*with God*." He is not merely to continue in that situation; but in that situation he is to give evidence of his conversion. He is to make the change evident in his family, in society, in business, as well as in the closet and the church. His religion, dwelling in his heart, must see with his eyes, hear with his ears, speak with his tongue, and work with his hands the thing that is good.

Do not say your position is too low to honour God in. God has ordered your lot; He wishes your situation to be filled by a Christian; and He can promote His own ends by your example. There were all grades of workmen engaged in building the temple. So is God's great spiritual house built, each workman taking pride in contributing his share of the work.

The text does not forbid God's servants to change their situations in life, to improve their position in society, or to remove from one neighbourhood to another. It teaches only that God's service does not *require* such changes. It teaches that what God requires is not a change of situation, but a change of heart.

ILLUSTRATIONS.

SERVING GOD IN OUR OWN SPHERE.

CHRIST directs one who was newly awakened to return to his immediate occupation (Mark v. 18). Thus the notion is corrected that conversion must always carry with it a change in the outward relations of life, as well as the inclination to seek the new life, and the confession of Christ in a definite outward society and environment. The new life with its confession is, and always continues to be, directed to the faithful discharge of duty in the family and in the immediate calling as its first concern, and so does not forsake existing ordinary relationships. The man rather enters them anew the moment he becomes a Christian, that he may learn therein to abide with God and follow Christ. It is the family, the profession, which is the natural soil in which the new growth must first take root before it can be transplanted, and prove whether it is to be of any service in this earthly sphere.—Beck; *Pastoral Theology*.

Fred. Vinny.—I am not fit to be a poor man. I should not have made a bad fellow if I had been rich.

Mary.—You would have done your duty in that state of life to which it has not pleased God to call you.—*George Eliot; Middlemarch.*

A LAD of an excitable temperament waited on him (Dr. John Brown of Haddington), and informed him that he wished to be a preacher of the gospel. My great-grandfather, finding him as weak in intellect as he was strong in conceit, advised him to continue in his present vocation. The young man said, "But I wish to preach and glorify God." "My young friend, a man may glorify God making broom besoms; stick to your trade, and glorify God by your walk and conversation."—*John Brown; Rab and his Friends, p. 68.*

J. H. HACKETT, in his part, Falstaff, was an actor who gave President Lincoln great delight. With his usual desire to signify to others his sense of obligation, he wrote a genial note to the actor, expressing his pleasure at witnessing his performance. Mr. Hackett, in reply, sent a book of some sort; perhaps it was one of his own authorship. He also wrote several notes to the President. One night, quite late, when the episode had passed out of my mind, I went to the White House in answer to a message. Passing into the President's office, I noticed, to my surprise, Hackett sitting in the anteroom, as if waiting for an audience. The President asked me if any one was outside. On being told, he said, half sadly, "Oh, I can't see him; I can't see him. I was in hopes he had gone away." Then he added, "Now, this just illustrates the difficulty of having pleasant friends and acquaintances in this place. You know how I liked Hackett as an actor, and how I wrote to tell him so. He sent me that book, and there I thought the matter would end. He is a master of his place in the profession, I suppose, and well fixed in it. But just because we had a little friendly correspondence, such as any two men might have, he wants something. What do you suppose he

wants?" I could not guess, and Lincoln added, "Well, he wants to be consul to London—oh, dear!"—*Noah Brooks; Scribner's Monthly.*

AN old acquaintance of the President, whom he had not seen for many years, visited the capital. Lincoln desired to give him a place. Thus encouraged, the visitor, who was an honest man, but wholly inexperienced in public affairs or in business, asked for a high office. The President was aghast, and said, "Good gracious! why didn't he ask to be Secretary of the Treasury, and have done with it?" Afterward, he said, "Well now, I never thought M. had anything more than average ability, when we were young men together, and he wants to be Superintendent of the Mint!" He paused, and added, with a queer smile, "But, then, I suppose he thought the same thing about me, and—here I am!" M. was appointed to a post for which he was really fitted, and which he filled with credit.—*Noah Brooks; Scribner's Monthly.*

HERE AND NOW.

I HAVE had dreams of grander work than this—
Some seal of greatness set on hand or brow;
Sometime, somewhere a work of greater bliss,
Not here, not now.

Some work which leads more near the mighty God,
Like that of dwellers on the mountain's brow;
This common work is all too near the sod
Of here and now.

But He who plans for each his work and place,
And kindly teaches when we ask Him how,
Will surely give to each the needed grace
Just here and now.

No need that I should stumble up the hill
In search of blessings; I but humbly bow
My head in sweet content to do His will
Just here, just now.

The New Manuals of Sabbath School Instruction.

BY THE REV. PROFESSOR ALEXANDER STEWART, D.D.

LAST year there was submitted to the General Assembly of the Church of Scotland a Scheme of Lessons for Sabbath School Instruction, embracing a four years' course; one year being devoted to Old Testament subjects, two years to the life of our Lord, and the fourth to subjects selected from the Acts of the Apostles and the Epistles. Each year's course included forty lessons. It was proposed by the Sabbath School Committee that teachers' books should be prepared in three grades,—one treating the subjects in a manner adapted to the capacity of children from 7 to 10 years of age, the second for those from 10 to 14, and the third suitable for senior classes and Bible classes. It was thus hoped that provision would be made for comprehensive and systematic instruction during from 10 to 12 years of Sabbath school attendance. These proposals having been approved by the General Assembly, the Committee proceeded to appoint an editor and writers for each grade. It was

resolved also to associate with each editor an educational assessor, in order that, from his practical acquaintance with the art of teaching, the lessons might be not only in substance, but in form, adapted to this purpose. The 160 lessons having been divided at suitable points into seven nearly equal portions, each of these was committed to the charge of a competent writer. Owing to sickness and other causes, however, the work in the second and third grades had to be still further subdivided in some of the sections; the total number of writers in the former being ten, in the latter eleven. There was also a change in the editorship of Grade I. The whole work, therefore, which has just been issued to members of the Sabbath School Committee in three octavo volumes of about 500 pages each, is the result of the combined efforts of no less than thirty-five different hands, not counting the services of the energetic Convener of the Committee in making the necessary arrangements.

Only by subdivision could so extensive a task have been overtaken in the space of less than nine months, and by men all of whom were already busily occupied with parochial and professional work. The books amply illustrate both the advantages and disadvantages of this variety of authorship. On the one hand, there is diversity, it may be unevenness, in

the execution; but on the other hand, there is a marked absence of that mechanical rigidity, that endeavour to run all subjects into one mould, and to treat them from the same point of view, which is apt to appear in works of the kind proceeding from one hand. A general plan or order of treatment was furnished to the writers, who were, however, at liberty to modify it when the subject seemed to require some other method. While exercising a general supervision, the Editors have not sought to abolish individuality of treatment, believing that the form naturally adopted by each writer, after a careful consideration of a common scheme, would be that in which he could best achieve the great end which all had in view.

The original scheme (for which editors and writers are not responsible) was constructed on the principle of bringing into view a series of great subjects in Biblical history and teaching. The arrangement was not meant to be exhaustive or strictly chronological. In the treatment of the lessons, therefore, only such connecting links have been supplied as were necessary to render each lesson intelligible. As a rule, each lesson consists of an introduction, outline of narrative, the central idea or principle illustrated by it, running commentary, and practical application. A few explanatory notes are usually appended upon points which required to be treated more fully. The aim is to supply the teacher with all the information and suggestion practically necessary for his work, and to do this in as direct and simple form as possible, so that the materials may be at hand and in a teachable shape. The notes, however, are intended to aid, not to supersede, careful preparation on the part of the teacher; some things being for the teacher only, not for the scholar; but by preliminary hints, by suggestions here and there throughout the lessons, and by guiding those teachers who are able and willing to inquire further to suitable sources of information, it is hoped that the work of the Sabbath school will be made both pleasant and profitable. Special attention has been given to the accentuation of Scripture names, and also to secure that the practical inferences drawn should be only such as are distinctly suggested

by the subjects under review. While in order to make the books as generally useful as possible, critical questions and extreme statements have been avoided, modern aims and needs have been kept steadily in view, freshness and spirituality of tone have been maintained, the commonplace and the sentimental being anxiously set aside. It is the hope and prayer of those who have been engaged on this work that it may promote the efficiency, both from an educational and spiritual point of view, of Sabbath-school teaching in the Church of Scotland, and even, if they might venture to think it, in the sister Churches also.

BY THE REV. PROFESSOR JAMES ROBERTSON, D.D.

The foregoing statement regarding the scheme as a whole and the three books in common, leaves very little to be said as to the several volumes. One feature, peculiar to Grade III., remains to be mentioned—the “Questions” appended to each lesson. These are not so much questions on the lesson itself, as suggestions of lines of thought or hints of subjects for fuller examination; in certain circumstances they may be useful as themes for written exercises. In this grade the order in which the elements of the lesson are put down is pretty uniform, viz. “The Lesson Proper,” “Notes,” “Practical Lessons,” and “Questions.” In the “Notes” are placed such details of information as could not well be introduced into the body of the lesson without impairing the general effect. Such are details of topography, history, archaeology, and so forth, which are fitted to illustrate the lesson in hand. Matters of criticism are purposely avoided. If such matters are to be introduced into Bible classes at all, it is perhaps better that they should form part of a formal course of instruction in Bible Introduction. The scheme of lessons in which editors and writers had to work does not contemplate a connected exposition of any of the books of the Bible. The lessons form a series of *subjects*, and in all the grades one common aim has been kept in view—the edification, and not merely the enlightenment, of the pupils.

Exposition of the First Epistle of St. John.

BY PROFESSOR RICHARD ROTHE, D.D.

CHAPTER II. 1, 2.

“My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He Himself is the propitiation for our sins; and not for ours only, but also for the whole world.”—(R.V.)

VER. 1. In the preceding chapter John has laid stress upon the fact that no one whatever, not even the Christian, is without sin. From this assertion of the actual universality of sin even among Christians, the natural mind of man may very readily, as John fears, draw the conclusion, that sinning is not a matter of very great importance, seeing it is something unavoidable and therefore justifiable. He does not, however, admit the validity of this conclusion of the natural man, but asserts its opposite. He made the above remark, he says, with *this* end expressly in view, that he might put

his readers into the position of *not* sinning; that he might waken them out of their moral security, not that he might rock them into it. For, in point of fact, nothing makes one feel so secure morally as the delusion that one is sinless. The universality of sin should make the readers sensible of the great earnestness which they must oppose to this sin that is still so powerful even in them. John is far from being under the delusion that the knowledge of sin could become a cushion to the sinner. A knowledge of the power of sin over us, which should be able to set us at rest, would not be a knowledge of sin as sin. He who knows sin as sin must, in view of the prodigious power which it still has over him, shrink back from it with double abhorrence. But this knowledge implies a great deal, and even Christians easily deceive themselves in regard to it. That which causes Christians such an abhorrence of sin is often only the consequences of it, and not its culpability in itself. He who should find satisfaction in the thought that sin is something unavoidable, and that he is not accountable to God for it, would not yet know sin as sin.

Scarcely, however, has John entered this protest, when it already seems to him to stand in need of a restriction. It might possibly be understood in such a way as to destroy one's peace of mind with God and joy in God. Such an interpretation John cannot admit; and accordingly with the words, "and if any man sin," on to the end of ver. 2, he adds a restriction to that protest. In ver. 3, however, he again fears that with this restriction he has done too much for his readers, and he therefore leaps over once more to the other side. We must not be surprised at this. Between the two positions, which in themselves are equally irrefragable: the Christian is absolutely separated from sin, and: the Christian is never altogether free from sin, John seeks to set up the true, healthful balance. He does this, however, not by means of a reasoned adjustment of the contradiction in which they seem to stand to one another, but he attempts it in an external manner, by balancing the two positions over against each other, and taking the side, now of the one and now of the other. He himself may have felt the faultiness of this empirical method; but he is very far from being a dialectician like Paul, and therefore does not know how he can otherwise get over the difficulty. "And if any man sin" expresses the mere objective possibility; it actually happens that we really sin.

We have an Advocate with the Father, Jesus Christ the righteous, viz. we Christians, we who belong to Christ by faith, and only we Christians. In John's Gospel the Saviour calls the Holy Ghost the Advocate (Paraclete, xiv. 16, 26, xv. 26, xvi. 7). Here John describes the Saviour Himself as a Paraclete. From John xiv. 16, however, where

Jesus speaks of "another" Advocate, we see that He already looked upon Himself as an Advocate. Here John says we have in the Saviour an Advocate with the Father, exactly as it is said in Rom. viii. 34: at the right hand of God (*vid.* also Heb. ix. 24). Philo frequently uses the expression "paraclete" of the Jewish high priest as the advocate and intercessor for the sins of the people; he also uses it of the divine Logos, to whom he assigns the same function. Wherein the office of the Saviour as Advocate consists according to John's notion, we learn from ver. 2. It has its significance in virtue of its relation to the "propitiation in respect of our sins" effected by the Saviour. In relation to the ever-recurring sins of those already standing in fellowship with Him through faith, the Saviour makes the efficacy of His propitiation valid before God for the procuring of their forgiveness. In this consists His advocacy. It has reference only to those who are already really converted and who already really belong to Him, just as also in the other passages cited it is only these that are spoken of. Popularly conceived, the idea is as follows: The Christian knows that in heaven with God, Jesus, whom he knows as his best, yea, his only friend, manages all his concerns; Jesus, of whom he knows that all power is given to Him in heaven and on earth. He knows Him as the unceasing manager and disposer of all his dealings with God. Even for the Christian nothing can be more consoling. Already during the earthly life of Christ every one who was candid with himself must have conceived a confidence and trust in Him. Now this is true of Him also in His state of exaltation. He, to whom Christ should have said, that he could have no fellowship with Him, must have despaired upon the spot; for he could not but have seen that while Christ was free from sin, He was also grace itself. Upon this ethical quality of Jesus, however, rests also the certainty of the conviction of its continuance. Jesus also lives on for us; if He looks upon us with gracious eye, so long must despair remain far from us.

John characterizes Jesus Christ as a *righteous* One, in order to set forth His qualification for being the Advocate with God. Only the righteous, the guiltless One, the One separated from sin, can be an Advocate for sinners with God; He alone can be the Mediator of salvation, and make good His friendship for us before God; because only such an One has access to God and fellowship with God (Heb. vii. 26; 1 Pet. iii. 18; John xvi. 8, 10). Such an One, however, can put in His intercessions only in an absolutely holy manner. On the other hand, His holiness and righteousness are a guarantee to us that His advocacy is well-pleasing to God. He can espouse the cause only of such as are in their inmost nature really separated

from sin. In that case they no longer belong to sin, however much sin still cleaves to them. God's process against sin is no longer directed against the man who is affected with sin; but in such a man there must be effected an objective and subjective separation from sin.

Ver. 2. John now explains in how far Christians really have in Jesus Christ the righteous an Advocate with God. In so far, viz., as He Himself is the propitiation for their sins, and therefore makes them pardonable. Stress is evidently laid upon the "Himself:" He in His own person. John emphasizes the fact that here, in Christ, the Advocate and the means of atonement upon which the advocacy is based meet in one Person—in this respect altogether different from the state of matters in the Old Testament (which is plainly glanced at here as a typical institute), where the interceding high priest and the means of atonement (the sin-offering) are distinct. "To propitiate" is in the usage of Scripture to bring about the *moral* possibility of fellowship on the part of God with something sinful—the possibility, viz., that God *notwithstanding His holiness*, and without violating it, should forgive the sinner his sins, and so let him once more enter into His fellowship (so also iv. 10). Here, therefore, propitiation is the means in virtue of which fellowship with sinful man is (morally) possible for the holy God, or in virtue of which the wrath of God against the sinner is done away with. Christ is represented here as this propitiation in respect of our sins in exactly the same way as it is said in Rom. iii. 25: God has openly set forth Christ in His blood as a means of atonement through faith (Heb. ix. 11-15, 23-26). Just as in the Old Testament propitiation is effected by means of a sin-offering, so in the New Testament this propitiation is effected by the sacrificial death of the Saviour; but "propitiation" is not on that account the same as "sin-offering." In the word "propitiation" in the passage we are considering there is not even an express reference to the death of Christ considered as an atoning death (as is evidently the case in Rom. iii. 25). For here it is the Saviour Himself, the whole Jesus Christ, and not merely an individual act done by Him (such as His death), that is represented as being the propitiation in respect of sins. In how far now is the Saviour in the sense indicated the propitiation in respect of sins? So far as, viz., in the *perfection* of His own ethical development (Heb. ii. 10, v. 8, 9), He is absolutely qualified to be the operative causality of a real complete abolition of sin in humanity. For without prejudice to His holiness God can enter into a positive fellowship with the sinner (by forgiving him his sins) only on the presupposition that the future abolition of sin in the lat-

ter (in the event of such an antecedent forgiveness) is securely guaranteed. Now, the surety for this is given by a Redeemer (Heb. vii. 22), *i.e.* by a Person who is absolutely qualified to bring about this abolition of his sin in the sinner, so far as the latter enters into a real living connection with Him, viz. by faith (which is for this very reason the only, but at the same time also the absolutely indispensable, condition of the forgiveness of sins). By His having sanctified Himself wholly, the Saviour has become the power adequate to expel sin entirely out of the world. John distinctly points us here to the fact, that our trust in Christ, even as regards our ever-recurring sins, rests upon the certainty of an already effected propitiation. Faith in the forgiveness of sins cannot be religiously and ethically innocuous, unless it is associated with faith in the propitiation.

"*But also in respect of the whole world.*" These words are meant to remove the misunderstanding that might be occasioned by the statement "in respect of our sins," as if the propitiation provided in Christ referred only to the sins of Christians. No doubt it is operative only for these; but in itself it refers to the totality of human sin. The "world" is, according to its idea, sinful as a whole, a mass of sin, and does not merely have individual sins attaching to it. Therefore the propitiation in Christ concerns the whole sinful world; but only they that believe in Christ have an Advocate in Him. The contrast which John makes between the "we" and the "whole world," is the contrast between Christians and non-Christians. Not only was it the Saviour's purpose to make a propitiation for the sin of the whole world, but the propitiation made by Him is sufficient for the sin of the whole world. There is thus no partiality shown to some in preference to others, which would again have cast a shadow upon the holiness of God. The Calvinistic doctrine of predestination, when held in all its stringency, inevitably involves the appearance of such a partiality. It is also of importance to notice how in this respect the interests of humanity and of the individual are inseparably connected. From the nature of the case it is impossible that there should be a propitiation for the sin of any one man, if it were not a propitiation for all. Even in this most intimate concern the individual is not to regard himself outside of his connection with the whole of his race. He can become blessed only so far as his race becomes blessed. Thereby the Christian becomes free from all egoism and from all religious sentimentality in respect of himself. He cannot desire a blessedness for himself alone. In working at his own salvation he is never to forget the interests of the salvation of the whole of humanity.

Dr. Forbes on the Authorship of Isaiah.

The Servant of the Lord in Isaiah xl.-lxvi. reclaimed to Isaiah as the Author, from Argument, Structure, and Date. By JOHN FORBES, D.D., LL.D., Emeritus Professor of Oriental Languages, Aberdeen. Edinburgh: T. & T. Clark, 1890.

AT the advanced age of eighty-seven, Dr. Forbes takes the field against the numerous and ever-increasing band of critics who hold the theory of a "Second Isaiah." His task is certainly arduous; many would pronounce it hopeless. Of this the author himself is well aware. He candidly admits that he does not expect to alter the opinion of those who have already come to an opposite conclusion, but he does cherish the hope that he may "convince younger scholars who approach the question without prepossession." Vigour of assault and defence, candour, and learning, all mark the execution of his purpose. While the general tone of the work is unexceptionable, it may be questioned whether Dr. Forbes has always done justice to the distinction between believing and unbelieving criticism. Is it not going a little too far to ascribe the current opinion as to the "Second Isaiah" simply to an unwillingness to admit that Cyrus could have been named so many years before his birth? Were this the only difficulty, it could easily be got rid of by the theory of an interpolation. It is far more difficult to explain how the whole scope and spirit of the prophecy and the view-point of the prophet are unexampled elsewhere in Scripture, if Isaiah was the author. Again, a whole school of critics will remain unmoved even if it can be shown that the book of Isaiah, as we now possess it, reveals the intention of forming a unity. Dr. Forbes, indeed, denies the freedom which Professors Robertson Smith and Cheyne allow to "*soferim*" and "*redactors*." Manifestly, if we grant that the present form of the prophetic Scriptures is due to the latter class, a large part of Dr. Forbes' reasoning is robbed of force. Specially does this apply to his argument from the alleged transposition of chapters 36 to 39. If indeed there be a transposition (which is extremely doubtful), what more natural than that it is due to a redactor who wished to bridge the gulf between the two parts of the work? Strong as the objection appears that so powerful a writer as the author of chapters 40-66 should be a "Great *Unnamed*," the supporters of this theory might fairly retort that we are met by a similar fact in regard to the authorship of the Epistle to the Hebrews. All the arguments in favour of the traditional view, that can be drawn from resemblance of expression, play upon names, etc., are adduced with much force and ingenuity in the work before us. In

addition to the polemical element, we have a careful analysis of the prophecy and running comments upon it, all of which possess enduring value. The candour of the author, which tempers his general conservatism, is strikingly displayed in his treatment of the expression, "The Servant of Jehovah," as well as in his long appendix dealing with the Immanuel prophecy of chap. 7. To not a few this last will probably prove the most interesting part of the book. Dr. Forbes admits, what indeed it seems impossible to deny, that the child spoken of must have been born within a brief period after the prediction, if his birth and history were to be a sign to Ahaz. Immanuel, indeed, according to Dr. Forbes, was a son of Isaiah's own. At the same time, by the device of a typical reference, he contrives to conserve the Messianic character of the prophecy. For the identification of the Immanuel of chap. 7 with the Maher-shalal-hash-baz of chap. 8, he adduces arguments which deserve careful examination. Whatever view may be taken of the success of the special aim of this book, all careful students of prophecy will find in it much that will repay diligent perusal.

J. A. SELBIE.

The International Lessons.

PAPERS AND PRIZES.

REPORT FOR MAY.

Age under eighteen.

1. Marion Baird, Auchenheath Tile Work, Lesmahagow.

Age under thirteen.

1. Cecilia C. Gray, Free South Manse, Elgin.
2. Ernest James Pike, 23 Teviotdale Place, Stockbridge, Edinburgh.

Next in Order of Merit.—A. M., G. G. O., F. M., F. H., T. G.

EXAMINATION ON THE LESSONS FOR MAY.

(Answers must be received by the Editor, Kinneff, Bervie, N.B., not later than June 12.)

Age under eighteen.

1. Explain: "Trouble not the Master;" "She is not dead."
2. What was the purpose of the Lord's Transfiguration as regards the disciples?
3. What were the instructions given to the Seventy?

Age under thirteen.

1. Tell in your own words how Jesus raised Jairus' daughter.
2. Explain the words: Tabernacles, Fragments, Decease.
3. Our Lord sent out Seventy disciples, besides the Twelve. What were they to do?

What to Write upon and Where to Read on it.

THE ARTICLES OF PERMANENT VALUE IN THE PERIODICALS.

JANUARY—MARCH 1890.

NOTE.—(J) means January, (F) February, (M) March. Of the Weeklies, the number is given.

- A (A I, 6d.).
 Ac (Academy, 3d.).
 AM (Atlantic Monthly, 1s.).
 AR (Andover Review, 1s. 2d.).
 Ath (Athenæum, 3d.).
 B (Banner, 1d.).
 BCM (Bible Christian Mag., 6d.).
 BF (Banner of Faith, 1d.).
 BIM (Blackwood's Mag., 2s. 6d.).
 BM (Baptist Mag., 6d.).
 BMr (British Messenger, 1d.).
 BW (British Weekly, 1d.).
 BWP (British Weekly Pul., 1d.).
 C (Christian, 1d.).
 CA (Christian Age, 1d.).
 Cad (Christian Advocate, 1d.).
 CB (Church Bells, 1d.).
 CenM (Century Mag., 1s. 4d.).
 CEP (Church of England Pul., 1d.).
 CH (Christian Herald, 1d.).
 CJ (Chambers's Journal, 7d.).
 ChM (Churchman's Mag., 1d.).
 CL (Christian Leader, 1d.).
 CIR (Classical Rev., 1s. 6d.).
 Cm (Churchman, 6d.).
 CM (Clergyman's Mag., 1s.).
 CMn (Christian Million, 1d.).
 CamR (Cambridge Review, 6d.).
 ConR (Congregational Review, 1s.).
 CP (Contemporary Pulpit, 6d.).
 CQR (Church Quart. Rev., 6s.).
 CR (Contemporary Rev., 2s. 6d.).
 CSMR (Ch. of Scot. Miss. Record, 1d.).
 CSSM (Church S.S. Mag., 4d.).
 CT (Church Times, 1d.).
 CW (Christian World, 1d.).
 CWP (Christian World Pul., 1d.).
 E (Expositor, 1s.).
 EC (English Churchman, 1d.).
 EG (Ecclesiastical Gazette, 6d.).
 EIM (English Illust. Mag., 6d.).
 ER (Edinburgh Review, 6s.).
 ET (Expository Times, 3d.).
 F (Freeman, 1d.).
 FC (Family Churchman, 1d.).
 FR (Fortnightly Review, 2s. 6d.).
 FT (Footsteps of Truth, 3d.).
 G (Guardian, 6d.).
 GBM (General Baptist Mag., 6d.).
 GW (Good Words, 6d.).
 H (Homilist, 6d.).
 HarM (Harper's Mag., 1s.).
 HF (Home Friend, 1d.).
 HM (Homiletic Magazine, 1s.).
 HR (Homiletic Review, 1s.).
 ICM (Irish Congregational Mag., 1d.).
 IEG (Irish Eccles. Gazette, 1d.).
 IER (Irish Eccles. Record, 1s.).
 JQR (Jewish Quarterly Review, 3s.).
 L (Lyceum, 6d.).
 LH (Leisure Hour, 6d.).
 LM (Longman's Magazine, 6d.).
 LMM (Lippincott's Monthly Mag., 1s.).
 LQR (London Quart. Rev., 4s.).
 LW (Life and Work, 1d.).
 MM (Murray's Mag., 1s.).
 MNM (Meth. New Connex. Mag., 6d.).
 MR (Methodist Recorder, 1d.).
 MRW (Miss. Rev. of the World, 1s.).
 MSSR (Meth. S.S. Record, 3d.).
 MT (Methodist Times, 1d.).
 MTP (Metropolitan Taber. Pul., 1d.).
 N (News, 1d.).
 NC (Nineteenth Century, 2s. 6d.).
 New R (New Review, 6d.).
 NHM (Newbery House Mag., 1s.).
 NI (Nonconf. and Indep., 4d.).
 NR (National Review, 2s. 6d.).
 OM (Oxford Magazine, 6d.).
 ONTS (O. and N. Test. Student, 6d.).
 OSM (Original Secession Mag., 6d.).
 PC (Presbyterian Churchman, 2d.).
 PM (Primitive Methodist, 1d.).
 PMag (Preacher's Magazine, 4d.).
 PMM (Prim. Meth. Mag., 6d.).
 PMQR (Prim. Meth. Quart. Rev., 2s.).
 PMW (Prim. Meth. World, 1d.).
 Q (Quiver, 6d.).
 QR (Quarterly Review, 6s.).
 R (Rock, 1d.).
 Re (Record, 4d.).
 RR (Review of Reviews, 6d.).
 S (Sun, 6d.).
 SC (Scottish Congregationalist, 1d.).
 ScM (Scots Magazine, 6d.).
 ScR (Scottish Review, 4s.).
 ScrM (Scribner's Mag., 1s.).
 SH (Sunday at Home, 6d.).
 SM (Sunday Mag., 6d.).
 Spc (Spectator, 6d.).
 Spk (Speaker, 6d.).
 SR (Saturday Review, 6d.).
 SSC (Sunday School Chronicle, 1d.).
 SSM (Sabbath School Mag., 1d.).
 ST (Sword and Trowel, 3d.).
 TM (Theological Monthly, 1s.).
 TR (Theological Review, 1s.).
 UMFCM (Un. Meth. F. C. Mag., 6d.).
 W (Witness, 1d.).
 WM (Worker's Monthly, 2d.).
 WMM (Wesleyan Meth. Mag., 6d.).
 WMSSM (Wes. Meth. S.S. Mag., 2d.).
 WR (Westminster Review, 2s. 6d.).
 YM (Young Man, 1d.).
 YMCM (Young Men's Chr. Mag., 1d.).
 YMR (Young Men's Rev., 1d.).
 Absolution, CEP 743, Rawstorne.
 Adler (Rabbi), CH (1890) 7.
 Africa, South-Eastern, RR (F).
 Agnosticism, Future, FR (J), Harrison.
 Alcohol, CAD (1890) 9, Grubb.
 Altar and the Screen, NHM (J), Hill.
 Amusements, BCM (M), Kral.
 Andover Theology, CW 1714, Whiton.
 Anger, BW 174, Whyte; CL 426, Whyte.
 Anglicanism, L (J); CR (M), Fairbairn.
 Anglo-Israelism, CEP 738, 744.
 Anthony Van Dyck, NHM (FM), Macquoid.
 Antinomianism, BW 172.
 Apost. Succession, TM (F), Lias; EC 2458, 2459, Doherty.
 Apparitions, MR 1671.
 Arabian History, ONTS (M).
 Arnold (Matt.), Writings, MM (M), Duff.
 Asia Minor, MR 1670, Duncan.
 Atheistic Science, BW 178, Blackie.
 Atonement and Parable of Prodigal, BW 174, Dale.
 „ and Universalism, CEP 739, 742, 743.
 Authority in Religion, MR 1670, Watkinson.
 Babylonian Religion, S (M), Japp.
 Barnabas, BCM (F), Batt.
 Barzillai, EC 2458.
 Bashkirtseff, Maria, L (J); FR (F), Dixon.
 Bede, HR (F), Hunt.
 Beecher, LQR (J); CL 429, Parker.
 Bibles, Best, WM (JF).
 Bible, French Translations, Cm (M).
 „ Growth, P Mag (M), Labrum.
 „ Institute (Moody's), C 1047, 1048.
 „ Study, CB 1003, Body; BWP 99, Cable.
 „ Use, MT 274, Moody.
 Bismarck, MT 274, Hughes.
 Books, Bad, WM (F), Wright.
 „ Friendship, WM (F), Drummond.
 Brotherhoods, N 749, Lighton; CT 1412, Farrar; CT 1414; CW 1716.
 Brown, Dr. David, CL 426.
 Browning, Cm (F), Blakeney; ConR (J), Pitt; L (J); LQR (J); UPM (J), Wilson; NR (J), Trill; New R (J), Gosse; CIR (F), Snow; WMM (F), Dawson; YMCM (M), Craig; MT 262, 263, 264, 265, Hughes; BW 168; BW 169, Gibson; ET (F), Salmond.
 „ Asolando, BM (M).
 „ Religion, TR (F), Purves; R 1277; GW (F), Hutton.
 „ and Tennyson, ET (M), Dawson.
 „ in Italy, LMM (M), Wharton.
 Bruno, AM (M), Thayer.
 Buddhism in Thibet, CR, Sandberg.
 Burdens, HF (M), Holdsworth.
 Business, BCM (J), Kral.

- Calvinism, EC 2460, Doudney.
 Candlestick, ChM (FM).
 Canticles, HR (M), Griffis.
 Carlyle, CM (J), Proctor; FR (J), Tyndall.
 Carpenter, Bp. Boyd, N 752.
 Ceremonialism, R 1288.
 Character, Value, PMM (M), Vaughan.
 Cheerfulness, YM (F), Adams.
 Childhood, WSSM (F), Hamilton.
 Children and Church, PMM (F), Barrett.
 Christ, Death, Cm (JFM), Dimock.
 " Divinity, BWP 99, Dods.
 " Human Knowledge, Spc 3222; CEP 738, 742, 744.
 " Humiliation, TM (J), Gloag.
 " In Modern Thought, TR (F), Bruce.
 " Names, TM (F), Hellier.
 " Person, PC (JM), Edgar; SC (F), Simon.
 " Priesthood, EC 2459, Rate.
 " Substitution, CW 1713, 1717, Pulsford.
 " Temptation, CEP 740, 741, 742, 743, 744, Maturin.
 " The Citizen, WM (M), Stead.
 " Titles, CSSM (J), Hone.
 Christian Biography (Early), QR (J).
 " Character, PMag (F), Dallinger.
 " Doctrine, PMag (J), Gregory.
 " Growth, BWP 95, Macmillan.
 " Relationship to God, R 1286, M'Cormick.
 " Unity, N 747, Christopher.
 " What is a, CAD (1890) 10; YM (M), Horton, etc.
 Christianity, 4th cent., FC 443, Palmer.
 " 5th cent., FC 444, Palmer.
 " and Deism, CMn 329, 330, Paine.
 Church, in Wales, QR (J).
 " Members, Responsibilities, ICM (M), Cregan.
 " Services, LM (F), Dudley.
 " Union, R 1286; Spc 3222.
 Clement of Rome, BCM (J), Batt.
 Clergy, Second-class, NR (F), Wilcox.
 Clubs of Working Men, CB 1003, Peacey.
 Colet, CMn 329.
 Colossians, Epistle, TM (M), Hayman.
 Commerce and Christianity, BWP 95, Stors.
 Communion, Fitness for, MTP 2131.
 Communism, CR (M), Laveleye.
 Confession of Sin, CB 1005.
 Congregationalism, ConR (J), Mac-kennal.
 Constantinople, CMn 337.
 Controversy, Ethics, ScrM (J), Fisher.
 Conversion, MT 274, Gladstone.
 Creed and Character, WM (F), Smith.
 " and Conduct, F 1826, M'Laren.
 " Revision, CW 1716, Whiton; CH (1890) 12, Talmage.
 Culture or Evangelism, PM 1118, 1119, 1120, 1121.
 Dante, NC (F), Cross.
 " Purgatorio, SR 1786.
 Darwinism, NC (M), Harvey; NR (M), Mott.
 Days, Jewish, CM (F), Clarke.
 Dead, Immediate Blessedness of, MNM (F), Cocker.
 Death, Egyptian Ideas, WM (M).
 Definitions, TM (J), M'Cann.
 Delitzsch, BW 176.
 " Iris, MNM (F).
 Denominationalism, CAD (1890) 8.
 Devil-worship, China, CL 426, Russell.
 Diaconate, History, CEP 733, 734.
 Dissent in Wales, NHM (J), Homersham Cox.
 Dollinger, CT 1408; Cm (M), Plummer; E (M), Plummer; SR 1786; CR (M) Maccoll.
 Doorpost, CSSM (M), Kitchin.
 Doubt, Is it Sinful? CW 1714, Caird.
 Dublin Methodism, CAD (1890) 2, 4, 6, 9, 12.
 Ecclesiasticus, Ac 928, Cheyne.
 Editors, CH (1890) 11, Talmage.
 Education, Commercial, YMR (JM).
 Egyptian Religion, S (J), Japp.
 Egyptology, HR (JM), Cobern.
 Eliot, George, SR 1790.
 Elmslie, ET (J), Troup; GW (J), Nicol.
 Envy, BW 173, Whyte.
 Episcopacy, CT 1411, 1413.
 Erasmus, CMn 332.
 Erskine of Linlathen, TR (F), Mackintosh.
 Esther, C 1052.
 Evangelical Standpoint, BW 168, Parker.
 Eucharist, History, CQR (J).
 " Purpose, CB 1004, Body.
 Evangelism, PMW 376, Odell; PMM (F).
 Excuses, CWP 955, Hocking.
 Faith, a Gift, EC 2463.
 " and Works, H (F), Jowett.
 " Healing, SH (J), Schofield.
 " Intelligence, CMn 327, Dodd.
 " Moral Value, CM (F), Bernard.
 " Place, CEP 744, Roberts.
 " Scripture Doctrine, HM (F), Gregory.
 Fathers, Lives of the, CQR (J).
 Forgiveness, Christian, R 1289, Whiting.
 " of Sins, R 1279, Richardson.
 French Revolution, SR 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796.
 Fringes, CSSM (F), Kitchin.
 Future Life in Greek Tragedy, CIR (M), Daniel.
 Galatians, ONTS (M), Stevens.
 Gambling, WMFCM (M), Law; SR 1784, 1785, 1787, 1788; CW 1721, Aked; SSC 796.
 Genius and Morality, IEG 526.
 Giving, Christian, TM (F), Jerdan.
 Gloucester Cathedral, CenM (M), Rensselaer.
 God, Existence, PMag (F), Gregory.
 " Names, SC (JFM), Simpson.
 Gospels, PMM (F).
 Gospels, Literary Features, ONTS, Ewing.
 Graces Before and After Meals, Elizabethan, LH, Grosart.
 Hatch, E (F), Sanday.
 Hearing, EC 2455, 2456.
 Hebraisms of N. T., CSSM (F), Scott.
 Hebrews, Ac 930, 932, Sanday.
 Hebrew Moods, JQR (J), Montefiore.
 Herbert, N 753, Bullock.
 Heresy-hunting, CW 1715, Hunter.
 High Church Movement, UMFCM (M), Bond.
 Holiness, Ethics, MNM (J), Shaw.
 Hooker, Cm (J), Boyle.
 Howard, CW 1712.
 Humour in Scripture, BM (J), Cooke.
 Hymns, CAD (1890) 10; Q (J), Johnston.
 " Recent, A (M), Shindler.
 Identity and Immortality, CW 1715, Pulsford.
 Illustrative Preaching, HR (M), Murray.
 Immortality, BW 178, Salmond.
 Inebriates, Treatment, FC 444, Arkwright.
 Infant Salvation, CMn 332, Van Dyke.
 Influence, MSSR 162.
 Inquisition, EC 2465.
 Inspiration, PMag (FM), Gregory; CT 1415, 1416, 1417.
 Interpretation, Literal, C 1048.
 Isaiah, Authorship, BW 178.
 Isaiah's Conception of History, E (F), Gillies.
 Isaiah: Prophet, Poet, and Statesman, LH, Green.
 Islam, NR (J), Sibbald.
 Israel, Post-Exilic History, ONTS (JM), Beecher.
 Italy, Evangelical Work, MR, 1678, 1679, Piggott.
 Jay, William, ConR (J).
 Jehovah, CR (M), Lang.
 Jews, Nation, JQR (J), Harris.
 John, Baptist, ET (F), Smith.
 John's Gospel, Authenticity, E (JFM), Lightfoot.
 Jonah, ONTS (M), Elliott.
 " and Whale, EC 2464.
 Journalism, Religious, BW 168, 169.
 Justice, NC (M), Spencer.
 Kabylia, Three Months in, LH, Fisher.
 Keble, NHM (M).
 Kingdom of God, BW 176, Stalker; C 1048, 1049, 1050, Sommer.
 Kingsley's Yeast, BCM (M), Ruddle.
 Lacordaire, NHM (F), Hitchman.
 Language, Origin, IER (M), Hogan.
 Laughter, CW 1714.
 Lavigerie and Slavery, BIM (J), Trotter.
 Lepers in Canada, CJ (F).
 Leprosy, EC 2457, M'Cormick; N 750, Bullock.
 Lexicography of N. T., CQR (J).
 Liberty, PC (F), Murphy.
 Licence, High, HR (M), Fernald.
 Life-forms, WMM (J), Dallinger.

- Life's Inequalities, CMn 326.
 Lightfoot, CM (F), Proctor; BW 166;
 C 1045; ET (M), Westcott; CR 267,
 268; NHM (F); CR (F), Farrar;
 CIR (F), Savage.
 Literary Societies, WM (M), Milner.
 Littledale, CT 1408, 1417; IEG 525;
 CEP 737, 741, 743, 744, Crosthwaite.
 Liturgy, Scottish, CT 1414, 1415.
 London Missions, R 1283, 1284, 1285,
 1286.
 Lord's Supper and Liturgy, LQR (J).
 Love, MR 1673.
 „ and Righteousness, CW 1719.
 Love's Girdle, BMr (F), Cuyler.
 Luke, Medical Language, SSC 797,
 Smith; CEP 737, 738, 739, 740, 741,
 742.
 Lux Mundi, Ac 931, Bayne; CT 1415.
 Macfadyen, ConR (J).
 M'Neill, John, HR (M), Pierson.
 Man, Inequality, NC (J), Huxley; NC
 (M), Christie.
 „ Nobility, CEP 739, 740, 741, 742,
 Henrey.
 Marriage, WR (F), Bodington; FR
 (M), Caird; JQR (J),
 Abrahams.
 „ Modern, FC 444, Knox Little.
 „ Relatives, IER (F).
 Martineau, Spc 3220.
 Meditation, MT 270, 271, Pearse.
 Messianic Types, CSSM (M), Scott.
 Methodism, CAd (1890) 11.
 „ and Democracy, MT 262,
 263, 264, 265, Threlfall.
 Methodist Education, MR 1672.
 „ Life, WMM (JM), Gregory.
 Middle State, CAd (1890) 10, 11, 12,
 13, Donald.
 „ in O. T., HR (JF),
 Briggs.
 Ministerial Character, CM (JFM),
 Wynne.
 „ Culture, MR 1673, Hor-
 will.
 „ Life, BM (F).
 Ministers, Christian, LMM (M), Clif-
 ford.
 „ Library, HR (J), Murray.
 Ministry, Modern, CW 1719.
 Missionary Ministers, HR (J), Hall.
 Missions, as Antidote, LW (F), Rice.
 „ Extension, C 1043, Pierson.
 „ Scottish, C 1040 to 1051.
 Miracles, IER (J), Scannell.
 Monasticism, English, CQR (J).
 Money, CAd (1890) 8, 9, Morrison.
 Monte Dore Las Bains, NHM (M),
 Kingsley.
 Music, Ecclesiastical, ScR (J).
 Netherland S. Schools, SSC 797, 801.
 N. T. Language, Ac 924, Drummond;
 CQR (J).
 Nyassa, BIM (J), Lugard.
 Obedience, CMN 328, Munger.
 Old Catholic Movement, CB 1001.
 O. T. Criticism, Re 7552, Girdlestone;
 CW 1712, Cross; CW 1714; CR
 (F), Driver; BW 177.
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 R 1289; CT 1408, 1409, 1410,
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 523, 524, 526, 527, 528.
 Optimism, FR (J), Mallock.
 Origins and Originals, CAd (1890) 3,
 4, Denroche.
 Oxford Nonconformity, WMM (M),
 Gregory.
 Palestine, Wayside Places, CenM (M),
 Wilson.
 Parish and the Manor 600 years ago,
 NHM (FM), Randolph.
 Paul, TM (J), Bernard.
 „ Boyhood, Q (M), Telford.
 „ Epistles, Authenticity, ScM
 (M).
 „ Gospel, SSC 803, 803A, 804,
 805, Beet.
 Pauperism, CQR (J).
 Pentateuch, Anachronisms, ONTS (M),
 Rogers.
 „ Criticism, LQR (J), Davi-
 son; WMM (M), Rees;
 CT 1416, Holden.
 „ Names of God, SC (JFM),
 Simpson.
 Perfectionism, UPM (J), Calderwood;
 C 1052, Meyer.
 Persecution for Opinion, CW 1715,
 Hunter.
 Peter, TM (M), Bernard.
 Philosophy, Scotch, ScR (J).
 „ Jewish, JQR (J) Hirsch.
 Phylacteries, CSSM (J), Kitchin.
 Pierson, Cm (F), Boyle.
 Pithom, WM (F).
 Pliny and Trajan, CIR (M), Mayor.
 Poetry, 19th cent., Spk 2, Glad-
 stone.
 Politician, Christian, YMCM (M).
 Polycarp, BCM (M), Batt.
 Prayer, CB 1002, Body; EC 2462,
 2463.
 „ Intercessory, PMag (J), Brown.
 „ Morning and Evening, CSSM
 (JFM), Macpherson.
 Preaching, HR (JF), Peabody; EG
 621; N 745, 747, 749,
 750, 751, 753, Sutton.
 „ Biblical, CWP 960, Beh-
 rends.
 „ Philosophy, CWP 955, 956,
 Behrends.
 Pride, BW 172, Whyte.
 Prince Bishops of Germany, NHM (J),
 Brewer.
 Prophecy, Conditional, ONTS (F),
 Burnham.
 Prophets, MR 1672, 1674, 1676, 1677,
 Davison.
 Proportion, Religious, FC 444, Barry.
 Protestant Principles, WMSSM (M),
 Schaff.
 Protestantism, Bohemian, LH.
 Psalms, CSSM (JFM), Walsh.
 Psalters, Early, Q (J), Hadden.
 „ Scottish, LW (M), M'Ewen.
 Psychic Energy, HR (J), Kennard.
 Pulpit Rhetoric, HR (FM), Upson.
 Punishment, Future, E (JFM), Beet.
 Purdah, A Peep behind the, LH.
 Purity, YM (M), Barras; MT 267,
 Douglas; CAd (1890) 7, 8, Douglas.
 Push, SR 1789.
 Reading, BW 172, 173, Morley.
 Real Presence, CT 1417, Cobb.
 Recreation, YMR (M).
 „ Social, N 749, 750, Cal-
 throp.
 Redemption, BW 171.
 Religion and Morality, CW 1716, Caird.
 „ Intellectual, OSM (M), Mac-
 kinnon.
 „ Natural, TM (M), Gregory.
 „ Physical, CW 1715 to 1721,
 Müller.
 Rest, CWP 955.
 Resurrection, Body, Christ's, IER (F),
 Clarke.
 „ of the Dead, E (M),
 Milligan.
 Revival, MT 264.
 Right Actions, TM (J), Cherrill.
 Ritualism, F 1831, 1833, Young.
 Ritual Prosecutions, Cm (F), Payne
 Smith; EC 2460, 2461, Alford.
 Robertson, F. W., CEP 764, Naylor.
 Rome, Modern, N 748, 749, 751, 753,
 Moule.
 Rossetti, SR 1787.
 Ruskin, HarM (M), Ritchie.
 Sabbath, CAd (1890) 1-12.
 „ Law, Cm (F), Pearson.
 „ School, Libraries, SSC 807.
 „ „ Superintendents, PMW
 377.
 „ Secularization, CB 1003.
 Sacerdotalism, BCM (F), Bothas.
 Sacerdotal Theory, Cm (J), Fremantle.
 Saints' Days, BF (JFM).
 Salmon, G., L (J).
 Salvation Army, C 1045, 1048, 1050,
 1051.
 Saul, SH (J), Bradley.
 Schools, Religion, CT 1410.
 Science, Aid to Religion, FC 443, 444.
 Secularism, Christian, TM 98, Crofton.
 Sensationalism, CL 430, Oliver.
 Sermons, CAd (1890) 9, Keohler.
 Sermon, on Mount, FR (J), Magee.
 „ Preparation, PMag (J), Ed-
 wards.
 „ to Young, SSC 796, Glover.
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 Sin, Deceitfulness, MTP 2130.
 „ Indwelling, BW 176 and CL 428,
 Whyte.
 Slavery, S. Seas, BW 169, 170, 178,
 Paton.
 „ Lavigerie, BIM (J), Trotter.
 Socialism, R 1287; YMCM (M), Ross;
 MT 268; RR (M).
 „ Christian, BM (F), Green.
 „ Paul's, GW (JF), Magee.
 Social Responsibilities, YM (F), Clif-
 ford.
 Spirituality, ConR (J).
 Spirit (Holy), Work, BCM (F), Slea-
 man.
 Stanley (H. M.), RR (J).
 Star, Bethlehem, CH (1890) 9, David-
 son.

Sunday, How to Spend, EIM (F), Eyton.	Theological Study, BW 177, Martin; MR 1669.	Unsectarianism, C 1051, Wainwright. Unselfishness, ET (J), Macfadyen.
„ Schools, CT 1413, 1414, 1415; SSC 806, Gedge.	Theology and Medicine, TM (J), Thiselton.	Vatican and Liberty, C 1040, Laveleye. Village Nonconformity, CL 427, 430. Vinet, CL 429.
Sympathy, S (M), Dockrell.	„ and Religion, PMag (J), Gregory.	War, BW 168, Dawson; FR (J), Wolseley.
Tabernacle, ChM (J), Stuart.	„ Forward, WMM (M), Gre- gory.	Ward (Mrs.), Religion, CW 1719, 1720. „ (W. G.), CM (M), Moncrieff.
Tact, ST (JF), Spurgeon.	„ New, WMM (F), Gregory.	Welsh Church, CT 1410.
Talmage, C 1044.	„ Scotch, OSM (M), Anderson.	Westcott, Spc 3220; CB 1004; R 1288; N 753; CT 1416.
Teacher, Model, MSSR 168; WMSSM (J), Barrett.	Theosophy, NR (J), Olcott.	Winter, Charm, WMM (J), Vine.
Temperance, NR (F), Macnaughten.	Thrift, Improvident, BIM (M).	Wishart, OSM (M).
„ Pledges, IER (M), Geo- ghegan.	Tophet, CEP 736, Pope.	Women, Church Work, MR 1676.
Temple, Herod's, SSC 800, 801, Smith.	Transubstantiation, CB 1004, Body; CEP 737, 741, 743, 744.	Work, Unnoticed, MSSR 166.
Tennyson, WMM (F), Smith; BW 166, Nicoll; AM (M).	Truth, CQR (J).	Zoan, Field, WM (J).
„ and Browning, ET (M), Dawson.	Unitarianism, BW 174; CW 1716, 1717, 1718, 1720.	
„ Message, BW 177, Rentoul.	Universal Salvation, CEP 733-740.	

The Expository Times Guild of Bible Study.

IN answer to many inquiries, let us say that in order that *no one* may be excluded from writing papers and sending them in, these two things only are considered by the examiners—(1) Their *accuracy* as an interpretation or exposition of their subject; and (2) Their *literary style*, or, as we have expressed it, their *readableness*. A knowledge of Hebrew or Greek may give one an advantage, but is not essential.

Twenty-five papers have been received. Eight of these it has been found necessary to retain till our next Report. They are—W. L. T. W.; E. T. D. ("Introduction"); J. W.; J. A.; J. M. S.; G. H. E.; יְהִי אֱוֶר; Theologicus. Our present Report is therefore confined to the remaining seventeen papers.

I.

BY PROFESSOR G. G. CAMERON, D.D.

I have carefully examined the papers of Old Testament exposition sent to me. The three papers on Ps. cx. are good, but it is difficult to distinguish between them. H. A. P. is the best, if grammar and a knowledge of Hebrew are the tests; but, apart from the grammatical and lexical discussion, the paper is somewhat meagre. There are several conclusions with which I do not agree, but that is neither here nor there. Upon the whole, I should be disposed to place *first* Mr. Lucas' paper, though I greatly admire the fresh critical ability of H. A. P.

The four papers on Job are more wordy, and some of them much more *confused*, than those on the Psalm.

II.

BY PRINCIPAL MOULE, M.A.

[With great reluctance we have kept over Principal Moule's criticism of the five papers on Phil. ii. 5-11 to our *next issue*. It is most interesting and valuable; but we find it impossible to get it in this month. The paper he places *first* is that signed "John Rutherford."—ED. E. T.]

III.

BY VICE-PRINCIPAL ELMER HARDING, M.A.

I have read carefully through the five essays. One, I see, is on a separate subject, "The Agnostic and Prayer." Standing by itself, I should pronounce it good; but if it be compared with the four on "The Anger of God," I place it *second* in order of merit.

My few remarks are as follows:—

1. D. B.—Well thought out and well expressed. The opening words are a little too abrupt. The writer's clearness leaves him on last page but one. "We have focussed . . . of one mind." The meaning of this is obscure. "A fear which has a heart of grace" might be altered.
2. T. C. H.—Simple and very readable; and thus fulfils condition (2). Spoilt by careless spelling. Wants two things—(a) Analysis; (b) Summary.
3. G. F.—Careful and painstaking, but laboured and heavy. Too much of the dictionary and concordance. Too little attempt to grasp the full meaning and connection of the words quoted or referred to.
4. T. S. K.—Also careful and painstaking, but very abrupt, and on last six pages obscure.
5. S. J. B.—Aims too high. Thoughts concealed, not revealed, by the language used. Thus misses the true aim of the essay.

In all cases alike, I should say the writers would do well to read over a few chapters of such a treatise as Pearson on the Creed—to learn *method* and *outline* in treating a topic.

If Mr. Lucas, Mr. Rutherford, and Mr. Burns, will intimate to the publishers which of the following volumes they should prefer, it will be sent at once.

Lichtenberger's History of German Theology in the Nineteenth Century, 8vo, 14s.

Pünjer's Christian Philosophy of Religion, 8vo, 16s.

Dorner's System of Christian Ethics, 8vo, 14s.

Stählin's Kant, Lotze, and Ritschl, 8vo, 9s.
 Orelli's Prophecies of Isaiah, 8vo, 10s. 6d.
 Orelli's Prophecies of Jeremiah, 8vo, 10s. 6d.
 Ewald's Revelation ; its Nature and Record, 8vo, 10s. 6d.
 Briggs's Messianic Prophecy, post 8vo, 7s. 6d.
 Cassel's Commentary on Esther, 8vo, 10s. 6d.
 Workman's The Text of Jeremiah, post 8vo, 9s.

SUBJECTS PROPOSED FOR PAPERS.

NOTE.—Any one or more than one subject may be chosen. Papers for next report (August) should be received by the Editor of the EXPOSITORY TIMES, Kinneff, Bervie, N.B.,

by the 25th of June. In length they should run from two to three thousand words. Writers who wish their names withheld should give initials or *nom de plume*.

I. OLD TESTAMENT EXPOSITION.—1. The Character of Balaam. 2. An exposition of Psalm viii.

II. NEW TESTAMENT EXPOSITION.—1. Note on the "sin unto death" of 1 John v. 16. 2. The history and value of the title "Son of man."

III. THEOLOGICAL.—1. The Agnostic and Prayer. 2. The Work of the Holy Spirit on Christ.

IV. LITERARY.—1. Dr. Simon's *The Redemption of Man*: A Review. 2. The Bible in Ruskin's Writings.

The Sunday School.

The International Lessons for June.

I.

June 1.—Luke x. 25-37.

The Good Samaritan.

1. "A certain lawyer:" a teacher of the law of Moses; so that Christ's counter question was very appropriate: "What is written in the Law? How readest thou?" It was his business to be constantly reading in it.

2. "To inherit eternal life." The phrase was an old one. It was applied first to the inheritance of the Israelites in the land of Canaan (Lev. xx. 24; Deut. iv. 22, 26, etc.). But when it was found that Joshua did not and could not "give them rest," the pious Israelite transferred the phrase to denote the divine blessings which were to come in with the Messiah. Thus it came to mean *to partake of eternal salvation in the Messiah's kingdom*. There was a touch of irony in the question as the lawyer uttered it—"If thou art the Messiah, what must I do to inherit eternal life?" Thus he tempted Jesus.

3. The lawyer quotes (1) Deut. vi. 5, and (2) Lev. xix. 18.

4. "Willing to justify himself," *i.e.* wishing to appear just before the bystanders.

5. "From Jerusalem to Jericho." "A rocky, dangerous gorge, haunted by marauding Bedawin, and known as the 'bloody way'"—Farrar; who adds the fact that in this very road Sir Frederic Henniker, an English baronet, was stripped and murdered by Arab robbers in 1820.

6. "By chance." But not that chance which God knows not, and which knows not God. It is "by a coincidence." Neither the word chance (*τυχή*), nor the idea it represents, occurs in Scripture.

7. "Two pence." Five shillings would be about the equivalent *now*.

"If ye know these things, happy are ye if ye do them." The lawyer felt that he did not do so much as he knew. He was a little unhappy in consequence, and, feeling that he was put in the wrong before the bystanders, he attempted to get out of it by putting the question: "And who is my neigh-

bour?" He did not ask, "And who is my God?" On that point there was no dispute amongst the Jews of Christ's day. They agreed as to who God was, and they agreed that it was their duty to love Him. But when they read the command in Lev. xix. 18: "Thou shalt love thy neighbour as thyself," they made it a great disputed question who was meant by "neighbour." Jesus showed once for all that every one was included; for nobody could be farther away from neighbourliness in a Jew's eye than the hated Samaritan.

There is now quite a large number of people who have reversed the dispute. They call themselves *Agnostics* sometimes, which means "we do not know." They say they understand that they must love their neighbour, and that it means all mankind; and some of them are very good in that way. But they ask, "And who is my God?" They are really worse than the old lawyers, for they add ingratitude and rebellion to their neglect. They do not acknowledge Him who has given them any power of loving their neighbour which they may have.

II.

June 8.—Luke xi. 1-13.

Teaching to Pray.

There is not a word in this lesson but the youngest child may understand. The questions as to the correct translation of some of them are at present beyond the capacity of the greatest scholars, and need not trouble the children.

Any one of the petitions would be sufficient to interest them for an hour; but when they have read the lesson over, that petition should be chosen for closer contact which Christ Himself chose and illustrated so forcibly—"Give us day by day our daily bread."

Our bread comes from God in daily gifts. What a wonderful thought that He does not give us a supply for a lifetime, but portions it out day by day, thus being *mindful* of us, even of the bread we need, every day! But surely those who are well-to-do are provided for the future, and independent? It is not only ingratitude, but flat rebellion to think so. And such stored-up food stinks—as the manna,

when the greedy, rebellious Israelites gathered too much of it to keep it for future use, stank and bred worms. How easy to show that to-morrow's food cannot be sure when to-morrow itself is not!

But this ever-mindful God, our loving Father, has a way of His own, and we must meet Him in His own way. He is very willing to give good gifts; more so than our earthly fathers. But He must be entreated to give them. "Ask, and ye shall receive." Ye shall receive, but not without asking; and even then not always at once. This is the lesson of the parable. Because of his *importunity*, the man got what he wanted, because he would not be put off; because he asked just till he got. How much more will our heavenly Father give good gifts—especially that best gift, His own Holy Spirit—the Spirit of Christian peace, and joy, and love, and holiness—if we ask; if we know that we have nothing of ourselves, and so ask and ask again, and will not let Him go until He blesses us.

There is a stimulating sermon on the golden text, "Ask, and it shall be given you," etc., by Dr. George Matheson, in THE EXPOSITORY TIMES for Dec. 1889, p. 67.

III.

June 15.—Luke xii. 13-21.

The Rich Fool.

The lesson of this memorable and melancholy parable is one that should be impressed on the young heart, it is so very hard to learn in after-life. The pity is that many do not see the necessity of it till the world is too much with them, and then to know is not the same as to do.

A man asked Jesus to settle a dispute about some property. The dispute was between two brothers. Jesus would not interfere. Perhaps He could have made the man more comfortable as far as worldly things go; but then His very mission was to show that true comfort is not in worldly things, worldly prosperity being often the most deadly enemy to true happiness. A man's *life* (there are two words for "life" in Greek, one meaning the lower animal life, the other the nobler life that man lives before God), a man's higher life, is not measured by his acres. Man does not live by bread alone.

Then Christ tells the history of a man who forgot that. His history is a parable; but how real, and how often has it applied! Taking the Bible alone, we have Balaam, Achan, Nabal, and Gehazi in the Old Testament; Judas Iscariot and Ananias in the New. These men were fools utterly, being overwhelmed in their covetousness. But again, to how many does it apply—to how few does it *not* apply, though in a less overwhelming manner—in our daily life! The very phrases that are current in men's mouths testify to it. "What is he *worth*?" they say. And we have heard the remark made as men followed to the grave the body of one who had died in Christ though poor, "It was but little he made out of life."

"Every good gift cometh down from above." To learn that, and never forget it, is the way to rise above covetousness. This rich fool said "*my* fruits" and "*my* barns," and "*my* soul." Like Nabal of old: "Shall I then take *my*

bread and *my* water, and *my* flesh that I have killed for *my* shearers?" (1 Sam. xxv. 11). And so it came to pass that there was no way by which God could teach him that none of it was his except the one way, that last and terrible way, by taking away his life. Paul said to the Corinthians once: "All things are yours;" and he named the "world" and "life" amongst them. But then he added, "Ye are Christ's;" see the "Great Text Commentary" in THE EXPOSITORY TIMES for March 1890, p. 129.

IV.

June 22.—Luke xii. 22-34.

Trust in our Heavenly Father.

This lesson fits in well with the last. But there are some words that need explanation here.

1. "Take no thought." In Old English, *thought* meant *anxiety*. It should now be rendered as in the R. V., "Be not anxious." Ps. lv. 22 has often been appropriately quoted: "Cast thy burden upon the Lord, and He shall sustain thee."

2. "Solomon in all his glory," as it appeared to the Queen of Sheba, for example.

3. "The grass . . . is cast into the oven." In the absence of wood, this is the usual method of heating ovens in the East. (*Farrar*.)

4. "Of doubtful mind," *i.e.* distressed, literally *tossed about like ships*.

"Your Father knoweth that ye have need of these things:" that is the Golden Text, and it contains the great subject of the lesson. Why *should* we worry and vex ourselves about food and clothing, and what the future may bring, when our heavenly Father knows that we need these things? Knowing that we need them, He will see that we receive them. It is a warning against worry in worldly things, and it is addressed to God's dear children, from consideration for us and in the tenderest thoughtfulness. "Fear not, *little flock*." It is a lesson in trust.

The rich fool's fatal mistake was that he did not recognise God as a Giver at all. The mistake which God's *little flock* often make is in not remembering that He is a *constant* Giver. They do not leave God out of account altogether, but they must provide, they think, for the future in case He may forget them; or worry about it if they cannot provide. Christ says, Do not trouble if you cannot provide; and instead of providing, sell that ye have and give alms.

Now this shows that the sin is not in the mere provision for the future, but in that provision which means forgetfulness or distrust of God. Hence improvidence is no sign of trust. Often it is the clearest evidence of as utter a forgetfulness of God as that of the rich fool. He that provideth not for his own hath denied the faith, and is worse than an infidel. The trustful heart finds a reflection of God's will within, and does that will in cheerful obedience, sometimes by hearty work, sometimes by patient waiting.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Index to Modern Sermons will in future take a wider range and embrace Expositions and Illustrations of value; and it will be given in four divisions, viz., Genesis (and onwards), Psalms, Matthew, Romans. Occasionally it will be replaced by an Index of Subjects. Every effort will be used to make these Indexes complete and accurate, and authors or publishers of books and periodicals omitted will confer a favour by sending word to the Editor, Kinneff, Bervie, N.B.

Sir George Stokes's recent lecture at the Finsbury Polytechnic has given rise to much discussion, some of which is founded on false notions of what the lecturer said, arising from the fact, frequently complained of, that a complete and accurate report of the lecture was scarcely to be had. *The Family Churchman*, however, did contain an excellent report of it, and now publishes a large-type edition, revised by the author. ["I:" a lecture, delivered at the Finsbury Polytechnic, March 30, 1890, by Sir G. G. Stokes, Bart.; price 2d.] The subject is one of pressing interest. Utterly erroneous ideas about immortality are complacently held by thousands of persons who would shudder at the charge of heresy, ideas which, nevertheless, are not only unscriptural, but violently opposed to Scripture. The lecture which we are able to present this month, and which Sir George Stokes has done us the honour carefully to revise for THE EXPOSITORY TIMES, although in form a homely conversation, not originally intended for publication, is an able and interesting effort to open up the Scripture doctrine on this great subject.

VOL. I.—10.

Messrs. Rivingtons have just issued a little book under the title of "Problems in the New Testament" (*Problems in the New Testament: Critical Essays* by William Spicer Wood, M.A. Rivingtons. 1890. 3s. 6d.), which will be a great delight to every one whose interest is in an accurate study of the New Testament. It contains five-and-twenty short essays (very much what Bishop Westcott would call "Notes") on difficult and disputed texts. Some of them we shall have a word to say upon afterwards. Meantime, here are some of Mr. Wood's more striking translations. John viii. 46, "Which of you proves Me in the wrong about sin? If I say truth, why is it that *you* do not believe Me?" Acts viii. 23, "For I see thee destined to the gall of bitterness and the bond of unrighteousness." Acts xxvi. 28, 29, "And Agrippa said to Paul, Briefly thou persuadest me, to make me a Christian. And Paul replied, I will, so please thee, pray to God both briefly and at length, that not only thou, but also all those who hear me this day, may come to be such as also I am, these chains excepted." Rom. i. 17, "For righteousness from God is being revealed thereby [by the gospel] as a consequence of faith in order to faith." 1 Cor. xiv. 10, 11, "There are, so chance it, such and such a number of races having languages in the world, and no one race is without a language. If then I am ignorant of the import of the language, I shall be to the speaker a barbarian [or 'foreigner'], and the speaker will be a barbarian [or 'foreigner'] in respect of me."

Canon Girdlestone is contributing to the *Record* a painstaking and valuable series of papers on Old

Testament criticism. In the number for May 30, he gives a useful *résumé* of the fourteen papers which have appeared up to date. He says: Our work has been first analytical, and then constructive. After giving reasons for the conviction that the historical books of the Old Testament were substantially the same in Nehemiah's time (B.C. 400) as they are now, and that they were attributed by a consensus of ancient opinion to Moses and the Prophets, we traced back the history of writing from the days of Nehemiah to the patriarchal period, thus removing a preliminary difficulty affecting the literary position of the books. We then analyzed the historical books, and found that they were mainly compiled from contemporary documents, and that the Pentateuch itself may be considered a compilation also. Starting afresh from the age of Nehemiah, and working backwards, we found that the later books presupposed not only the substance, but also the words of the earlier, all the way through. The Old Testament is therefore to be regarded as the literary growth of many ages, from the patriarchal period to the time of the Persian Empire. This position was further tested in two ways; first, by an examination of the Genealogies, which are the backbone of biblical history, and then by an analysis of the notes, which are found all through the books. These independent lines of study confirmed the conviction that there is a vital continuity in the books, as in the people of whom they speak; and that the patriarchal age is their source, and the period of Nehemiah is their termination. Some of their characteristic features have been pointed out; and their chronological and topographical elements are now under discussion.

In *The Methodist New Connexion Magazine* for June, there is a fresh interpretation by the Editor of that most difficult passage of Scripture, Malachi ii. 15. The translation of the verse given in the authorized version is as follows: "And did he not make one? Yet had he the residue (*Margin, excellency*) of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." This is quite unintelligible, all except the last sentence. Yet there is no difficulty with the translation. True, the word translated "residue" is given in the margin as "excellency," but there is no authority for that meaning, which was first suggested by Kimchi, and it has been dropped by the Revisers. It is the clause in which this word occurs, however, that makes the difficulty: "Yet had he the residue of the spirit." *Who* had? *what* spirit? and what is *the residue of the spirit*?

It sometimes happens that an obscure text takes a greater hold of the mind than an equally appropri-

ate and much clearer one. Here the phrase, "Yet had he the residue of the spirit," is popularly quoted: "Yet has God the residue of the Spirit," although there is nothing to show that "he" means God, or that this "spirit" is the Holy Spirit. And then, as Dr. Watts points out, it is a very favourite phrase upon some devout lips in prayer, with the meaning that God has not yet exhausted His gifts or His grace. Who has not heard the word *residue* rolled out with loving slowness, as if there were a wealth of untold blessing in the very syllables of it? But it is to be feared the theology and the exegesis are both unsound. We prefer Whittier's theology:

"Immortal love, for ever full,
For ever flowing free,
For ever shared, for ever whole,
A never-ebbing sea!"

And we prefer Dr. Watts' exegesis, for it makes sense, it suits the context, and it agrees with other Scripture. The subject of the prophet's complaint is the conduct of his degenerate countrymen in the matter of divorce and marriage. He finds them guilty of separating themselves from the lawful wife of their youth, and marrying "the daughter of a strange god" (ver. 11); that is, a heathen woman. "Yet (he says) no one hath done so who hath a remnant of the (ancient) spirit. But what now? Is there one who seeketh a godly seed? Then, take heed to your spirit, and let none deal treacherously against the wife of his youth."

Some interesting contributions have been sent us with reference to the note on "clear glass" in the issue for May. The most important are by the Rev. H. Heber Evans, and the Rev. P. Lilly. We quote the latter:—

"The argument brought forward by Principal Brown with regard to the date of the Apocalypse (EXPOSITORY TIMES, No. 8, page 174) is ingenious, but seems to me based on a misapprehension. Not one of the passages referred to involves the thought of *white* glass.

"(1) Rev. iv. 6. The glassy sea is of the colour of heavenly blue. The imagery evidently corresponds with that of Ex. xxiv. 10, 'And there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness.' So Reuss (*L'Apocalypse*), 'Le sol sur lequel repose le trône de Dieu, la mer de cristal, c'est ce ciel azuré, considéré comme noir étendue solide, telle que la décrit la Genèse' (i. 7).

"(2) Rev. xv. 2. 'A glassy sea, mingled with fire;' the same firmament as in iv. 6, only now more intensely coloured, as at dawn or sunset, with the fire of the divine righteousness.

"(3) Rev. xxi. 18, 21. 'Pure gold, as it were transparent glass;' implying, surely, not whiteness, but a golden hue.

There is thus nothing here to weaken the overwhelmingly strong and cumulative argument in favour of an earlier date of the Apocalypse, *i.e.* before the destruction of Jerusalem."

Dr. Martineau has a chapter in his *Seat of Authority in Religion* (Longmans, 1890, 14s.) on the relation of the Apocalypse to St. John's Gospel. It is marked by the same clearness and charm as the rest of the volume, and, we must add, by the same excess of unbelief. John did not write either the Gospel or the Apocalypse, according to Dr. Martineau; and "never will the same mind and heart produce two such books till 'all things are possible' to men as well as 'to God.'" The passage upon which he relies for determining the date of (part of) the Apocalypse (which he gives as between 69 and 79 A.D.) is Rev. xvii. 10: "There are seven kings: the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while." The reference, he says, is to the emperors of Rome, the *fifth* of whom was Nero. During the confused eighteen months which followed Nero's fall, three emperors, Galba, Otho, and Vitellius, exercised a precarious authority, or received but partial allegiance. In the East they were never counted as emperors. To a writer, therefore, in Asia Minor, Vespasian would be the sixth, and when he says, "five have fallen, one *is*," it is within *his* reign that he declares himself to stand, *i.e.* between A.D. 69 and 79.

But what about the next verse, which speaks of an *eighth*?—"And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition" (Rev. xvii. 11). This verse Dr. Martineau believes to be an interpolation by a later hand. The original author had spoken in verse 10 of one that was not yet come—"one is, the other is not yet come." This was Nero, of whom the author, in common with the popular imagination of the day, held the belief that he was not really dead, but was living among the Parthians, and would yet reappear in Rome. Thus Nero was the fifth and also the seventh ("not yet come") in the series. And while this belief still held ground during the reign of Vespasian, the prophecy was published. But now Vespasian dies, and is succeeded by Titus. The seventh place is filled, not by the convulsions of the advancing Antichrist in the person of Nero, but by the tranquil two years of Titus. The prophecy seems to have failed. To save its credit, some other hand interpolates the eleventh verse. There are really only seven, he says, seven *emperors*, though eight *reigns*; for this one that is to come is not another emperor, being the same who was fifth in order, *viz.* Nero. The prophecy is quite correct, he would say, there

are to be eight reigns, but only seven kings. This shows that the interpolation must have been made in the short reign of Titus (A.D. 79-81), for on his death Domitian succeeded to the throne, and the belief in the return of Nero died away.

Thus, according to Dr. Martineau, the Apocalypse is a composite work, in which there are found "passages which cannot have been later than the seventh decade of the first century, and others that cannot have been earlier than the fourth decade of the second century." Or, to be more precise, "The Judaic groundwork owes part of its text to the Zealot period of the first Jewish war, A.D. 66-70, and part to a time about eight years later; and the Christianized recension shows the hand of two editors,—one, in Domitian's time, responsible for all the twenty-nine passages speaking of '*The Lamb*;' the other, belonging to Hadrian's reign, answerable for the letters to the Churches, as well as for the introduction and conclusion of the whole work. It cannot, therefore, have been issued before A.D. 136, and is altogether post-apostolic."

It will thus be seen that Dr. Martineau accepts the theory of the composition of the Apocalypse with which Professor Harnack startled New Testament scholarship in the year 1886. In that year Dr. Harnack caused an essay on the composition of the Apocalypse to be published, which had been written, not by himself, but by one of his students in theology, a young man of the name of Eberhard Vischer. To this essay Dr. Harnack added a postscript, which tells so interesting a story, and comes from so high an authority, that we shall give it in Dr. Martineau's rendering:—

"In June last year, the author of the foregoing treatise, then a student in theology at our University, came and told me that in working out the theme prescribed for his department, 'On the theological point of view of the Apocalypse of John,' he had found no way through the problem but by explaining the book as a Jewish Apocalypse with Christian interpolations set in a Christian frame. At first he met with no very gracious reception from me. I had at hand a carefully prepared College Hef, the result of repeated study of the enigmatic book, registering the opinions of a host of interpreters, from Irenæus downwards; but no such hypothesis was to be found among them; and now it came upon me from a very young student, who as yet had made himself master of no commentary, but had only carefully read the book itself. Hence my scepticism was intelligible; but the very first arguments, advanced with all modesty, were enough to startle me; and I begged my young friend to come back in a few days, and go more thoroughly with me into his hypothesis. I began to read the Apocalypse with care, from the newly-gained point of view; and it was—I can say no less—as if scales fell from my eyes. After

the too familiar labours of interpreters on the riddle of the book, the proffered solution came upon me as the egg of Columbus. One difficulty after another vanished, the further I read; the darkest passages caught a sudden light; all the hypotheses of perplexed interpreters—of ‘proleptic visions,’ ‘historical perspectives,’ ‘recapitulating method,’ ‘resting stations,’ ‘recreative points,’ ‘unconscious relapse into purely Jewish ideas’—melted away at once; the complex Christology of the book, hitherto a veritable *crux* for every historical critic, resolved itself into simple elements.”

This theory of the composition of the Apocalypse Dr. Martineau accepts unreservedly. “In this generous tribute to his pupil,” he says, “Harnack does not, in my judgment, over-estimate the convincing effect of his analysis.”

But let us listen to the judgment of one whose right to speak on such a subject is not inferior to that of any living scholar. “Such a history of a Jewish Apocalypse,” says Dr. A. B. Davidson, “is unexampled. Further, there could be no thought of the Apostle John in connection with the book. The authorship of the Presbyter, mentioned by Papias, is a purely modern conjecture. We should have to conclude that the Christian editor gave out the whole with the design that it should be taken for the work of the Apostle John, and that his deception succeeded. This is a strong assumption, considering that the book was probably known to Papias. Again, the Christian editor appears to adopt the Jewish views of the rest of the book, *e.g.* the earthly reign of the saints over the nations (ii. 26 with v. 10, xx. 4). When we take into account the known opinions of

Papias, Justin, and Irenæus, and fancy to ourselves the various complexions of faith, the crosses, as we might say, between Judaism and Christianity that must have existed in the earliest times of the Church, we hesitate to admit that a Christian could not have written the whole book. And to mention only one other point: the theory gives no account of the parallelism between the book and our Lord’s eschatological discourse.”

The review of Vischer’s essay, from which we have quoted, was contributed by Dr. Davidson to the first number (November 1886) of the *Theological Review and Free Church College Quarterly*. This is one of the ablest journals of the day. Its review department, in particular, has been conducted with singular judgment, every number containing the results of such scholarship and literary form as are associated with the names of Dr. Bruce, Dr. Davidson, Dr. Dods, and Dr. Salmond.

We are glad to see that its sub-title is now to be removed and its scope widened. Henceforward it is to contain critical reviews only, but they are to be contributed by the foremost scholars in all the evangelical Churches, and to cover not only the current theology, but also philosophical and general literature, so far as it bears upon theology and religion.

This is a most needful, and, under skilful and generous management, should prove a most successful enterprise. And we believe that it will be managed both skilfully and generously. Its editor is to be Dr. Salmond, of Aberdeen, and its publishers, Messrs. T. & T. Clark, of Edinburgh.

“7.”

BY PROFESSOR SIR G. G. STOKES, BART., M.P., PRESIDENT OF THE ROYAL SOCIETY.

I HAVE chosen for the subject of my lecture a word of only one letter, a word which is constantly in the mouths of us all. Simple as the word is, there is a great deal contained in it, and, I doubt not, you are wondering what branch of the subject I am going to take up. There are many that I might take up, but I will confine myself to one. I mean to confine myself to the question: “What is it that personal identity depends upon and consists in?”

Now it is very often easier to ask a question than to answer it, and I cannot pretend that I am able to answer that question myself. “Well,” perhaps you will say to me, “what is the use of bringing before us a question that you tell us you cannot answer yourself?” Well, I think it is

sometimes not without its use. It may happen that we are called upon by authority, or what we have a right to regard as authority, to accept such and such a statement. Perhaps we say within ourselves: “If that statement is true it must be brought about either in this way or in that way, or perhaps some third way.” I will call these ways “A,” “B,” and “C.” “Well,” perhaps we think, “how can it be brought about in the way ‘A’?” Here is a very great difficulty; I do not see how to get over it. Let us try ‘B.’ Here is another great difficulty, and so perhaps for the third.” And then perhaps we may say within ourselves: “We have tried all possible ways of conceiving how this asserted statement can be brought about, and they are all beset with such difficulties that we cannot

accept the statement." But perhaps it may be that you have not tried all the ways, and that there may be some other way conceivable by which the asserted statement might be brought about which is not subject to those great difficulties that we have seen the other modes to be subject to, and which is such that, although we are very, very far indeed from being able to say that the asserted statement is brought about in that way, still we may be able to say: "I do not see why it should not." What is the effect of that? It leaves us open to consider the evidence on which we are called upon to accept the statement first made to us; to give it fair and calm consideration.

Now, as I said, I cannot answer myself the question which I have proposed to you, but I will endeavour to place before you some thoughts bearing in that direction which I have found to be helpful to myself, and which possibly may be of some help to some of you.

Now, as regards personal identity, let us first consider it with reference to others. Well, one great evidence of identity is that of continuity of change. Take the case of a person growing from youth upwards. If we take him at the age of two, and at the age of twenty, there is a very great difference. But, instead of taking so long a jump, let us take him from year to year, or month to month, or day to day, or hour to hour, and we see that there is a great deal of continuous change in him, and we infer from that that it is the same individual all through; and that is one great means, and perhaps the principal means, that we have of judging of the identity of others than ourselves.

Suppose that a mother were parted from her child while he was still an infant, and saw no more of him, and heard no more of him, till he grew up to man's estate. Suppose she then were brought into his presence—she would not know that he was her child, because there is a lack of that tracing of continuity by which otherwise the thing would be evident. But this mode of determining the identity of being applies also to a tree, which grows up from a little thing until it becomes a great tree. But when we speak of our own personal identity, and our own being, we have other evidence, we are conscious of other evidence than that of mere continuity. Many of us probably recollect some isolated, perhaps trivial, circumstance or circumstances, which occurred in our early childhood, some little incident remains fixed on the memory when all between has vanished. We cannot trace continuity of thought in that case, and yet we are perfectly certain of our own identity, that it was our own selves to whom, years ago it may be, that incident occurred.

Well, this consciousness of personal identity involves memory, and memory involves thought.

What is thought? On what does it depend? We know that to a certain extent thought, as we experience it, depends upon the condition of the brain. In the case of a faint, the supply of blood to the brain is greatly reduced, and for a time thought is in abeyance. And it is exceedingly curious how completely one's consciousness, when the faint is over, joins on to one's consciousness before it took place. It may be that events have occurred around us, that the circumstances have changed altogether as regards our surroundings, between the time when we ceased to be conscious and became conscious again, and yet by our own consciousness we should not know that any time at all had elapsed. Well, although thought is connected with the brain apparently, as we know it, we must not too hastily jump to the conclusion that it involves nothing more than the action of the brain. Now, what suppositions have been made with respect to it?

First, there is what I may call the materialistic hypothesis. According to this, thought depends upon certain molecular changes going on in the brain, just very much as walking depends upon the exertion of the muscles of our body. Now, although, as I said, thought, as we know it, is very, very intimately connected with the state of the brain, still there are, as I conceive, very great difficulties in the way of such a supposition as that. I have spoken of a faint. A faint may last for some time, and during that time the functions of the body must go on, or the person would die. They go on, no doubt in a reduced and enfeebled state, yet they must go on, and, consequently, at the end of the faint the body is not in quite the same condition as it was at the beginning. Again, every night we are unconscious—at least it is to be hoped we are all of us—for some hours together of what takes place. But all this while the heart has been going on beating, and we have been breathing, and the functions of the animal frame have been going on, and there must have been a considerable change taking place; in fact, perhaps we fell asleep after having had a meal,—a light meal, and perhaps we may awake feeling hungry, and yet a period of unconsciousness has elapsed. The transition between consciousness and unconsciousness is by no means so sharp in sleep as it is in a faint, as I know by experience; but perhaps you do not all know by experience what a faint is; still, I can answer for it from my own experience, and I dare say some of you can from yours. I recollect reading somewhere or other of a bricklayer's labourer, who, I think, was going up a ladder and speaking, when he got knocked on the head by a falling brickbat. He was rendered unconscious; of course he was taken home: he remained unconscious a considerable time—I do not recollect what time—perhaps some hours, possibly a day or two. Well,

when he came to, he completed the sentence that he had been speaking when he was struck. Now, it is very difficult to understand how all this could be if thinking, as we know it, though involving some action of the brain, depends upon nothing else than the action of the brain, because the brain and the various tissues of the body must undergo a certain change; there is a constant supply of nutriment derived from the food, and waste of tissues, and yet there is no trace of this change in the joining together of the thought after the interval of unconsciousness with the thought before. But there is, I think, still greater difficulty in the way of what I have called the materialistic hypothesis. I hold my hand before me; I can move it to the right or to the left as I please; I am conscious of a power which I call will, by the exertion of which I can choose whether I shall move it to the right or to the left. Now, according to the materialistic hypothesis, everything about me is determined simply by the ponderable molecules which constitute my body acting simply and solely according to the very same laws according to which matter destitute of life might act. Well, then, if we follow up this supposition to its full extent, we are obliged to suppose that, whether I move at this particular moment of time—4.25, on the 30th March—my hand to the right or to the left, was determined by something inevitable, something which could not have been otherwise, and must have come down, in fact, from my ancestors.

Now, I confess, this seems to me to fly so completely in the face of common sense that I cannot understand how any one could frame such an hypothesis, except it be on the assumption of this axiom: That everything about us depends solely and simply upon the action of the ponderable matter which constitutes our bodies, and the environment about us, acting according to the physical laws belonging to dead matter.

Well, now, may it not be that that axiom is fallacious, and that common sense is right after all, and that there is a something about us, constituting what we call will, but the origin of which we are unable to describe?

I will take an example or two of certain entities about us, which phenomena lead us to admit the existence of, but which our senses, our five senses, do not give us any immediate cognizance of. What is the condition of space between the solar system and the distant stars? There was a time when it was supposed to be an absolute void. What is light? Now, I am not going to give you a dissertation about the theory of light, but I will just say that now-a-days there is overwhelming evidence from its phenomena that light consists of a tremulous or undulatory movement propagated in a certain medium, as we call it, which must exist between our eyes and the most distant luminary from which light

proceeds. This medium is commonly called the luminiferous ether. But this is an entity, so to speak, of which we have no direct evidence—no *direct* evidence, mind—by the action of our five senses. We are led to believe in its existence on account of the wonderfully simple manner in which it explains the phenomena. Take another illustration. Suppose there was on this table an iron pillar. You might see the sort of pillar, and perhaps might see there was something wrapped around it. Well, I lay my hands on it. I feel nothing; nothing particular appears to be going on. Yet it might be that, if instead of simply laying my hand on that pillar, I had some iron tacks in my hand, these would go jumping about as if they were alive. I am supposing that this pillar is a pillar of soft iron, and the thing running round it is a wire through which is an electric current, interrupted at intervals. We know such a current produces in the neighbourhood of this electro-magnet, as I will now call it, what I will call a magnetic force, and yet we are not cognizant of that through our feelings. It is only indirectly that we get evidence of such a force, and we get that through the motion of the iron tacks in our hands. Well, then, these are simple examples of the existence, as we have every reason to believe, of certain entities about us which are not directly cognizable by our senses. Hence it seems to me that there is but a slender foundation for the assumption that everything about us—sensations and thoughts—depend simply and solely upon the action of the ponderable matter which constitutes our bodies. So much for that theory.

Well, then, there is another theory, which I will call the psychic theory. According to this, man consists of body and soul, the body being that mass of ponderable matter which we see, and touch, and feel, and the soul being that on which—and I think in this theory, taken in its extreme form, it is supposed on which alone—thought depends. Now in this theory, taken as I say in its most extreme form, the supposition frequently made is that the soul is rather hampered than otherwise by its union with the body, that it would be freer to act, to think and exercise its proper functions, if it were separated from the body altogether. Well, that theory, in the form in which I have presented it to you, as the most extreme form, is subject to very great difficulties also. The more vigorous our health, the more active as a rule are our minds. In illness the mind is often very much enfeebled. Again, let us suppose, as in the case of our bricklayer's labourer, that a man receives a blow by which he is rendered unconscious. If thinking depends upon something to which the body is rather a hindrance than a help, it is very strange indeed that that should retard the action of his thoughts. According to this supposition, the blow has only got to be somewhat harder till the head is smashed altogether, and the man is

killed, then the thoughts are rendered more active than ever.

Again, take the case of drowning. Many persons have been so far drowned that they have lost all consciousness. They have been brought out apparently dead, yet by proper means they have been restored. The interval of time was to them one of unconsciousness. This is not so rare. I knew two persons myself who had been in that condition, and perhaps more persons whom I have met may have been in it without my knowing it. Well, then, that theory, like the former, is open to very grave objections. Those who hold this theory—many of them—suppose that the soul is innately, by its very nature, immortal. The first theory is held, or at least is leaned to, by several scientists who have been very much in the habit of attending to the laws of ponderable matter, and perhaps are disposed to make the field of their investigations encroach on subjects which do not properly belong to it. The second of these theories that I have mentioned has been more held by persons belonging to the religious world. Yet this is a theory which is rather of the nature of a philosophical speculation than of a proposition deduced from Scripture.

Now perhaps you may think me rather strange for saying that. I will just read you a short extract from a book written by a well-known divine, not yet a bishop but a bishop-designate—I refer to Dr. Westcott, the Bishop-Designate of Durham. He says on page 6 of a work of his entitled *The Gospel of the Resurrection*, "Not unfrequently we substitute for the fulness of the Christian creed the purely philosophic conception of the immortality of the soul, which destroys, as we shall see hereafter, the idea of the continuance of our distinct

personal existence." A bishop whom I know well wrote to me, in reply to a letter which I wrote to him, that in his parish sermons which he preached before he was a bishop, he had pointed out that the dogma of the immortality of the soul was rather a philosophical theory than a part of Christian doctrine. Another bishop, whom I also know, wrote to me expressing himself in such a manner that showed that he was perfectly willing to accept as not belonging to—as not any necessary part of—the Christian faith, that same dogma. And yet another bishop whom I know told me that he avoided in his sermons speaking of the immortality of the soul, because he was not satisfied that it was taught by Scripture.

Well, what do we rather learn from the teaching of Scripture? In Scripture man is spoken of as consisting of body, soul, and spirit. Now what are we told respecting spirit? Take the very first chapter in the Bible: we meet with the expression that God breathed into man's nostrils, after he was formed, "the breath of life, and man became a living soul." Now, I do not want you to assume that this is to be taken as a literal physical description, but rather probably it was intended as a more or less general idea of the relation of the different parts of man to one another, and of God's relation to man. Here we find "the breath of life"—I do not know Hebrew, but the same word in Greek signifies "breath" and "spirit." It is spoken of as a sort of energy, the interaction of which with the material organism produced a living being. It is represented, therefore, not so much as a living thing, but rather that which lay at the very basis of life, something deeper down even than the very thought itself.

(To be concluded.)

The Expository Times Guild of Bible Study.

REPORT ON EXPOSITIONS OF PHIL. II. 5-11.

By THE REV. PRINCIPAL MOULE, M.A.

1. Exposition by "J. E." The style is clear and pointed, as by a hand practised in composition and expression. The introduction is somewhat too lengthy, discussing with rather more fulness than needful in an *exposition*—the preliminary topic of the moral benefit of an ideal. And, in general, the writer deals with the passage more as *discouraging upon it* than *expounding it* (which I take to be the special programme of the "Guild"). Thus his study of the rich and pregnant wording of the passage in its details is (for exposition) too rapid and general; for instance, there is scarcely any notice of the difficulties and interest of the phrases, *οὐκ ἀπαγγέλον ἡγήσασθε* and *ἐκένωσεν ἑαυτὸν*. Turning briefly to the inculcation of the *doctrine* of the passage, I have, in general,

nothing but commendation. But I should have been glad to see more emphasis thrown on the very remarkable illustration afforded by the whole passage of the vital connection between doctrinal truth and Christian life. On the whole, this paper is a forcible and attractive *discourse* on some main aspects of Phil. ii. 5-11, but not what I should understand by a *study* of it.

2. Exposition by "T. J. W." This is a most careful, painstaking study of the passage, phrase by phrase, after the manner of notes in a plain commentary, with spiritual remark and application intermingled. I have read it with interest as (if I do not mistake) the work of a young Bible student well trained in knowledge of the English Bible, and accustomed to note accurately what stands there. I have one or two points to criticise, however. P. 2, a quotation (quite in point) is given from the Catechism; but this is then reasoned *from* as if a Scripture

text, rather than supported by Scripture. I have the highest value for creeds and confessions drawn up from an open Bible; but, undoubtedly, they are not to be used in *proofs* of truth. Again, p. 6, I deprecate the way in which the writer seems to deny all reality and entirety of motive in acts of *merely natural* self-sacrifice unto death. Harm is often done to the cause of humbling spiritual truth in this way; the mighty truth of original sin leaves us quite free to recognise the reality of love and devotion as between man and man. On the whole, I have read this exposition with pleasure, however. The writer has caught the (to me) true reference of the word "servant" (δούλος), as pointing to the Saviour's bond-service as Man to the Father. A few slips of English construction disfigure the style of the exposition.

3. Exposition by "J. R." This I am disposed to place first in merit of the five. It is very thorough and careful, and shows a diligent use both of the Greek and of some good and scholarly commentaries. Lightfoot, Alford, Cremer's *New Testament Lexicon*, etc., are used by the writer, and used not only with care, but discrimination, which is important. A knowledge of French and German versions also appears; accurate and intelligent. On the whole, the exegetical results are clearly stated and well vindicated. On *ἐκίνασεν ἑαυτὸν* I looked for a rather fuller exposition; the writer refers to Dr. Bruce's *Cunningham Lectures*, and to the answer in the Shorter Catechism; but might have done more without disproportion. I am glad to see that he does *not* appear to be attracted by those speculations on the *Κένωσις* which result (by what to me appears to be a confusion of ideas) in presenting to us a not only infinitely self-sacrificing but *fallible* Saviour. Altogether, without hesitation, I give this exposition cordial commendation for its combined thoroughness and thoughtful clearness and true reverence. (Some very valuable remarks on the *Kenosis* of our blessed Lord will be found in Dr. H. P. Liddon's *Bampton Lectures*, Lecture viii.)

4. Exposition by "T. D." This is an intelligent and thoughtful study of the passage, going over it with considerable care, though not with the minuteness and thoroughness of No. 3. In one important point I must criticise what I doubt not is a *lapsus* of expression. The writer speaks (p. 10) of our Lord's "assumption of *sinful* flesh." Most assuredly, in the words of the English Article, He was "clearly void," *prorsus immunitis*, of sin, "both in His flesh and in His spirit." He not only "did" but "*knew* no sin." The writer will, I think, be assisted and interested by the late Professor J. B. Mozley's Essay (in his volume of *Theological Lectures and Papers*, Rivingtons) on "Christ alone without Sin." But I repeat my conviction that the phrase I have noted is an inadvertency. My main criticism otherwise of this careful study is that it much lacks clearness and finish of *style*—an important defect in exposition, written or oral.

5. Exposition by "N. H. B." This shows very distinct marks of care and intelligence. The discussion of the clauses, including the words *ἀπαγορεύ* and *ἀλλὰ ἐκίνασεν*, etc., pleases me much by its clear-headed explanation of the bearing of the *ἀλλὰ* on the line of the argument. The work is throughout *promising*; but it, like (1), partakes rather too much of the character of the discourse (especially in the first paragraphs) than of the study. And the discussion of details, which is good as far as it goes, is too *selective*.

I am not aware whether it is expected of me to place the five Studies in "order of merit." I should find it difficult to do so, so various are their characters. I have no doubt about the *first* place; it belongs to No. 3. On the whole, No. 1 may be placed next; then perhaps No. 4; and Nos. 2 and 5 may be grouped together.

I am deeply thankful for the earnest work over God's Holy Word which all five indicate. May it develop, under His blessing, into fruitful results in every case.

The Hallel and Jesus Singing.

Address after the Lord's Supper at Synod of the Presbyterian Church of England, Liverpool.

By THE REV. ALEXANDER B. GROSART, D.D., LL.D.

WE are told—and it is a sweet, a beautiful, a pathetic incident—that "after the Supper" our Lord and the Eleven sang a hymn. The best scholarship warrants us to assume that as Psalms cxiii. to cxviii. formed the Hallel or hallelujah songs of praise associated with the Passover, so the closing hymn sung by Jesus and His disciples was Psalm cxviii., as being that which rounded off the partaking of the 4th festal cup ("the cup of salvation"). My brethren, surely it is of rarest and subtlest interest to study the entire Hallel in this knowledge—a knowledge that makes these six psalms luminous with that light "that never was

on sea or land." For you perceive we are thereby led back to the sacred songs that filled the Saviour's overlaid heart, and broke into music on His quivering lips. Ah! lips too soon to be burdened with the forlornest cry ever heard by earth, or heaven, or hell: "My God, my God, why hast Thou forsaken me?" Then, specifically, it can hardly be other than fitting to an occasion like this (by the Divine blessing), to dwell for our brief fifteen minutes on this Passover that was succeeded and fulfilled by the institution of the Supper, and on this last hymn sung by the Lord on earth, and to try to fetch from it all thought and emotion

"after the mind of Christ." Emotion! Yes. For it is of this very Passover we have the remarkable record (St. Luke xxii. 15): "And Jesus said unto them, With desire I have desired to eat this Passover with you before I suffer." You mark—not solitarily, but "with *you*." He was going as it had been written of Him. He knew what lay before Him. So He revealed the intensity and passion of longing with which He looked forward to that last meeting with His disciples, at the feast which He was to transfigure into the communion "for all time." And, my dear friends, is it not still the same? The festival was something to Him 1900 years ago. It is something, well-nigh everything, to Him to-day. The manner of intercourse is different (by faith, not sight), but the communion itself is as real. We do not look back into "dim tracks of time." We call up His holy form as in our midst this morning at His holy Supper; and it is an ever-fresh joy to think (in the light of this Psalm cxviii.) what it is to Him. It tells out what He wishes to express—His undying interest in us, and it tells His desire for fellowship with His own. For His brotherhood is no mere name. It involves the wish to have us near Him and round Him, that He may be "in the midst of us." The voice of the Supper is equivalent to what He says in His supreme prayer, "Father, I will that they whom Thou hast given me, be *with Me*" (St. John xvii. 24).

Turning now to the hymn sung by Jesus and His disciples.

1. A first thought is—*That this Psalm cxviii. opens with a burst of hallelujahs over the mercy of God.* The sum of these hallelujahs is, "O praise God, for His mercies of old and now." It is easy to understand how at that moment, thoughts of the mercy of God would gird the Redeemer as with new strength to go forward to His appointed work. That work was to lay open the channel along which the mercy of God should flow "in righteousness" toward our fallen race. So that we cannot help feeling that it was divinely ordered that this jubilant refrain should come in as part of the Lord's last singing on earth.

You remember how similarly this was the keynote of the dedication of the first Temple—"He is good, His *mercy* endureth for ever." And so throughout. The great heart of the world—as of a sick, weary giant—ached for the ultimate manifestation of this mercy; and it could not but bring to the Lord a "strange and awful joy that now at long, long last, the manifestation was about to be made.

Thought of God as a "gracious God, and full of compassion, slow to anger, and plenteous in mercy" (Jonah iv. 2), had sent Jonah as a fugitive from the presence of God. But, "behold, a greater than Jonah is here," and as He sets His face steadfastly to His transcendent task of love,

He magnified and rejoiced, and sang of that mercy. My brethren, let us appropriate the gracious words as we are called on to do, as being God's redeemed people; ver. 2, "Let Israel now say that His mercy endureth for ever," and as we are ministers and elders; ver. 3, "Let the house of Aaron now say that His mercy endureth for ever." I covet for myself and you all deeper insight into the wonder and grace, benediction and righteousness of God's ever-enduring and unchanging mercy in Christ Jesus. Grasping it, how may we dare to go to the guiltiest, even vilest, and whisper, "God loves you." Behold the proof in the Cross! in the Crucified! God, who spared Abraham's son, "spared not His own Son."

2. A second thought is—*The suitability to the Lord's circumstances and to the continuous dangers of His Church*, vers. 5-13. It was the hour and power of darkness. Personally, the shadow of Gethsemane was already blackening over His path. When they had sung a hymn, "they went out to the Mount of Olives." There lay before Him, the betrayal—the arrest, with that so human touch in the sense of the outrage, "Are ye come out as against a thief, with swords and staves to take Me?"—the forsaking—the denial—the arraignment—the judgment—the suborned witnesses—the insults—the mockery—the loathsome spitting—the blows—the scourging—the condemnation—and beyond, the spectre and spectacle of the ghastly cross. Is it not then, Fathers and brethren, affecting and yet again sustaining to find here written beforehand, in this last psalm of the Hallel, great words of strength and cheer, vers. 5, 6, "Out of my *DISTRESS*"—plumbless, measureless distress—"I called upon the Lord: the Lord answered me, and set me in a large place: the Lord is on my side, I will not fear what MAN can do unto me." We can again conceive the Lord flinging Himself on the vast breadth of these exultant words. There are lights and shadows of His experience at this supreme crisis, in the other verses. They will richly reward your deepest and tenderest pondering. But I hasten to note how amid all dangers and tribulation the Church, like her divine Head, may well find in this portion of the final Hallel psalm, inexhaustible consolation. Come what antagonisms may—come what new forms of disbelief may—come what fresh recrudescences of hatred and blasphemies may—come what resurgent echoes of the olden cry, "Let Him come down from the cross and we will believe Him" as may—come in "as a flood" as Christ's enemies may—the Lord is on our side, and He will help.

Stout Martin Luther in the throes of the Reformation and of his own peril, and when even Catherine de Bora seemed to counsel retreat and compliance, turned to this same psalm and "waxed valiant" as he sang (v. 17), "I shall not die, but

live, and declare the works of the Lord." My brethren, we live in times of widened reading and multiplied speculative thought—of fluid and fluctuating opinion and sentiment—of challenge of the most venerable—of interrogation of all existing things, and of their right to exist—of revolt and revulsion from long-accepted *credenda*—of the lifting up of anchors and drifting away into the polar regions of agnosticism—of audacious denial of even the permanent facts and factors of nature and human nature in universal experience, and as actual as anything you can place beneath the scalpel, as of sin—penalty—retribution—conscience—will—and yearning for redemption. Let us not fear. The waves of the tempest-trampled sea may toss to and fro and make a mighty noise, but the blue heavens beyond the clouds are calm. God lives. God reigns. The once pale hand grasps the sceptre of the universe, and sways ebb and flow of event and circumstance to His "everlasting purpose." The Holy Ghost is with us. "He that sitteth in the heavens shall laugh" (Psalm ii. 4). All, therefore, that this closing hymn of the Hallel was to our Lord, may it be to us!

3. A third thought—*The joy set before the Redeemer and before us through Him*, vers. 14-21. Joy is the sublimation of sorrow. The deepest joy springs out of sorrow. It was thus with Christ. Beneath His sorrow—sustaining it—far down in the profound deeps of His being, lay joy. Sorrow makes joy more intense, as the bitter makes the sweet the sweeter. Sorrow opens the door for joy to come in. Sorrow and joy are strangely akin, or, as we say in Scotland and old English, "sib." Sorrow turns into joy—not merely is followed by joy, but turns into it. So was it with the disciples. "Your sorrow shall be *turned* into joy"—the very event that seemed so black and calamitous becoming the centre and source of everlasting light.

Some of you, doubtless, have seen Doré's great picture, now being exhibited in Liverpool, of Pilate's Wife's Dream. Those of you who have seen it will remember that whilst the horrid cross in the foreground looms up large and hideous, yet away in the radiant distance that same cross is shown transformed and glorified, and glorifying all that it shines upon. So, if sorrow is deep, I think it leads to and issues in something deeper still, and that is joy. Hence in the Epistle to the Hebrews, by one of those deep glances into the heart of the mystery of things that make this letter so great, we have all this summed up: "Let us run with patience the race that is set before us, looking unto Jesus the captain and perfecter of our faith; who for *the joy* that was set before Him, endured the cross" (xii. 2). Be it yours and mine, fellow-communicants, again, like our Lord, to rest on this Hallel psalm and see all around us demonstration, that the Lord's mighty prayer was no idle breath

like "idle tears": "These things I spake in the world, that they may have *my joy* fulfilled in themselves" (S. John xvii. 13).

4. A fourth thought is—*The great Messianic symbol*, vers. 22, 23. As we turn and return on the favourite texts of Jesus, it moves and melts us to discover how they nearly all revolve around His redemptive work. The present is no exception. For we all carry in our heart of hearts the "exceeding great and precious promises" and teaching that set forth the Lord Christ as a "Stone." Even the glazing eye of dying Jacob beheld it. You remember how he got a double vision of the Messiah as at once Shepherd and "the Stone." "From thence is the Shepherd, *the stone* of Israel" (Gen. xlix. 24). And so Isaiah sang: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, of sure foundation" (xxviii. 16). It is therefore just what might have been expected, that earlier the Lord turned to those very words now before us, and uttered from them some of His most barbed and searching words to rejecting Israel. And, my brethren, as we to-day think of the supernatural structure—part on earth and part in heaven—that along the nineteen centuries has been raised on this one stone, do we not thrill to the song of Christ's last singing, and exclaim: "This is from the Lord: it is marvellous in our eyes." May the living Christ enable us, as a Church, to build nobly on the one stone and foundation.

Finally, in vers. 25-29, we have *thanksgiving*. I can but accentuate ver. 27: "Bind the sacrifice with cords, even unto the horns of the altar." Once more, my brethren, to the vision of faith this sacrifice has been set forth. Once more it has been our privilege by the memorial-symbols appointed to remember the Lord's death "until He come." And so as thus again we behold "the Lamb of God that taketh away the sin of the world," thanksgiving may fitly close our service as thanksgiving closed His, as, perchance, falteringly He sang for the last time the Hallel of His own sacrificial death: "He filleth our mouths with songs."

In our outlook I see no call for despondency—I discern no omens of failure—I tremble before no assailants—I have a vision of a grander day than has yet dawned—I catch a light of glory on the mountain-tops that is descending to the plains, and is making the Cross still more refulgent, and rallying more and more myriads of tired feet and wearier hearts to the great broken heart. Yea, I see our blood-ransomed world girdled by mightier rings than Saturn's, swung back into its primal orbit of unsullied light; and by and by we shall hear reverberating from sea to sea, and from shore to shore, "The kingdom of the world is become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15).

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The Tears of Jesus.

BY THE REV. J. P. KINGSLAND.

"Jesus wept."—JOHN xi. 35.

IF the interpretation of *ἐμβριμάσθαι* in John xi. 33, which was suggested in the May number, be the correct one, the tears which Jesus is recorded by the Evangelist to have shed immediately after, can hardly have been, as is usually supposed, tears of sorrow at the death of his friend and of sympathy with the mourners.

Not only is it improbable that His emotions should have so quickly changed from indignation to grief,—especially since we are told that He again gave vent to His indignation as He neared the tomb,—but the way in which He regarded death, on which the interpretation of *ἐμβριμάσθαι* is founded, rendered it impossible that He should sorrow greatly for the death of his friend, or should sympathise deeply with the grief of the bereaved.

Consequently, it is far more probable that the tears He shed must have been caused by the strong emotion which the Evangelist describes by saying *ἐνεβριμήσατο τῷ πνεύματι*—an emotion in which, doubtless, sympathy and pity for their blindness and ignorance were blended with the anger; an emotion probably very similar though more intense than that which He is recorded to have experienced on another occasion when "He looked round about on them with anger, being grieved at the hardening of their heart" (Mark iii. 5); where the word used—*συνλυπούμενος*—implies sympathy with their spiritual condition, although He was angry. This explanation of the cause of the tears of Jesus harmonizes well with the strict interpretation of the word employed, *ἐδάκρυσεν*. "It says just as much as that 'tears fell from Him'" (Westcott). If this explanation be the correct one, the Jews who said, "Behold how He loved him," must have misunderstood Him as much as those who said, "Could not this man who opened the eyes of him that was blind have caused that this man also should not die?"

The Sunday School.

The International Lessons for July.

I.

July 6.—Luke xiii. 10-17.

Lawful Work on the Sabbath.

1. "A spirit of infirmity" (ver. 11). The expression is a peculiar one, at least according to our ways of thinking. It can be understood only in the light of Christ's words: "This woman, whom Satan hath bound" (ver. 16). All disease, even such bodily infirmity as curvature of the spine, is the work of the spirit of evil.

2. "Thou hypocrite" (ver. 15). The Greek word meant originally an actor on the stage, hence any one who *acts* a part in life. The best reading has "hypocrites," so that Christ regarded the conduct of the ruler as a specimen of Pharisaic conduct generally.

It is plain that the reason why this miracle has been related, is its happening to be wrought on the Sabbath, and giving occasion to Christ's stern rebuke of the Pharisees, whereby it became a step in His journey towards the cross. But we may notice, in passing, the evidence it once more affords of Jesus' tender heart. "When Jesus saw her"—the mere sight of suffering was enough to call forth the wish and the power to heal. There is no mention of faith on the woman's part.

And this at once leads us into the great lesson of the story. The Sabbath was instituted for man's good by a wise and tender-hearted God. But the Pharisees had turned it into one of the most effective weapons of cruelty and oppression. Unless you knew intimately the minute rules which they had devised to secure, as they said, its sanctity, you had no chance of heaven. "This people which knoweth not the law is accursed." It was simply impossible for a working man to know them, or knowing them, to keep them. This was, accordingly, made the test of goodness; for was it not so easily applied, and did it not tell so much in favour of the Pharisee? The good man was he who kept the *traditions of the elders*—these minute regulations which had been woven round the law of Moses: the sinner was he who kept them not. Moral goodness was clean forgotten.

We need not wonder, therefore, at the consciences which these men kept. The Sabbath, though made *for* man, was used *against* him, to his very undoing; but its rules could be relaxed when it became a question of property. A man might die, but, for a little Sabbath work, an ox must not go thirsty. Pharisaic righteousness, which really meant strict Sabbath observance, was not at all out of keeping with deceit, lying, and judicial murder—all of which our dear Lord was Himself made the victim.

A good modern illustration is found in a conversation (from *Church Bells*) in which a bus driver remarks that his horses are changed frequently, while he has to continue the journey all the long day, and every day; because if a horse gets done another costs money, but if a driver gets done another is found for nothing.

II.

July 13.—Luke xiv. 15-24.

The Great Supper.

1. "Sent his servant at supper-time." They say that this is the regular custom in the East. First the invitation some time before, and then a messenger sent at the time to remind those invited.

2. "Have me excused," *i.e.* hold me excused, consider me as having been excused. It is polite enough, but it is a refusal.

3. "Being angry." In the face of a great many clear passages of Scripture, which assert God's anger as a terrible fact, there are those who say that He cannot be angry, that "the alteration is in us, not Him." Read, if possible, Dr. Simon's most valuable discussion of the subject in *The Redemption of Man*, chap. v.

This interesting parable, combined of wrath and mercy like God Himself, sprang out of an explanation made by one of the guests at a supper where Christ was present: "Blessed is he that shall eat bread in the kingdom of God!" As a saying, it is unexceptionable. We find it in almost identical words in Rev. xix. 9: "Blessed are they which are called unto the marriage supper of the Lamb." But it is evident that this man was merely giving utterance to a pious remark. He was not a true disciple of Jesus, and had probably no intention of becoming one; so *he* was one who would never eat bread in the kingdom of God, since he was determined not to accept the invitation to the marriage supper of the Lamb.

So Christ told the parable to warn such as this seemingly pious man, that the only way to enter the kingdom of God is by trustful obedience as a little child, by taking up the cross and following Jesus. Now the persons who would be expected to be the first to do this, the Jews and Jewish rulers then, and the learned and well-to-do everywhere, are just the persons who, as a rule, will not do it. They have excuses in abundance, they are polite enough—but they will not enter the kingdom of God as a little child. It is their very respectability that keeps them back. The parable had many an illustration in Christ's life. The "woman that was a sinner" may be compared to those who came from the streets and lanes. Simon, the Pharisee, was one of the earliest bidden guests. So also the first two chapters of St. Paul's First Epistle to the Corinthians is an expansion and explanation of the parable. "The natural man receiveth not the things of the Spirit of God." And there are many, many illustrations to be had amongst us still.

III.

July 20.—Luke xiv. 25-33.

Taking up the Cross.

This is a most difficult lesson, difficult for us all to learn, difficult for the children even to understand. As they read it, some explanations might be made.

1. "And hate not his father," etc. By this word *hate* a

real fact is expressed in a very striking way. It does not mean "love less," nor "hate by comparison," both of which miss the point. It means literally *hate*. But when? When parents, or wife, or children represent the spirit of evil—Satan and his children. When a father or a wife stands up in antagonism to the kingdom of God, and does "the works of their father the devil," then, and in that proportion, they, as children of the devil, must be hated. Compromise with evil there can be none on the part of a follower of Jesus. However hard to the natural man, sin must be hated in all its manifestations.

2. "Bear His cross and come after me." The illustration is a very forcible one. It is taken from the custom of compelling a condemned criminal to carry his own cross to the place of crucifixion.

The great subject is the gravity of the choice which a follower of Christ makes. Many of our Lord's own immediate followers were very light-hearted and easy-minded in their religion. They followed because they were kept in food for nothing (or hoped to be): "Verily I say unto you, ye seek me . . . because ye did eat of the loaves and were filled." So it is said, and no doubt with truth, that some modern converts have even "bread and butter" converts. Others followed from ambitious hopes of future greatness; even Salome's sons had thoughts of this kind.

Jesus tells them that the true follower is he who is prepared to suffer for the cause in person and in purse. He must be ready to face opposition even on the part of those by nature dearest; he must even be prepared to take the position of an antagonist himself. "He that hateth not," etc. Take this illustration (*Wesleyan Methodist S.S. Magazine*): Young Charrington was the son of a wealthy brewer, and was made a partner in the prosperous firm. After his conversion he began to work among the East-end poor, and learned to trace much of their misery to the beer shops. One night, as he passed to his work, sad at heart, his eye was drawn to a beer shop, over which hung the sign, "Charrington & Co.'s Entire." That ended Frederick Charrington's connection with the firm. And as his heart was filled with love for perishing souls, he must have "hated" his father in the proportion that he represented that which wrought their daily ruin.

Thus he who becomes a Christian takes a serious step. Let him count the cost. Some, like the foolish builder or the foolish general, plunge recklessly into it; and "in times of persecution fall away."

But where is there not a cross? "The way of transgressors is hard"; whereas "my yoke is easy and my burden is light." We find it so, because of love.

IV.

July 27.—Luke xv. 1-10.

Lost and Found.

Two beautiful parables with one meaning, and there is a lovelier still to come.

1. "In the wilderness." The whole flock is in the wilderness, where there is sometimes "much grass" (John vi. 10). But one of the flock has strayed from the rest and

been caught in some narrow cleft or rocky trap whence it cannot escape without aid.

2. "Just persons which need no repentance"—who are *they*? Even to a Nicodemus, Jesus said, "Ye must be born again." And Paul, "A Hebrew of the Hebrews," "touching the righteousness that is in the law blameless," needed and had repentance. Farrar says that our Lord "uses the description with a holy irony." But that unwelcome word is unnecessary. He simply takes the Pharisees at their own estimate of themselves, as He does again and again, and shows them that even then they are wrong, faulty, sinful, and, finally, in need of repentance like the rest.

Now, what is the point of these parables? It is the *joy* of God over a repentant sinner in contrast with the grumbling sulkiness of the Pharisees. The Pharisees classed all those who were really open sinners, and those who were merely ignorant or careless of the traditions and ceremonies, together as "sinners," and they believed that there was *no hope for any one of them*. (See the review of Mr. Ross' book in *THE EXPOSITORY TIMES* for May.) So they grumbled that Jesus, who was in their view a Pharisee, should eat with them or show them any regard. But Jesus came to call, not the righteous (supposing that there were any), but sinners. Therefore His very place was with those who were recognised as sinners by everybody. "They that are whole need not the physician, but they that are sick."

He showed the Pharisees by means of these two parables that they were ready enough to rejoice when a part of their property was recovered, just as they were ready to break their Sabbath rules for the sake of their horses, though they would not do so for the sake of their fellow-men.

And then, finally, He took the very highest ground, and boldly asserted that His conduct was in harmony with God's. Here is one of the most striking, because unexpected, proofs of Christ's divine nature. Yes, "He made Himself equal with God," claiming to know the mind of God infallibly.

Of the two parables, there is no doubt that the first will appeal more easily and more forcibly to the children. It can be used with great naturalness and effect. The wretched forlorn sheep, which never is happy when alone; its utter helplessness and sure destruction; then the shepherd's care, his love for every single one of the flock, and the active energy of his love. It is Jesus Himself. Read John x. Sing—"There were ninety and nine."

The International Lessons.

PAPERS AND PRIZES.

REPORT FOR JUNE.

Age under eighteen.

1. John M. Small, 1 Charteris Street, Perth.

Next in Order of Merit.—M. B., M. M., A. C. M.

Age under thirteen.

1. Ernest James Pike, 23 Teviotdale Pl., Stockbridge, Edin.

Next in Order of Merit.—C. C. G., H. K., F. H. T. G.

This competition will be resumed after the holidays.

Requests and Replies.

What is the best book (1) in English, (2) in any language, on *Biblical Theology*, or on the *Theology of the New Testament*?—J. E.

The subject of *Biblical Theology as a whole* has not been dealt with, so far as I know, of late years, at least under that name. The best work in the field has taken the form of monographs handling portions or sections of the subject, sometimes with reference to periods or stages of development, more usually in relation to the individual authors or books of Scripture, or to leading biblical ideas, or even to particular doctrines. But, as the writer's question concerns only general treatises, it may be enough to say that on the whole, in my judgment, the best book on the theology of the Old Testament is still that of Oehler, and the best on the theology of the New Testament that of Weiss. Both books are now accessible in English translations.—WILLIAM P. DICKSON.

What is the meaning of "to turn the hearts of the fathers to the children" (Luke i. 17)? I can find nothing satisfactory in the commentaries which I have consulted.—J. T. R.

The answer must, of course, be found in the interpretation of Mal. iv. 6: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." And the latter clause, "the heart of the children to their fathers," must be interpreted by the light of the latter clause in Luke i. 17, which is a paraphrase of it, "and the disobedient to the wisdom of the just." Starting then from the knowledge that the clause in Mal. iv. 6, "He shall turn the heart of the children to their fathers," means "He shall bring back the faithless disobedient children to the faith and obedience of their fathers" (which is exactly the sense, though the word is different, of Elijah's prayer, 1 Kings xviii. 37, "Thou hast turned their hearts back again"), we arrive with some confidence at the conclusion, that "to turn the hearts of the fathers to the children" means "to lead the faithful to such yearning tenderness over the erring children as shall move them to successful efforts for their recovery and conversion." This success is implied in the following clause, "And the heart of the children to their fathers," and is expressly stated in v. 16. Elijah himself was the most conspicuous example of the heart of a "father" being turned in love and pity to "the disobedient children," and that with success. This whole result is expressed in Mark ix. 12, "Shall restore all things," the whole nation shall be converted to God, see Acts i. 6. It may be remarked that the

same word ἀποκαθίστημι is used in the Sept. of Mal. iv. 6, and in Matt. xvii. 11, Mark ix. 12.

It is curious that the second clause in Mal. iv. 6 is not translated, but paraphrased, in the LXX. as well as in Luke i. 17, but somewhat differently, καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, which gives the sense of a general reconciliation; fathers and sons being used to describe a man and his neighbour, i.e. everybody.—A. C. B. & W.

What is the explanation of Jer. vii. 22—"For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices"? Must we understand that Jeremiah did not know the narrative of the laws regarding sacrifice which we now have in the Pentateuch?—D. C.

So the Wellhausen school say. But further consideration leads me to doubt their interpretation. For, first, references to the Pentateuchal laws abound in Jeremiah; see, for instance, Jer. xvii. 26, where a series of Pentateuchal technicalities is given, and where, especially, the technical term translated "sacrifice of praise" would be unintelligible but for the Levitical (the Priests') code. Then, secondly, the passage may be understood quite legitimately in a wholly different sense. Is not Jeremiah insisting here, as he so often insists, upon the covenant relation? Sacrificial laws were given, says the Pentateuch, to a people who had been received into a sacred covenant, the basis of the covenant being, just as Jeremiah insists, obedience. According to the Biblical narrative, when Jehovah brought His people out of Egypt, He first admitted them to a covenant, and only when the covenant was sealed did He give His detailed laws. Now this covenant is always described as resting, not upon burnt-offerings and sacrifices (festal-offerings), but upon obedience, see Exod. xv. 26, xix. 5. In other words, like all the prophets, Jeremiah, in his endeavours to counteract the ritualistic tendencies of the priesthood, asserts the valuelessness of sacrifices as such, unless accompanied by an obedient mind. Indeed, it is ever the teaching of the Law and the Prophets that objective sacrifices are worse than nothing without the subjective state of an obedient mind. Obedience is more than sacrifice, and it was obedience, and not sacrifice, which Jehovah demanded of His people on the day He brought them out of the land of Egypt. When He asked for sacrifice, it was on a proof of obedience.—ALFRED CAVE.

What are the peculiar features and characteristics of (a) Keil and Delitzsch's and (b) Lange's *Commentaries on the Old Testament*? And which of the two would it, on the whole, be best to obtain?—G. G. W.

(a) The peculiar excellence of the first series is that it everywhere expounds the original text; it is designed for scholars throughout. In this respect it is not yet superseded,—a great thing to say considering the early date of its first appearance. Still, there has been such a flood of good commentaries since, that parts are more valuable than the whole, such as the volumes on the Pentateuch, Job, Ezekiel, the Minor Prophets. Delitzsch on Proverbs would be valuable, if it were better translated.

(b) Lange, while everywhere based on the original, is more elaborate in exposition. Editor and expositors are all competent, and the commentary is able and exhaustive. The thoroughness never flags; the evenness of excellence is remarkable. The wants of general students, as well as professed scholars, are kept in view. The homiletical portions are, perhaps, the least valuable. On the whole, this series undoubtedly best meets the wants of the majority of students.—J. S. BANKS.

1. Does the Second Edition of Bishop Lightfoot's *8. Ignatius* contain any important alterations? If so, can they be procured as an appendix to the book?—J. J. W.
2. Where can Origen's *Treatise on Prayer* be found? (It is not included in the Ante-Nicene Library).—J. J. W.

1. Nothing of moment. Any additions consist mainly of fresh materials for the text of the Syriac Version, the Antiochene Acts, the Epistles to the Romans and the Smyrnæans; a Thebaic version of the Roman Acts; inscriptions bearing on the Calendar of Proconsular Asia and Philippus of Tralles, the Asiarch. The exact date of the Martyrdom is defended afresh in an addendum.

2. There seems to be no translation. Apart from the editions of Delarue i. 195–272, Lommatzsch xvii. 79 ff., there is one by Reading (London 1728), with notes by Bentley.—VERNON BARTLET.

Is there any reliable information to be had about Moloch; and what is meant by passing through the fire to Moloch?—T. D.

There is not a great deal of reliable information about Moloch. The Old Testament form of the word is *Molech*, which is simply the word for king (*melek*) written with the vowels of *bosheth*, "shameful thing." Moloch is thus identical with the Phoenician *Milk* (who was worshipped by human sacrifices wherever the Phoenician influence extended) and the Ammonite *Milcom*. The Israelites, however, appear to have regarded Moloch and Milcom as distinct deities—the one having his sanctuary in the Valley of Hinnom, and the other on the Mount of Olives (2 Kings xxiii. 10, 13). A comparison of Jer. xix. 5 with xxxii. 35, seems to show, what is probable on other grounds, that Moloch was a form of Baal (lord),—that he represented the sun-god in his destructive and terrifying aspect, as Baal represented him in his beneficent and productive aspect. (See Baethgen, *Der Gott Israels, und die Götter der Heiden*.) The introduction of Moloch-worship in Israel is most naturally explained by Canaanite influence. For speculations on the original affinity between Jehovah and Moloch, Kuenen's *Religion of Israel* may be referred to; but these can hardly be classed under the head of "reliable information."

The expression "caused to pass through the fire" is certainly peculiar, but that it means "burned as a sacrifice" cannot reasonably be doubted. Cf. the unequivocal "burned in the fire," Jer. xix. 5, and elsewhere. These passages, along with Ez. xvi. 21, xxiii. 37, are sufficient to dispose of the later Jewish explanation (following the analogy of Num. xxxi. 23), that the children were merely passed over the fire for the purpose of purification. The only question is whether the victims were burned alive or, like other sacrifices, first slain and then burned. Although the former view is supported by some modern scholars, the latter is the more probable in itself; and Ez. xvi. 21 seems to be decisive in its favour.—JOHN SKINNER.

** One of the Malefactors. **

BY THE REV. T. W. KNIPE, M.A.

The Clergyman's Magazine, June 1890.

At Lugano, which gives its name to one of the fairest of Italian lakes, though the geography of politics assigns it to the Canton of Ticino and the Swiss Republic, there is a masterpiece of Luini's, familiar to many travellers, in the form of a fresco over the chancel arch of the ancient Church, wherein, according to the mediæval fancy, the spirits of our Lord's companions in suffering are portrayed as infants escaping with the expiring breath: one is white, and is borne away by angels of heaven; the other is black, and is being seized by demons. This is a grotesque but fair

representation of the creed of a large portion of Christendom; and I venture to ask, what is the basis on which this belief rests? He is arrested in his revilings by the preaching of the gospel by his companion, who began to seek the souls of others, as all believers will do when once they have found peace for themselves through Christ. Scripture does not break the silence in which that preaching was apparently received. Men have ventured to do so, and "one of the malefactors" has gone down from age to age as the impenitent thief; but am I wrong in hesitating to accept the fact as proved? Bunyan says, in the close of his first and best similitude: "Then I saw that there was a way to hell from the very gates of heaven." The Dreamer may be right; but why, without clearer evidence, must we believe that one who apparently was silenced by the reproach of sin, died under condemnation hard by the Cross of Jesus?

Judah and Babylon.

A STUDY IN CHRONOLOGY.

BY THE REV. E. ELMER HARDING, M.A.

I. KINGS OF JUDAH.	II. CONTEMPORARY PROPHETS.	III. KINGS OF BABYLON.	IV. KINGS OF MEDIA.
Josiah, 641-610 Jer. i.-xii., xxii. 15-17. Jehoahaz, 610 Jer. xxii. 10-14. Jehoiakim, 610-599 Jer. xiii.-xx., xxii. 13-23. xxiii., xxvi., xxv., xxxv. xxxvi., xlv.-xlix. Jehoiachin, 599 Jer. xxii. 24-30. Zedekiah, 599-588 Jer. xxii. 1-9, xxiv., xxvii. xxviii., xxix., l., li. xxxiv., xxxvii. xxx.-xxxiii., xxi. xxxviii., xxxix.-xliv. Final Captivity, 588 (Cf. 2 Kings xxiii. 31-xxv. end.)	Zephaniah, 640-609 Jeremiah, 629-586 Habakkuk, 612-598 Daniel, 608-534 Ezekiel, 595-572 Obadiah, 588-583 [Isaiah xl.-lxvi., very doubtful.] Lamentations of Jeremiah, 588	Nebuchadnezzar, 607-561 Jer. xxv. 1. Dan. i. 1, ii. 1. Evil-Merodach, 561-559 Son of Nebuchadnezzar. Jer. xxvii. 7. [Neriglissar, 559-556 Usurper, some say = Nergal Sharezer, Jer. xxxix. 3. Laborosoarchod, 556 Son of Neriglissar. Jer. xxvii. 7 omits]. { Nabonedus, 555-538 Son of Nebuchadnezzar. Jer. xxvii. 7. Belshazzar, 559, 538 Son of Nabonedus. Dan. vii., viii., v. Fall of Babylon, 538	Cyaxares, 634-594 = Ahasuerus. Dan. ix. 1. Astyages, 594-538 Son of Cyaxares = Darius the Mede. Dan. v. 31. Last King of Media.
Return from Captivity, 536 Zerubbabel, Prince of Judah. Ezra i. 8. [Esther in Persia, 484-475] Between Ezra vi. and vii. is an interval of 57 years. Ezra's Return, 458 Nehemiah's Return, 445-433	Haggai, 520 Ezra v. 1. Zechariah, 520 Ezra v. 1. Zech. i.-viii. [460-458, Zech. ix.-xiv.] Malachi, 433-400		V. KINGS OF PERSIA. Darius "received" (R.V.) the kingdom won by his grand- son. Cyrus, 536-529 Dan. i. 21. Ezra i. 1, iv. 5. [Cambyses, 529-522 Pseudo-Smerdis or Gomates, 522] Not mentioned, Ezra iv. 5. Darius, son of Hystaspes. A Persian noble raised to the throne 521-486 Ezra iv. 5, 24. v., vi. Xerxes, 486-465 = Ahasuerus of Esther. Artaxerxes, 465-423 Darius Nothus, 423-404 Neh. xii. 22.

The Ethiopian and the Old Testament.

ACTS VIII. 26-40.

BY THE REV. GEORGE ADAM SMITH, M.A.

THIS is the story of an Ethiopian, who had been at Jerusalem to worship. It was a far cry from Ethiopia to Jerusalem. The capital of Queen Candace lay on the remoter Nile, over 1200 miles from the capital of Judah. More than the distance, however, was what came between. 1200 miles would be nothing to a man in search of religion, especially if he were of the patient and inquiring disposition which we see in this Ethiopian. But

the wonder was that the greater extent of these 1200 miles lay across Egypt—the most religious and fascinating civilisation of the time. Hosts of pilgrims sought Egypt from distances greater than Ethiopia: the study of her mysteries was fashionable in the great centres of Western civilisation. Her temples still spread their unbroken splendour across her sunny provinces: their vast walls covered with acres of sacred writing; their roofs, the platforms

of gorgeous ritual and processions, that flashing drew the eyes of the people from leagues across the civil country. It was the most visible religion that ever tempted the desire of the eyes. But for the mind it had subtler attractions still. Like those dark temple doors, which still break the long sunlit stretches of painting and sculpture, and invite the tired observer to brood in their cool shade, the popular religion of Egypt presented, through its gorgeous surface, opportunities to studious minds to penetrate the mysteries of conduct and life and God. While she paraded her idols before the crowd, Egypt took the thinker by the hand, led him into an inner chamber, and whispered to him of the One God. Sceptics, who thought they had found out every other faith, were awed into new religiousness by the devoutness of this one, by its hoary age, its fertility of symbol, its profound and exhaustless literature. Nor was the Egyptian religion all mystery and splendour. It spoke with the austere simplicity of conscience itself upon the thousand common duties of this life. It was equally explicit on what was laid up for the righteous in the life to come. And it even exhibited a righteousness already victorious on earth in the person of one born of woman. By uniting its votaries to this Osiris, it succeeded in inspiring them with a most powerful enthusiasm for virtue, and a most complete assurance of immortality.

Through such a religion with its attractions for every instinct of man's heart, this Ethiopian in search of a religion made his pilgrimage. He must have passed the open doors of a score of temples before he prostrated himself in front of the temple at Jerusalem. For half at least of his 1200 miles he must have been constantly in presence of a religion, the most visible and attractive in the world, hospitable to men of all nations, successful in lifting multitudes to communion with the unseen, not only vast and subtle for human curiosity, but clear and clamant to the conscience of man, and above all, with this glorious revelation in Osiris of righteousness clothed in man's flesh, suffering man's sorrows and death, and yet in the end victorious and the pledge of victory to others. How was it that this earnest pilgrim passed it all by, esteeming the religion of the little tribe of Jesus greater riches than all the treasures of Egypt?

The secret, of course, lay in his knowledge of a single book, for the religion of Israel had no other means than this of attempting the influence which Egypt exerted through her gorgeous ritual and vast literature.

This book is known to us as the Old Testament, and is commended to us by Jesus Christ as the revelation of His God and Father. But what would it have been to such a man as this Ethiopian, who had not heard of Christ? He had read it probably in the Greek version, which

circulated throughout Egypt, and may easily have penetrated with the Greek language to the realms of Queen Candace. To him it was, at first sight, but a collection of histories, laws, psalms, and addresses called prophecies. They had come from various ages, some of them from very back centuries. But they were all Jewish and all connected by one idea: the idea of a special covenant between God and the Hebrew nation. They told how the Almighty God, creator of heaven and earth, had chosen this people to be a people peculiar to Himself, had made them the trustees for the race of the riches of His truth: the ministers and agents of His purposes for the whole world. When we consider this central claim of the Hebrew Scriptures, as well as the uncompromising spirit with which it is so often urged, we may wonder that any man, who was not a Jew, ever found his way as a worshipper to Jerusalem. That the God of this little tribe should be the Sovereign of earth and heaven! How stern He was to nations other than His own! A jealous and pitiless God engulfing armies to let His people free, depopulating a country to make room for them! How Jewish pride and passion grew rank beneath His partial providence! Jerusalem asserted to be the centre of the whole earth, to which the Gentiles should bring their substance—Zion and Jordan exalted above all the hills and rivers of the world—Jews to be kings and priests to God, but the sons of the alien their plowmen and vinedressers! Then what a people to be so favoured! According to their own records, an earthy, sullen, and at heart idolatrous people, unworthy of the least of the titles they claimed. And now as the Ethiopian lifted his eyes from the ancient Scriptures, which promised to such a people supremacy over the world, and the glory of teaching a docile humanity, what did he see as the result—but a people in the bondage and contempt of the world, their land a province of the great Roman Empire, themselves in the sight of civilisation an unhappy and uninteresting group of barbarians.

Think of these features of the Old Testament—and a hundred others like them which will easily suggest themselves—and you will wonder how this Ethiopian preferred such a faith to that great Egyptian religion, through which his long pilgrimage had carried him, and to which the civilisation of his day was pressing forward so ardently for the secrets of life and God.

What prevailed with him and led him—as a Christian was led past the lions to the Palace Beautiful—past those grim obstacles to the secret place of Jehovah? What is it that has given the Old Testament religion its unique and unapproached influence among the religions of the world? What binds this book to Christ, and makes you and me feel it to be part of the same Divine revelation?

Is it that it claims to be the Word of God? So claim the sacred books of every other nation upon earth. Is it that it is verbally accurate and infallibly true in matters of history? That is not a question which the Ethiopian was likely to have put; but if he had stopped to answer it, before coming to Jerusalem, he would never have found God at all. Is it that all the predictions of fact which the Old Testament makes have been fulfilled? As we have seen, the time at which this Ethiopian came to Jerusalem was not a time of the fulfilment of prophecy, but, on the contrary, one in which history and providence did seem to go utterly against the predictions of Scripture. Besides which, the Old Testament itself gives a very explicit warning against the attempt to prove the divinity of any religious teaching by the fulfilment of predictions of fact which may accompany it—because the heathen themselves and the false prophets are allowed to have the gift of prediction.

Putting aside these things, let us grasp at what the Old Testament essentially is, at what it most urgently offers to us. This is plainly a Revelation of the living God—of His Person, His Character and His Will. To this, the main contents and delivery of the Old Testament, all else that it contains—whether prediction or historical narrative or oracles and laws—is plainly subordinate and secondary. It is this Revelation of God Himself which has prevailed, and must prevail, over all the undoubted difficulties that the Old Testament may cast in the way of those who approach it as this Ethiopian did from outside the limits of the covenant people. It is this to which every individual heart and conscience can feel itself drawn, and upon which it can make its decision. And besides,—which is of great importance to us, if not to the Ethiopian,—it is this which can be investigated by the exact methods of historical science at the present day.

Let us take the last of those tests. Scientific research has of late been busy among the religions of that branch of the human race to which the Jews were most akin. The result has been to prove that the system of religion, which prevailed among the Hebrews, had a very great deal in common with the systems of the neighbouring and related heathen nations. This common element included not only such merely material forms as ritual and temple-furniture, or the details of priestly organization and discipline, but even the titles and some of the attributes of God, and especially the forms of covenant in which God drew near to men. But the scholars who have been most successful in discussing these resemblances, have, at the same time, emphasized their sense of an entirely independent and original principle at work in the case of the Hebrew religion. In the Hebrew religion—and in this alone among Semitic systems of faith—historians

observe a principle of selection operating upon the common Semitic materials for worship, ignoring some of them, giving prominence to others, and with others again changing the reference and application. Grossly immoral practices are forbidden; forbidden, too, are those superstitions which draw men away from a single-minded attention to the simple moral issues of life; and even such religious customs are omitted, which, however innocent in themselves, might lead men into temptation. In short, a stern and inexorable conscience was at work in the Hebrew religion, which was not at work in any of the religions most akin to it.

We feel the same conscience when we pass from the priestly to the prophetic side of the Old Testament. But every one is so ready to admit the unique moral character of Hebrew prophecy, that we need not linger upon that point.

Now, when we turn to ask whence came this principle of selection that separated clean from unclean in Hebrew worship, and this inspiration that rendered Hebrew prophecy the unique moral phenomenon which it evidently is in human history, we find the answer in the character of the God of Israel. Each of the laws of the sanctuary is accompanied by the reason, *For I am holy*. And when we ask the prophets for the source of their unique doctrines of God, their testimony is that they received them in personal communication with their God, whose peculiar character is that, in their own words, *He is exalted in righteousness*; or that, as Isaiah said, *He is Holy, holy, holy, God high and lifted up*. Look where you will in the Old Testament, come to it with any faculty you please,—whether as critic or as worshipper,—and it is the revealed character of Jehovah which you discover to be the sovereign principle at work. Which of us that has sought any part of this old book with spiritual heart and quick conscience has not felt as Isaiah felt when he entered Solomon's temple—has not felt everything peculiarly Jewish, all the apparatus and provision of Semitic worship disappear, and the house fill only with the presence of the living God, and the heart give way before the majesty of His holiness! But it was the virtue of a great prophet like Isaiah not to remain contented with the vision, but to bring it to bear on the history of his people; and if, as critics, we follow that history, we shall find undeniable traces of its results. It is the character of Jehovah that draws His people from among the nations to their peculiar destiny; it is that character which selects and builds the law, that is as a hedge around them in the midst of heathendom; it is that which, in each revelation, discovers to the people alike the measure of their delinquency and degradation, and the new ideals of their service to humanity. Like the pillar of cloud by day, and the pillar of fire by night, we see its presence before this favoured

people, and its evident leadership of them all,—van and rear, elect and bad, prophets and masses,—at each stage of their march down the ages.

But the character of Israel's God is far from being fully described, either in its nature when we have emphasized it as holiness, or in its effects when we have shown how the conscience of it built the law, disciplined the people, and inspired the prophets for their unexampled service to humanity.

For the God of Israel is not only holy, but sovereign; not only the Example and Conscience of Israel, but the Judge, Executor and Vindicator of Righteousness in the history of the world; not only the Ideal of morality, but the Power Who brings real history up to the ideal; the moral Governor of the world Who makes purity and happiness, justice and victory, sin and failure to coincide. On this familiar and evident feature of the Old Testament,—the people's conviction in the darkest periods of their history, and the mainspring of the most glorious hopes that have ever leapt to bring heaven down to earth,—I need not linger further than to point out that it gives us the explanation of one of the most difficult and forbidding features of the Hebrew religion. The cursing psalms have scared away many from the Old Testament, to whom, on the contrary, their very curses should only have been an attraction. For the cursing psalms are at least the witness, that in the Old Testament we have to do, not with mere dreamers of a heavenly ideal of justice, but with men actually engaged in the struggle for righteousness,—actually engaged in it with all the real passions of their manhood. The cursing psalms are inspired by the conviction that God will deal justice upon the wicked man and the tyrant. They were written in periods when that justice was delayed and the hearts of the people were starved by a famine of righteousness. When men take fever and become delirious in a famine of bread, we do not doubt—do we?—the naturalness of the appetite, although it finds voice in delirious language, nor does the raving of the patients throw any discredit upon the reality or virtue of the sustenance they crave. But, on the contrary, the very morbidness of their behaviour is to us the measure of the indispensableness and the reality of the bread. In the same way the presence in the Old Testament of the cursing psalms is proof that the nature from which they rose, and the religious system with which they are connected, moved not in a fictitious but in a real life; that the psalmists and prophets were no mere dreamers of a righteousness which human life had no need to feel realised within itself, but did hunger and thirst after righteousness with a very natural appetite and with every energy of their manhood.

But after emphasizing the Holiness of God, and His Power as Judge in the history of the world,

we are not yet in possession of the whole secret of the Old Testament.

The highest moral ideal is not the righteousness that is regnant, but that which is militant and agonizing. It is the deficiency of many religions, that while representing God as the awful Judge and Executor of Righteousness, they have not revealed Him as its advocate and champion as well. Do you remember the lesson Christ gave us upon this? As Christ clearly proved to us when He refused the offer of all the kingdoms of the world, the highest perfection is not to be omnipotence on the side of virtue, but to be patience and sympathy and love. To will righteousness, and in its favour to rule life from above, is indeed divine; but if these were the highest attributes of divinity, and if these exhausted the divine interest in us, then man himself with his conscience and capacity to sacrifice himself on behalf of justice and truth, man with his instinct to make the sins of others his burden and their purity his agonizing endeavour, would indeed be higher than his God. Had Jehovah been nothing but the righteous Judge of all the earth, then Jehovah's witnesses and martyrs, His prophets who took to themselves the conscience and reproach of His people's sins, would have been as much more admirable than Himself, as the leader who saves his country on the battle-field and lays down his life for his people is more sure to win their gratitude than the king who equips him and sends him forth—and stays at home.

But the God of the Old Testament is not such a God. In the moral warfare to which He has predestined His creatures, He Himself descends to participate. The sins of men are not only the object of His hate; they are the grief of His heart. That very feature of the Hebrew Scriptures, for which they are so often despised by unthinking people,—viz. that they too much represent the Deity as clothed in the armour and moved by the passions of men,—is their glory in so far as they thereby meet humanity's unquenchable desire for a God Who is not mere abstract Holiness or only Sovereign Justice, but One Who arises and comes down for their salvation, Who makes virtue His course, and righteousness His passion. He pleads with His people for their loyalty; He travails in pain for their growth in holiness; in all their affliction, moral as well as physical, He is afflicted; and He meets them not with the swift sentence of outraged holiness, but with the age-long sufferance that gradually softens their hearts and develops their minds; till these, at first of equal rudeness with other races, are warmed and moulded to the very highest spiritual temper and capacity. To such a revelation of God the slow, hard, sullen nature of the people only contributes a greater emphasis.

With what power of assurance did the message

of forgiveness come to sinful men from such a God! From some kinds of deity, the impure or the cruel, the word of pardon would sound simply ridiculous; from other gods whose holiness is unquestioned, a sinner could scarcely conceive it as coming at all. But from a God Who has not only set men's sins in the awful light of His countenance, but taken them upon His heart, Who has made them His concern, His affliction,—Who is pained by them and by their results more than the most contrite sinners themselves could be,—from such a God will not a sinner hear his pardon come with assurance? Must he not believe in the sincerity of the word which conveys it, as well as of the religious means by which, in sacrifice or otherwise, it is applied by the authority of that God to himself? And, finally, with what new moral force does pardon come from such a God; what horror of sin must it breed in the sinner; how it must infect his soul with God's own travail and sorrow for sin; how it must send him away to be, in the example of his God, an enemy of sin and a warrior against it!

These, then, are the facts about the Old Testament which may be said to have drawn this Ethiopian, as they will certainly, till the end of the world, continue to draw the conscience and the heart of man. A God pure and holy: the inspiration of the highest morality which history has ever known: Who, being lifted up before the vision of the purest men, casts them in dread conscience of guilt at His feet: and yet of sympathy and patience infinite: Who before the Incarnation was afflicted in all their afflictions, and before the Cross made their sin His burden and their salvation His own travail and agony.

So we may judge this Ethiopian to have found Him in His Scriptures, and to have been drawn by those voices that go home to the individual heart of man, whether Jew or Gentile, with irresistible force. The vision of this God awakened his conscience; the urgency of that love persuaded his heart to faith: all that grace came borne home to himself on some particular promise. On the strength of it he arose, and went and joined himself to the chosen people of God; he offered the sacrifices of righteousness, and his name was enrolled in the book of the living.

Surely he had now fulfilled to him the whole promise of the Scriptures. But no, as he returned from Jerusalem, he continued to read, and reading lighted on a passage, which, however full of those truths which we have supposed to have drawn him to Jerusalem, pointed beyond all that he had found there in the temple or in its system of worship. This passage was the confession of God's people, standing over against not only God Himself, but His Servant, with respect to whom the confession was particularly made. It placed all the people

on one side in trespass and guilt, this Servant alone on the other in absolute holiness. It owned that, though holy, He made the people's sins His conscience and His burden. He travailed in agony for them. Thus in two respects the servant was like God Himself: He knew no sin; and He made His people's sin His concern and His agony. But the confession also declared that the servant was to be in place of all those sacrifices for the putting away of sin, which the living God, in His concern for men's sins, had instituted. His life was to be a guilt-offering. And so by laying it down in death should He pass to be the people's champion and ruler. *Of whom*, said the Ethiopian to the teacher God had sent him in his difficulty, *of whom did the prophet write this, of himself or of another?*

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. Preached unto him Jesus! It was, of course, a history he told him. He told him how there had lately appeared within the experience of men, One who was the counterpart of the confession of God's people in this Scripture: One Who did give Himself out for the Servant of the Lord: One Who did know Himself to be on one side, and all men on the other: One Who did feel that He lay under a commission from God to make the sins of the people His conscience and His cross. Jesus was holy and sinless, and was so accredited of men. Like God's own love, His love was urgent with them for righteousness and truth. With God's own passion, He sorrowed for their sins and bent Himself to bear on His heart their misery and their shame. In all points He was that living God whom the Old Testament revealed—that living God in His holiness, His love, His passion.

We cannot wonder that one who had already come so far to worship Jehovah, proving by the length of his pilgrimage and the obstacles he overcame, how well he knew Jehovah's character and will, should recognise Jehovah and Jehovah's purpose in Jesus Christ, and be willing to be baptized into Christ's name.

And for what else do we come to Christ, but this, that in His character and word and work He realises all the highest and most constraining, that has ever been revealed to us concerning God. It is not so much that this or that incident in His life fulfils this or that ancient prophecy. It is this, that the whole fulness of God, as far as our thoughts can bear it, as far as our needs have fathomed it, appears in Him. He is absolute holiness—and yet not far off. He is righteousness militant at our side, militant and victorious. He has made our greatest suffering and shame His own problem and endeavour; He is anxious for us just where conscience tells us we need to be most anxious; He is helpful to us just where our

helplessness is most felt. Never before or since in humanity has righteousness been perfectly victorious as in Him. Never before or since in the whole range of being has any one felt as He did all the sin of man with all the conscience of God. This is what He offers to do, what He claims to do: to remove our sins by bearing them Himself, and for the sake of that bearing to proclaim them, as from God, forgiven. The claim itself and the love in which it is made are them-

selves divine. But it is further accredited by His sinlessness; by His correspondence with the age-long instincts of the race; by His fulfilment of the hopes of every religion; and by the fact that He has satisfied whatever heart of man has trusted Him and taken Him at His word. If, as conscience tells us, the true God is the God who drew this Ethiopian to Jerusalem, then we can no more doubt than this Ethiopian did, that that true God was in Jesus Christ.

At the Literary Table.

Several books must be left over this month, some to receive that fuller notice which they deserve. As:—

The Jews under the Roman Empire. Story of the Nations. By W. D. Morrison, M.A. T. Fisher Unwin.

The Two Kinds of Truth. T. Fisher Unwin.

Life and Writings of Vinet. By L. M. Lane. T. & T. Clark.

Church and State. By A. Taylor Innes. T. & T. Clark.

After the Exile. By P. Hay Hunter. Oliphant, Anderson, & Ferrier.

The Seat of Authority in Religion. By Dr. Martineau. Longmans.

The Hereafter. By J. Fyfe. T. & T. Clark.

The Song of Songs. By the Rev. W. C. Daland, A.M.

Besides the theological and sermon pamphlets mentioned below, we must draw special attention to some small books which have given us pleasure.

Thoughts on Baptism, by the Rev. W. Barry Cole (London: Simpkin, Marshall, Hamilton, Kent, & Co., 1889, 2s.), is a beautiful crown octavo of 130 pages, bound in parchment. It is as absorbing within as it is enticing without—no toy, but a book to be reckoned with.

Two smaller books, by William Thynne Lynn, B.A. (*Bible Chronology and Brief Lessons on the Parables and Miracles of our Lord.* London: George Stoneman), are the very thing that Sunday-school and Bible-class teachers are searching for.

The Forward Movement (a pamphlet of 16 octavo pages, to be had post free for 2½d. from the author, the Rev. H. W. Horwill, M.A., at 6 Lockyer Street, Plymouth) will give readers the very best account of that movement which is to be had. And it is time more of us knew the meaning of that movement.

Notes on Dealing with Inquirers, by Charles Shirreffs, secretary Aberdeen Y.M.C.A. (32 pages, 16mo, price 1d.; 12 copies post free), we wish very specially to commend. The author enjoys the three C's—Conversion, Consecration, Capacity; the booklet is built on the three R's—Ruin, Redemption, Regeneration.

The Scriptural Doctrine of Sacrifice and Atonement. By Alfred Cave, B.A., D.D. New edition, revised throughout and partly re-written, 8vo, 550 pp. Edinburgh: T. & T. Clark. 1890. 10s. 6d.

This is a new edition after the manner of the Germans, where the whole book is revised and corrected, increased here and shortened there, and brought up to date in every particular, so that it is practically a new book. The additions are mainly two—(1) an important section (pp. 301–325), dealing with the New Testament doctrine of Atonement as a whole; and (2) a short and very skilful classification of theories of the Atonement (pp. 371–376). Amongst the theories classified we find that of Dr. Freeman Clarke, and the reference is to a later edition (1889) than we have seen of his *Orthodoxy: its Truths and its Errors*. So also full justice is done to Dr. Simon's new book, *The Redemption of Man*, of which the perfectly accurate remark is made in one place, that "Dr. Simon does not present any theory of the Atonement, biblical or otherwise, but only *contrivances* to such a theory—some of which, as the discussion on 'The Anger of God,' are invaluable." Dr. Cave himself, on the other hand, does present a theory (after a delightful exposition, greatly needed, of the uses and abuses of the word "theory" itself)—a theory behind which lies a wide and accurate knowledge of previous theories, and in front of it an impartial and scholarly survey of Scripture doctrine. Let readers judge—the book is most readable—is this not now the best systematic study of the Atonement in the English language?

The Scottish Sabbath School Teachers' Book. Grade I., edited by the Rev. Thomas Nicol, B.D. Grade II., edited by the Rev. Professor Alexander Stewart, D.D. Grade III., edited by the Rev. Professor James Robertson, D.D. Three vols., 8vo—488, 485, and 490 pp. Edinburgh: R. & R. Clark. 1890.

In the issue of the EXPOSITORY TIMES for June, Dr. Stewart gave a most interesting narrative of the origin and general aim of these volumes, and his statement was supplemented on one point by Dr. Robertson. It remains for us now to record our impressions of the manner in which the work has been executed. But we shrink from the attempt. We quite agree with Dr. Stewart, that "only by subdivision could so extensive a task have been undertaken in the space of less than nine months"; but how is it possible to pro-

nounce an intelligible and conscientious judgment on the work of "thirty-five different hands," amongst whom it was found necessary to divide it? We believe we are safe, and we hope not too profound, in saying that the execution is of varying degrees of merit; but an attempt to rank the writers in order was a failure. Again, we are on the line when we say that occasionally the writer's individuality is pretty strongly marked; but again an attempt at dipping in here and there and guessing the writer's name proved but a partial success. One thing, however, we are convinced of: some of the writers must have kept in mind the teachers, and some the scholars. Sometimes the notes may be committed and reproduced as they stand; sometimes they must be worked up by the teacher. We greatly prefer the latter method, and we are bound to say it is the more common way by far. On the whole, these three handsome volumes are such as any Church might be proud to own and acknowledge. We understand that they are to be issued at a merely nominal price, so that every teacher may secure a copy. The Church could not make a more precious gift. We believe that she has not entered on a nobler enterprise for many a day.

The Wider Hope: Essays and Strictures on the Doctrine and Literature of Future Punishment. By numerous Writers, Lay and Clerical, including Archdeacon Farrar, the Very Rev. E. H. Plumptre, D.D.; the late Principal Tulloch, Rev. William Arthur, Rev. Henry Allon, D.D.; Rev. James H. Rigg, D.D.; the late Rev. J. Baldwin Brown, &c. With a paper "On the supposed Scriptural Expression for Eternity," by Thomas De Quincey; and a Bibliographical Appendix of Recent Works on Eschatology as contained in the British Museum. Crown 8vo, 436 pp. London: T. Fisher Unwin, 1890, 7s. 6d.

Having given the complete title of this volume, and added its pages and its price, what more need we do? Any one can see that it contains a great deal of promiscuous feeding; and even those who possess a file of the *Instructor*, and of the *Contemporary Review*, with Farrar's volumes on their shelves, are not likely to regret that it has been gathered into one dish. There are amongst these essays some of the ablest which the great discussion of this subject, twelve years ago, called forth.

The Framework of the Church: A Treatise on Church Government. By W. D. Killen, D.D., President of Assembly's College, Belfast, and Principal of the Presbyterian Theological Faculty, Ireland. 8vo, 355 pp. Edinburgh: T. & T. Clark, 1890, 9s.

Cardinal Newman, in one of his Littlemore books, speaks of certain persons who were "known at once to be saints by their smell." This is, no doubt, the "odour of sanctity" literally applied; and much as we may deprecate the extensive use of such a test of sanctity, it must be admitted that there is a something of a very delicate and impalpable nature which marks true sainthood, and even against appearance. So is it with that which is the reverse of sainthood; and so

is it with books as well as men. Hence we must hold that Dr. Killen's book does not satisfy us, notwithstanding its unimpeachable orthodoxy, notwithstanding that we can scarcely detect a flaw in its arguments, notwithstanding even that we believe it is right in its conclusions. Still there is something wrong—a tone, a touch, an odour that clings to it and prevents our full enjoyment of it. Dr. Killen will probably refuse to take Cardinal Newman and his words as evidence. We are reminded of an incident, however, in which a countryman of Dr. Killen's own played an important part. A Good Templar having unfortunately got intoxicated, went up to the lodge-room one night in that condition. He knocked at the door and gave the pass-word. But the Irish guardian, with some mother wit, had placed his nose where it might have been expected his ear would be. "Dennis," said the new-comer, "why don't you open the door? Haven't I got the right pass-word?" "Yis, sor," bawled Dennis, within hearing of the whole lodge, "ye do be having the right pass-word, but, sor, ye have the wrong shmell."

And yet Dr. Killen's book is an able one, a painstaking capable discussion of the scriptural form of Church government, and by no means to be neglected by one who wishes to be "up" in that greatly agitated subject. There is just this about it—we wish, we do wish he were not always quite so sure.

The Gospel and Modern Substitutes. By the Rev. A. Scott Matheson. Crown 8vo, 319 pp. Edinburgh and London: Oliphant, Anderson, & Ferrier, 1890, 5s.

We like this book exceedingly. Its spirit is admirable, its scholarship is competent, and its style is simple and forcible. The "Modern Substitutes" with which it takes to do are Agnosticism, Science, Positivism, Socialism, Pessimism, and Art. As substitutes for the gospel they are shown to be utterly inadequate, for we long

"for a God whose face
Is humanized to lineaments of love;
Not one who, when my hand would clasp his robe,
Slips as a flash of light from world to world,
And fades from form to form, then vanishes
Back to the formless sense within my soul,
Which evermore pursues and loses him."

Alongside of the gospel there is shown to be no place for them, for Christianity is most exclusive. But all that is good and true in every one of them, Mr. Matheson boldly lays claim to in the name of the gospel, for Christianity is most comprehensive. This is the purpose of the book—to reclaim these "substitutes" from their antagonism, an antagonism into which they have sometimes been driven "by the narrow dogmatisms and shallow optimisms of their day," and give them their place, cleansed and purified, in the great gospel of righteousness and prosperity and peace for man and for men. Deeply interesting are the chapters on Heredity and Social Grievances, and the "patience of hope" which encircles and absorbs the pessimistic nightmare. It ought to be a great success.

The Story of Daniel: His Life and Times. By P. Hay Hunter, Minister of Yester. 4th edition. Crown 8vo, 357 pp. Edinburgh and London: Oliphant, Anderson, & Ferrier, 1890, 5s.

A book which has run into the fourth edition in so short a space of time has got beyond the reviewer's praise or blame. And, unlike Dr. Cave's *Doctrine of Atonement*, previously noticed, the new editions are exact reprints of the first. So much so, that the author, with commendable frankness, says in the special preface to this fourth edition: "Since this book was written, I have been led to modify my views on certain historical points, chiefly as the result of further discoveries made in the field of Assyriology. I have, however, left the text unaltered, as these points seem to me relatively unimportant." This acknowledgment will at once make it manifest that Mr. Hunter's standpoint in this volume is not that of the severe critic. "The Hebrew prophet is regarded as a historical personage, and the incidents of his career are recounted as matters of history." In other words, good scholarship and an easy pen have produced an interesting book for general readers, earnest and helpful, without descending to discuss the minutiae of philology and archæology. As a boy's school prize at this holiday season, nothing better could be found.

✓ *Revelation and the Bible.* A Popular Exposition for the Times. By the Rev. W. D. Thomson, M.A., author of *The Christian Miracles and the Conclusions of Science*. Fcap. 8vo, 270 pp. Edinburgh: Macniven & Wallace, 1890, 3s. 6d.

This is a popular book also, but not as Mr. Hunter's *Daniel* is popular. This will not do as a boy's school prize, but it will afford great pleasure to thinking men. It grapples with the question which recently has agitated Scotland, and which is at the foundation of the present agitation in England—the connection between God's self-revelation and its medium, the Bible. It grapples with that question in a fearless though reverent spirit, with knowledge and large charity. Will it lift up its head above the crowd of bitter, half-informed disputants? We earnestly hope so. If some wealthy and wise layman would cast this bread upon the waters, he would find it after many days.

Present Day Lessons from Habakkuk. By the Rev. P. Barclay, M.A. Crown 8vo, 202 pp. Edinburgh: Macniven & Wallace, 1890, 3s.

"It is surely desirable," says Mr. Barclay, "to make our people, as far as we can, conversant with every part of the Word of God." Few things are more desirable. But under present conditions, how many men dare attempt it? Dr. Parker has attempted it. Dr. Broadus has actually accomplished it, we are told, to the admiration of all,—gone over the whole Bible in a gigantic course of lectures, with success. Perhaps more of us could do it, at least some considerable portion of it, had we the courage to try. Here is Mr. Barclay, with no claims to uncommon scholarship or eloquence, leading a congregation in ten lectures

through one of the least known of the minor Prophets, and actually making the Prophet and his times live before them, and teach them important present day lessons. He did well to publish the course. There is much that is valuable in it, and nothing to be ashamed of.

THREE THEOLOGICAL PAMPHLETS.

- (1) *The Old Testament: its Place and Authority in the Christian Church.* By the Rev. A. F. Simpson, M.A., Professor of Bible Languages and Exegesis, Theological Hall, Scottish Congregational Churches. Edinburgh: Andrew Elliot, 1890, 24 pp., 3d.
- (2) *The Origin of Scripture on its Divine and Human Sides.* By John Wilson, M.A. Edinburgh: Macniven & Wallace, 1890, 52 pp.
- (3) *Dr. Bruce on the Kingdom of God: A Review.* By Rev. Peter Richardson, B.A., Dailly. Glasgow: David Bryce & Son, 1890, 22 pp.

We simply mention these pamphlets, chosen out of a large number received, as the best. They are well worthy of the attention of those who are interested in their respective subjects.

THREE SERMONS.

- (1) *Sin Condemned by the Mission of the Son: A Sermon* preached before the Free Synod of Aberdeen, on the 8th of April 1890. By the Rev. Robert A. Mitchell, M.A. Aberdeen: D. Wyllie & Son, 1890.

The text is the classic one, Rom. viii. 3, 4, and the sermon is unusually powerful. Particularly striking is Mr. Mitchell's incidental exposition of the words, "[Jesus] died unto sin once."

- (2) *Character Building: Two Sermons for Children.* By the Rev. Charles Anderson Scott, B.A. Aberdeen: D. Wyllie & Son, 1890.

Mr. Scott's texts are 2 Pet. i. 5-7, "Add to your faith virtue," etc., and 1 Cor. iii. 11-13, "Other foundation can no man lay," etc., with Eph. iv. 13, "Till we all come unto the measure of the stature of the fulness of Christ." The first he calls "The Building Plan," and the second, "The Material and the Model." If the texts are unusual for children's sermons, so are the sermons themselves,—quite original, but we should say most interesting and helpful to children. Mr. Scott's dedication is, "To my Friends and Teachers, the Children of Queen's Cross Church."

- (3) *Gethsemane.* By Samuel Walton Kay. Southport: James Ingham, 19 pp., 6d.

A fine sermon. The last heading is, "The Victory of the Cross was gained in Gethsemane." It is beautifully printed, and well worth its price every way.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THREE papers which will appear in early numbers are: "Ritschl—Lightfoot—Hatch," by Principal Rainy; "The Humour of Jesus," by Dr. Grosart; and a Criticism of Dr. Martineau, by Dr. Sanday.

Among the many problems of the Old Testament criticism now pressing for solution, one of the most undoubtedly interesting is that of the "unity of 'Isaiah.'" So says Dr. S. G. Green, who, in the course of his series of papers in the *Sunday at Home* on "Isaiah—Prophet, Poet, and Statesman," has come in the number for July to that pressing problem. The issue of the new (fourth) edition of the late Dr. Delitzsch's *Isaiah* in an English translation, the first volume of which is now ready (T. & T. Clark), will give the question a greater prominence and a wider interest than it has yet reached in this country. For it is known that in this latest and last edition of his *Isaiah*, the great evangelical professor of Leipzig alters his position, argues for a dual authorship, and dedicates his book to the two well-known English champions of that dual authorship, Dr. Cheyne and Dr. Driver.

Dr. Green holds by the single authorship. With competent scholarship and in an admirable spirit, he points out what the conditions of the problem are. "The earlier part of the Book had to do with the fortunes of the Judæan kingdom under Ahaz and Hezekiah, when its chief enemies were, first, the confederacy of Syria and Northern Israel; and secondly, the Assyrian power under Sargon and Sennacherib. In both cases the prophet uttered his solemn lessons and glorious predictions

as a *contemporary*. But when we come to the latter part, comprising the twenty-seven chapters from the fortieth to the sixty-sixth, we find that a century and a half has rolled away; the great-great-grandsons of Hezekiah by turns have reigned and been deposed; Assyria has vanished from among the nations; and Babylon, as the great foe to God's kingdom, holds His people in captivity. The destruction of this proud enemy, and the deliverance of Judah, is now the prophet's central theme; while the sorrows and redemption of Zion are shown to typify the saving work and triumph of Him who, in the ages to come, should appear as the true and supreme SERVANT OF JEHOVAH."

These are the facts. Two explanations of them are possible. One is that the prophet, having foreshown the far-off catastrophe of the captivity of Judah, was rapt by the Spirit into a yet more distant future, and divinely beheld the Great Restoration; and that "in the calm evening of Hezekiah's reign," he recorded this glorious vision for the consolation and encouragement of that future age. The other explanation is that we have here a prophetic product of the exile itself; some inspired bard, to us anonymous, having declared to his own contemporaries the divine purposes of judgment and of love, predicting also the new heavens and new earth of Messiah's coming day.

We have used Dr. Green's words nearly as they stand. But now let us hear the words of a distinguished exponent of either position, whom Dr. Green brings forward to witness.

The first is Dr. Bradley, the present Dean of Westminster:—

"The Isaiah of the vexed and stormy times of Ahaz and of Hezekiah is supposed in his later days to have been transported by God's spirit into a time and region other than his own. . . . He is led in prolonged and solitary visions into a land that he has never trodden, and to a generation on whom he has never looked. The familiar scenes and faces among which he had lived and laboured have grown dim, and disappeared. All sounds and voices of the present are hushed, and the interests and passions into which he had thrown himself with all the intensity of his race and character move him no more. The present has died out of the horizon of his soul's vision. The voices in his ears are those of men unborn, and he lives a second life among events and persons, sins and sufferings, and fears and hopes, photographed sometimes with the minutest accuracy on the sensitive and sympathetic medium of his own spirit; and he becomes the denouncer of the special sins of a distant generation, and the spokesman of the faith and hope and passionate yearning of an exiled nation, the descendants of men living when he wrote in profound peace of a renewed prosperity."

"No better summary," says Dr. Green, "of the single authorship view has been given than that." The quotation is from a university sermon.

On the other side, he gives the words of Dr. C. A. Briggs, whom he describes as "one of the most moderate as well as learned advocates of the dual authorship." The quotation is from Dr. Briggs' *Messianic Prophecy* (T. & T. Clark, 7s. 6d.).

"In the times of Babylonian exile, Jehovah raised up His greatest prophet, one who mastered the situation, grasped the problem of the exile, and saw its solution in a great act of divine judgment and of redemption. The name of this prophet has not been handed down to posterity. He issued his prophecies anonymously. They were circulated among his countrymen in the different regions of the Dispersion. It was not likely that he could safely attach his name to his predictions, or that they could be circulated in public during the period of the Babylonian supremacy. His prophecies were issued from time to time, and subsequently gathered into that masterly poem which is contained in chapters xl.-lxvi. of Isaiah. It seems to me that chapters xiii., xiv., and xxxiv., xxxv. of Isaiah are from the same great author: they are so complete in themselves, and of such length that he did not deem it best to include them in his final collection. Indeed, they are the preludes to his great composition."

But is this a question that is arguable at all among devout believers in prophetic inspiration?

There are in the New Testament fifty-six direct citations from this book, of which twenty-two are from the first part (i.-xxxix.), and thirty from the second (xl.-lxvi.). In every case, wherever the book is named, it is called by the name of "Isaiah." Does this fact not preclude us from opening such a controversy at all? "Yes," says Canon Liddon, standing with magnificent eloquence and personal power at the head of the defenders of Christ's "literal words" against the views of Mr. Gore and *Lux Mundi*. But Dr. Green is not found under that banner. "Tell the thoughtful biblical student that the inspiration of prophetic Scriptures stands or falls with the 'integrity'—meaning the single authorship—of Isaiah; and should he then see reason to doubt the latter, he may be led, by supposed necessity, to deny the former. The only possible way of meeting the facts is by saying that, in accepting the Jewish Scriptures as authoritative and divine, our Lord and His Apostles did not pledge themselves to critical details, like those of authorship. On such points they were content to adopt the accepted view, as when the name of 'David' is applied to the entire psalter in Hebrews iv. 7."

The great controversy raised by *Lux Mundi* has nearly spent itself. What has it brought us? With careful attention we have followed its course in all the leading periodicals, but cannot find that great gain has come either to the science of theology or to the cause of true religion. The real subject of dispute has been the limitations of Christ's human knowledge—a subject with which it is doubtful if the criticism of the Old Testament has anything to do. But even on that subject, while much that is interesting has been written, especially in a series of letters in the *Spectator* (Nos. 3222-3225) and in the *Record* (Nos. 7556-7564), no fresh light seems to have come to any one. As for the book itself, there is no correspondence between its fame and its merits. Given the position ecclesiastically of the writers, and there is nothing startling in it, except a few pages of Mr. Gore's essay. Of these we gave a *résumé* in the EXPOSITORY TIMES for March. The best all-round criticism of the book which we have seen is in the *Newbery House Magazine* for June.

Professor Davison, in the *Methodist Recorder*, gives an exposition of one of the most abundantly misapplied verses within the range of Scripture. "We are asked," he says, "for the meaning of the text, 'Where the tree falleth, there it shall lie.'" To which he very properly replies, "There is no such text in the Bible. The passage referred to (Eccles. xi. 3) runs thus: 'If a tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.'" He then says:

"In the context the writer is urging the importance of faithful fulfilment of duty, regardless of consequences in the future which no man can forecast. The proverbial expression of verse 1, 'Cast thy bread upon the waters,' points the same lesson as St. Paul's, 'Let us not be weary in well-doing; for in due season we shall reap, if we faint not.' 'But,' the preacher goes on to say, 'we cannot tell precisely how future events will be ordered, but it would be folly on that account to stint our labours and kindnesses, like a husbandman staying his hand to gaze into the sky and wonder what the weather will be. The labourer in the field does not know what rain the clouds contain, which way the wind will blow, nor how the tottering tree will fall. The course of events we must be content to leave, and diligently use our own opportunities, sowing such good seed of the kingdom as we can, leaving results with God.' There is, of course, no reference here to the future life, or the fact that man's lot in the next life is fixed at death, as certain popular hymns, and perhaps popular ministers, have been accustomed to suggest. But the whole passage inculcates fidelity to duty while the opportunity is ours, lest the time come when it will be too late (Eccles. xii. 1, 7, 13, 14)."

Professor W. Muss-Arnolt, of Johns Hopkins University, Baltimore, contributes "Some Semitic Etymologies" to a recent number of the *Academy*. The most important is the word "Selah," a word of frequent and erratic occurrence in the Psalms. What does it mean? Interpreters are greatly divided. The general opinion is that it is a musical term of some kind. But Mr. Muss-Arnolt says if it were a musical term we should above all expect it in the Hallel-psalms, where it does not occur at all. He connects it with the Assyrian *Su-la-a*, which means "beseeching," and *Sullā*, "to pray," and explains it as "prayer." "Thus *Selah* (סלה), or *prayer*, meant that, at the place where the word occurs, the chanting of the Psalms was interrupted by silent or audible prayer." Thus in Psalm ix. 16, we read: "Jehovah has made Himself known; He has executed judgment, snaring the wicked in the work of his own hands." Now follows *Higgayon Selah*, i.e. meditation and prayer by the congregation; and then verse 17 continues in the same strain as verse 16.

In the parable of the Unjust Judge, which forms the International Lesson for 24th August, there occurs a word, the extraordinary force of which is mercifully weakened to English ears in both our versions. The unjust judge says, according to the Authorized Version, "Because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." What the judge

meant to say plainly was, that being already "troubled" by the widow's importunity, he was in danger of something more serious. If he expressed this by the tame word "weary," or even "wear me out," of the Revisers, he must have been as feeble in speech as he was faulty in behaviour. But in reality his speech is exceedingly forcible and not too delicate; just what we should expect from such a man. Translated literally, "Though I neither fear God nor regard man," he says, "yet because this widow annoys me, I will give her justice, lest, if she keeps coming, she assault me at last."

But even "assault me" is a very mild rendering. It conveys the meaning, but it lacks the force. Any one who will consult Thayer's Grimm will see that the word which the judge chooses means "to give a blow beneath the eye," or, as Grimm puts it, "to beat black and blue." This, with one exception, more apparent than real, is its only signification in classical Greek. That we are not tied up, however, to the literal blow beneath the eye, is evident from the only other occurrence of the word in the New Testament. This is in 1 Cor. ix. 27, where St. Paul is made by the Revisers to say, "I buffet my body." Here the special "blacken the eye" is lost, but the general idea of "giving a beating" is retained; and we can see how inadequate would be such a rendering as "I weary my body," or "I wear my body out." It is a beating from the widow that the judge professes to fear. No doubt there is, as Godet says, a touch of pleasantry in his words. It is such pleasantry as a rough, regardless man would indulge in.

Professor Marshall, in the *Expositor* for July, asks the question: Did St. Paul use a Semitic Gospel? and in the course of answering it in the affirmative, makes some very interesting suggestions. He believes that in 1 Thess. v. 3, the Apostle is quoting the same words of Christ as we find in Luke xxi. 34. He places the two in parallel columns thus:—

LUKE XXI. 34.

"And lest that day come on you (ἐπιστῇ ἡ ἡμέρα) suddenly (ἁφνιδίως) as a snare (ὡς παγίς)."

I THESS. V. 3.

"Sudden (ἁφνιδίως) destruction cometh on them (αὐτοῖς ἐπισταται), as travail (ὥσπερ ἡ ὄδιν) upon a woman with child."

The resemblance of the first part is evident; but what has "as a snare" to do with "as travail." This is the point of interest. Let us suppose that Christ spoke Hebrew (or rather Palestinian Aramaic), and that His words were recorded more or less fully in such fragments as we know existed before St. Luke wrote his Gospel. Then

the difficulty disappears. The Hebrew word for "snare" **חֶבֶל** and for "travail" **חֶבֶל** are identical; that is, their consonants are the same, and there were no vowels in those days. If, therefore, our Lord spoke in the language of Palestine, and used this word (**חֶבֶל**), which *might* mean *either* "as a snare" or "as travail," then may not St. Luke have translated it in the former way, and St. Paul in the latter?

One of the puzzling, however trifling, differences between St. Matthew and St. Mark, Professor Marshall would get rid of in the same way. St. Matthew (x. 10) gives the words of our Lord, "Provide no gold, nor silver, . . . nor shoes, *nor* a staff (*μηδὲ ῥάβδον*);" St. Mark (vi. 8), "He charged them that they should carry nothing for the journey, *except* a staff (*εἰ μὴ ῥάβδον*)." In the language of Palestine in Christ's day, "nor" would be **וְלֹא** and "except" **אֲלֵא**, differing in the single initial letter, which Professor Marshall thinks may, through illegibility or some other cause, have been misread, and so mistranslated. But which would be the correct form, he does not say.

The Authorized Version has a remarkable way of getting over this difference. They translate Matt. x. 10, "nor yet *staves*," and in the margin give, "Greek, *a staff*." That is to say, their text has the word in the singular (as all the MSS., with one or two very inferior exceptions, have), but they translate it by the plural. Their purpose is, of course, to remove the seeming discrepancy between the two accounts. Alford's explanation is well known. He says: "They were not to procure *expressly for this journey* even a staff; they were to take with them their usual staff only."

The Church Times gives the following recipe for "extempore preaching": "Lay the foundation by getting up *Pearson on the Creed* thoroughly, and writing out an analysis like that of Dr. Mill, on blank leaves in your Bible. Make notes of the ten volumes of Isaac Williams, crabbed but full of meat. Analyze the sermons of Bull, Sherlock, Barrow, Melvill, Liddon, Wordsworth, and Trench. And when you want to preach in a hurry, try Dean Burgon's first and second series, which you will find ready to hand."

Progressive Christian Theology.

BY THE REV. PROFESSOR MARSHALL RANGLES.

CHRISTIAN theology, the orderly or scientific presentation of Christian doctrine, though often despised like the Lord to whom it relates, is, and must remain, the queen of sciences. Its themes are the sublimest, its facts the most stupendous, its basal truths the most authoritative, and the bearing of its teaching on the weal of mankind the mightiest and most enduring. In him who studies it *con amore*, it excites intense interest. With Luther it ranked first: not because he was a cold theologian devoid of æsthetic taste and emotion; for next to it in his favour was music, and his thoughts were mostly aglow with sensibility. Many of far less capacity than he have found delight in the same science. There have been periods when, in general estimation, it was the loftiest plane of thought, and that on which the giant intellects of the time put forth their full power. Nowadays, the shallowest orator or journalist feels safe in pointing at it a stale gibe. Its obsolescence and uselessness are taken for granted; or it is challenged to produce its *raison d'être*, or commanded to reshape itself in harmony with modern advancement, which is sometimes an euphemistic mode of advising it to commit suicide. Even when diluted to the extent of Unitarianism or to "natural religion," it

is still too much for some complainers. "Advanced thought," says Dr. Martineau, "like dress and manners, is not without its fashions and its fops; and many a scientific sciolist who would bear himself *comme il faut* towards such questionable deceivers as 'Final Causes,' now thinks it necessary to have his fling at 'Paley and the Bridgewater Treatises.'"

I do not propose to perform the easy but needless task of showing that theology is indestructible so long as the human intellect retains its present constitution and its sense of relation to God and the future world: in truth, more indestructible than politics, natural science, or art. Comte's impotent sentence of death alike on metaphysics and theology is contrary to the evidence of history, and nullified by our laws of thought and our spiritual instincts. In the human mind metaphysics and theology are ineradicable and interdependent. Dr. Martineau tells us of an eminent English positivist who, on hearing a letter read which reported that Professor Fiske, a fellow-unbeliever, "found in the psychical evolution of man an intimation of individual immortality," exclaimed, "What! John Fiske say that? Well; it only proves, what I have always maintained, that you cannot make the

slightest concession to metaphysics without ending in a theology" (*A Study of Religion*, I. vii.). If theology go, so too must religion and ethics; for it is the guide of both.

The contention for pre-eminence of one branch of theology above the rest, as the biblical, the dogmatic (or as some prefer to call it the thetic, because it lays down propositions), the systematic, the speculative, or the historical, seems to assume that they are mutually antagonistic, and to proceed too much on the principle that "there is nothing like leather;" the advocate of each being so enamoured of it as to undervalue the rest, somewhat as a physicist may decry all sciences but his own. To a clearer perception these forms of theology are complementary and co-operative, as are the quarrying, hewing, planning, and building by which the edifice is produced. The great wave of expository zeal which continues to rise, beneficial as it is, will accomplish only an incomplete work unless accompanied or followed by the skill of the systematizer. "Christian doctrine has not simply to proceed upon a productive method, but rather upon a reproductive; and that, too, in no merely empirical and reflective manner, but in one that erects (constructively) and progresses. The enlightened Christian spirit . . . has to bring its religious knowledge to systematic verification and development" (Dorner, *System of Christian Doctrine*, i. 168).

Theology may well feel itself in a strait between the impatience of some with its conservatism, and the warnings of others against any "forward movement." A large volume of *Essays towards a new Theology* is but one of many signs of a desire for theological change.

By progress, of course, improvement is intended in the doctrines generally accepted as Christian, and that chiefly among Protestant Churches: not the theology simply of a few individuals. "The doctrine of an age," remarks Archer Butler, "cannot well rise above the level of its average instructors."

1. *What, then, is progress, false and true?* What one hails as progress excites the aversion of another as retrogradation. How degenerate Reformation theology was in the eyes of the papacy and the Council of Trent. What a different thing is "Tractarian" teaching to the high Anglican and to the Evangelical. How shocked was the Calvinism of Scotland at the doctrines of the Evangelical Union led by James Morrison. Much of the present-day theology, which prides itself on its superior breadth of view, is regarded by many as perilously lax. The advent of "Moderate Calvinism" was heresy to the older type of Calvinists. American and European Presbyterianism under such leaders as the Hodges, teaching the salvation of all who die in infancy, is,

in the esteem of many, a great improvement, while others declare it recreant alike to the Westminster Standards and the New Testament. According to Professor Briggs (*Whither?*), and his school, to teach that many infants, and most, if not all the heathen, besides a great proportion of the rest of mankind, die unsaved, and that believers die without being wholly cleansed from sin, thus as much as possible contracting the work of salvation in this world in order to make it the more necessary to provide a *post-mortem* probation in which all shall be restored, is progressive theology; while to such as Professor E. D. Morris (*Is There Salvation after Death?*), and an immense number who agree with him, that teaching is novel, unscriptural, and out of harmony with the mediatorial scheme in which the only probation is the present life for those who hear the gospel and for the peoples beyond. One thinks he is pushing theology forward when he preaches a stoical theory of virtue, and another when he holds forth a kind of spiritualized Epicureanism; while a third condemns them both as heathenism, and claims that Christian ethics includes whatever is good in either, together with a basis of repentance, faith, and love towards God in Christ. Nevertheless, in other respects, there may be a general consensus in favour of some developments as real improvements.

It is not enough that there be *change*—for that may be either for better or worse; and change for the sake of change, though it gratify an Athenian craving for "some new thing," is more likely to be for worse than better. It has been said, "To be perfect is to have changed often." The converse, to have changed often is to be perfect, is very wide of the truth; and the proposition itself needs qualification, lest it suggest that the perfection is in proportion to the change. A proposition is not made true or false by its oldness, but to have borne the test of a long time is a presumptive recommendation of it as true.

Change is to be deprecated especially when it involves *loss of fundamental truth*. The divine authority of Scripture as the embodiment of essential Christian doctrine must be taken for granted, whatever may be our mistaken reading of it. No advancement is progress which supersedes it. It is "the faith once delivered to the saints," "the form of sound words," "all the counsel of God," from which believers are not to be "carried away." It bears the divine stamp of finality and completeness. To remove it is removal of the foundation stones, for which no additions to the superstructure can compensate. When, therefore, great thinkers like Kant or T. H. Green seek to make Christianity more acceptable by leaving out its supernatural bases, the result is not Christian theology; and the feat is but a clever leap back-

ward. This fault accounts for some of our "half Christianities."

The majority of Christians would probably say the Bible plainly teaches the Trinity, the proper Deity, Incarnation, and Redeeming work of Christ, the Personality and Divinity of the Holy Spirit, Justification by Faith, Sanctification by the Spirit, and future Rewards and Punishments. So far as this summary is Scriptural, no theological departure from it, however ingenious or captivating, can be for the better. Whether it be to simplify our creed in order to make it acceptable to a greater number, to fall in with the fashion of the day, or to escape the trouble of maintaining the truth, it is a distinct loss to Christian theology. We have to guard against being misled by fine names. "Freedom of faith" has become a misnomer for renunciation of faith; "breadth" for negation; "comprehension" for indefiniteness; "reconstruction" for destruction; "advancement" for retrogression; "generous theology" for accommodation of doctrine to our liking. There are doctrines which "cannot be moved" so long as the Scriptures are our supreme source and standard.

Theology may suffer by the *addition of false doctrine* or gain by *development of the true*. The history of Christendom, from patristic times to the Council of Trent, abounds with evidence of the tendency to pass off the merely human as divine. But the Church of Rome has not been the only offender. Development of doctrine in post-apostolic ages is quite a different process from that of revelation in the Old and New Testaments with its divine warrant. It does not follow, however, that after the cessation of apostolic prophecy, Christian theology, under the ordinary help of the Spirit, could go no further. The outworks of apologetics have grown continually stronger. New inferences from old doctrine have been justly drawn. By research, comparison, induction, and deduction, clearer and fuller views have been attained. In return for honest study, the Scriptures unfold more and more of their meaning. False ideas and inconclusive arguments get weeded out of our systems. The grounds of our faith become more apparent. Our setting of ascertained truths becomes more scientific. Distinction, definition, perspicuity, proportion, congruity, replace obscurity, confusion, and inconsequential argumentation. And all this may be without loss of any cardinal verity of Scripture. Indeed one criterion of essential Christian doctrine is its homogeneity and natural relation of the parts to each other—e.g. redemption implies sin; responsibility freedom; justification by faith stands or falls with atonement and grace; the mediatorial scheme implies the divinity of Christ; and it might be shown how all the cardinal doctrines dovetail in one system of truth. Consequently alien doctrines

are the more easily detected by their unfitness for a place in the system.

The preacher would not be justified in substituting philosophic prelections for fresh, vigorous, direct gospel sermons; but he is all the better qualified for his task if his own mind clearly grasps the various doctrines he has to teach, in their harmony, their natural order, and their systematic completeness. This must enable him the more simply and effectively to present his message to the common people, bringing out of his treasury "things new and old." Better the truth badly put than error well put; better still the truth presented in the best form.

True progress then, while faithful to the immutable verities of Holy Scripture, may comprise an improved apprehension and statement of them, with expanding views of their logical consequences and practical bearing, unfolding, by the aid of all available knowledge and culture, their unity, beauty, authority, and power for good.

Very different is this from that "tradition," which claims for the Church of Rome hereditary power from Christ and the apostles to discover, under the Holy Spirit, new dogmas of divine authority, and the right to enforce them on the universal Church. And quite as different is it from the later theory of "development" propounded by Cardinal Newman, and refuted by Archer Butler, according to which the Church of Rome inherits a divine right, under the safeguard of infallibility, to determine new dogmas not contained in the Bible: "the mind of the Church working out dogmas from feelings;" improving on the teaching of Scripture by contemplating early Christian doctrine and by the working of subtle emotion thereupon, which dogmas, in due time, receive the infallible endorsement. Apart from its variance with the New Testament, and from other fatal objections, such growth, whether on the theory of Dr. Newman or the older one of "tradition," is condemned by its fruits. What are the dogmas so developed? Purgatory, prayers for the dead, worship of the virgin and saints, transubstantiation, five extra sacraments, a peculiar view of original sin, the immaculate conception, and the like. Legitimate development is either an extended knowledge of the doctrines contained in the Scriptures by reasoning from them, or by attaining a clearer and fuller conception of them, as on the modes and subjects of baptism, or Sabbath observance; or else a contribution from natural theology, as in arguments for man's immortality or the existence of God. But the additional dogmas, just mentioned, are neither; they have no basis of evidence in either Scripture or nature.

2. *Advantages.* True progress is a thing not to be dreaded or denounced, but welcomed. If we

lack some advantages enjoyed by those whose lot fell early in the Christian era, we have some compensation in the advancement of theology as the result of sifting study and increased knowledge. Had the theology of to-day then prevailed, it would have made impossible the horrors of the Inquisition, and many mediæval oppressions and vices done under the Christian name. The way of salvation and the duty of Christians to each other and to the world are better understood. The Bible is to us richer in meaning than to our fathers. Goethe's dying prayer for "more light" is being continually answered.

A widespread revival of the best theology would be a great promoter of spiritual life. If it be a true observation that the Scotch, at least in the last generation, on leaving their native soil to rub against untried influences, were more tenacious of their religion than other nationalities, it was probably in part because the masses beyond the Tweed were better grounded in the theology of their religion. It may be theology has suffered from unattractive methods of presentation. It is quite as capable, however, as natural science of interesting private Christians. If Christian teachers would multiply their Bible classes, and therein set forth the winning aspects of Christian doctrine, fostering a keen interest in its study, great spiritual gain would accrue to the Churches. Progressive theology tends to progressive religious experience. The earnest Methodist preaching of "repentance, faith, and holiness" roused many to seek and realize these blessings. The doctrines of the Reformation and of the Puritan divines led to higher religious character, just as certainly as "Tractarian" theology led many to sacerdotal bondage.

3. *Causes.* If space permitted, it would be interesting to trace out, at some length, the chief *causes* and *occasions* of advancement and retrogradation.

(1) The principle of *evolution* holds here as elsewhere. It is well known that mediæval, and even modern, theology have been greatly influenced by Greek philosophy. The theology of our day bears marks also of Bacon's inductive method, and Locke's sensationalism. It has been indented by the blows of English Deism and German Rationalism, as may be seen in the cold moralistic teaching of Tillotson's school, and the timid attitude of many orthodox divines on the Continent. But, on the other hand, there have been seasons of great forward strides, either in the recovery of lapsed doctrine or clearer and fuller exposition of the known. With the sixteenth century came floods of light which found work for a host of theologians. Methodism was a *renaissance* of saving doctrine immediately uplifting the moral tone of England. Amid the many

struggles of the past, there has been something of the "survival of the fittest," and a gain on the whole.

(2) Much is due to the accumulation of profound theological literature. In no branch of study have greater minds been engaged. Origen, Augustine, Anselm, Melancthon, Calvin, Bishop Butler, Hooker, Howe, Baxter, Pearson, Jeremy Taylor, Stillingfleet, Edwards, Chalmers, R. Watson, are but a few of the more prominent in a great succession whose works we inherit.

(3) One of the most immediate occasions of growth is *controversy*. In Christian doctrine, as in nature, an active mind naturally tends to gather new ideas, or to systematize its gathered thoughts. But often it is roused to its greatest efforts by the *stimulus* of opposition. Thus theology is often made freer from dross and otherwise improved by being hammered between orthodoxy and heterodoxy—"fashioning it into shape by opposite strokes." The various stages of Docetic, and still more of Arian, controversy put orthodoxy on its metal, inciting it to investigate, maintain, and formulate with greater precision, of which we have the results in the three Creeds. The conflicts of the sixteenth century were especially prolific of confessions and able bodies of divinity. Thus it has come to pass that on the Person of Christ and the Trinity, theology was crystallized into scientific form about the fourth century; on the Atonement, in Anselm's time about the close of the tenth century; and on Justification in the sixteenth. Scriptural theology grew more definite, stalwart, and stable by wrestling with its foes. Nor need we doubt that the war now waging against Inspiration, vicarious Atonement, and future Punishment will issue in a firmer grip of these truths by the Christian Church.

(4) No doubt the *freedom of thought* won by the Reformation gave a considerable impetus to earnest study of Christian doctrine, though some of the old fetters long remained. All the Protestant Churches were slow to understand full liberty of conscience. Nevertheless, the progress of the last three hundred and fifty years on the subject of liberty itself, and, under its protection, on other subjects has been very great. It has been truly said that in the Middle Ages science was dominated by theology, and theology by popery. Now science and theology are both free in most Protestant nations. Let us see to it that neither shall dominate the other. They are sisters having the same divine parentage.

To cast off error is progress as real as to acquire fuller views of truth. Until after the construction of the Westminster Standards almost every Church believed its own ecclesiastical form of government was exclusively enjoined in the New Testament. Hence its supposed duty to persecute all

others. Now that theory of divine right many have abandoned with great advantage to all concerned; and greater still would be the advantage if the Episcopalians would follow suit. Much likewise has been gained by the emergence of Protestant communities from the notion that they were bound to be intolerant to fellow-citizens who denied their respective creeds—an emancipation attained all too late, though it was but a return to primitive Christianity. The Protestantism which could permit the burning of Servetus was marred by the spirit of intolerance inherited from popery; but how vast the distance from that state of things to the present.

(5) It is a mistaken view which blames all *Creeds* as necessarily inimical to progress. The penalties and anathemas attached thereto, their enforcement on disapproving consciences, and the errors too often enfolded in them have proved barriers to progress; but so far as they are condensed, succinct summaries of New Testament doctrine, and bases of union and ministerial function for the official teachers of a Christian community they may be highly valuable. A well-considered creed helps us to avoid misunderstanding confusion and self-contradiction. It notifies outsiders of our tenets, and simplifies matters among members of the same body. The New Testament clearly requires some certain doctrines to be believed by every Christian; but it does not require him to subscribe to a doctrinal formula as a condition of Church membership. The case of a teacher is widely different. The Church which provides him with audience, building, pulpit desk, or chair, which supports him and certifies him as its teacher to the people, has a right to an avowal by him of his sincere belief in what he is employed to teach, and to an undertaking that, while under these conditions, he will teach what he is engaged to teach and nothing contrary thereto, he being free to seek his opportunity elsewhere should his convictions seriously diverge from the doctrinal standards established by that Church and accepted by himself.

This is precisely the case of the Wesleyan Methodists, whose sole theological standards are the doctrines of Scripture as taught in John Wesley's first fifty-three Sermons and Notes on the New Testament. Private members are not required to subscribe any doctrine, though if any member abused his position for opposing these standards he would be justly liable to discipline.

(6) An important factor not to be overlooked is a great wave of *humanitarian* influence extending, at least, from the Reformation to the present day, and still moving on; not of unmixed truth and blessing, but very potent and largely beneficent. It is apparent in the great reaction from the extreme views associated with the names of Augustine and Calvin. Melancthon soon found

reason to moderate his monergism in favour of synergism. Another stage was reached when Amyraut and Baxter introduced "Moderate Calvinism;" and another in the movement of Arminius and the Remonstrants, which the assemblies of Dort and Westminster were unable to stem. Wesley and Fletcher gave a new momentum to the same tendency; but in their hands it avoided the rationalistic leanings of Grotius, Limborch, and other Arminians, keeping more closely to the vicarious atonement and the "doctrines of grace;" hence called "Evangelical Arminianism." A further point was touched by James Morrison and the Evangelical Union of Scotland. Many signs of movement in the same direction have been recently observable in the Presbyterian, Baptist, and Congregational Churches in both the Old and the New World, and also in the Reformed Church on the continent of Europe. A connection might be traced between it and the struggle a few years ago of the Congregational Union with the "Leicester Conference" party, and the still more recent controversy on the "Down Grade;" not to mention proposals just now before some Churches to modify their doctrinal standards.

Evidence is not wanting of the tendency of this force, as it has become increasingly associated with the rationalistic spirit, to impel the Churches yet further from the original extreme to an opposite and worse, in which human sentiment would presume to sit in judgment on revealed doctrine, and reject whatever was disagreeable to human feeling. Can we doubt its influence in the present antagonism of many to the doctrines of the evil and punishment of sin, depravity of man, necessity of atonement, non-meritorious character of good works, and the supreme authority of Scripture? As to the Anglican Episcopal Church, its Thirty-nine Articles and three Creeds have not prevented its being extensively affected by the same cause. From time to time this tendency has been checked by healthy reaction, as when the "Moderatism" of Scotch, and the Unitarianism of English and Irish Presbyterianism yielded to more evangelical doctrine; and again, when the Methodist revival sent refreshing streams of evangelicalism into the Anglican Church. Let us hope these oscillations may soon leave the Churches in the happy medium of saving truth.

(7) In the course of theology much depends on the *subsidiary knowledge* available, and the *facilities* for theological study. In the present day these are unprecedented. I refer not only to the new light and evidence continually coming by fulfilment of prophecy, but to more natural helps. The results of Oriental exploration of ancient ruins and monuments, the increased acquaintance with the languages of the original Scriptures and cognate tongues, the advancement of Biblical criticism, the

side lights thrown on Scripture by geology and other branches of science, the growth of textual criticism, the improvement of translations and versions, the development of the science of "Introduction," and the able and extensive theological discussions of our time make an epoch in the theological history. Unquestionably many unwarrantable uses against the truth are made of the new materials; but in the long-run this marvellous activity and these increased resources must tell powerfully on the side of Bible truth. Theologians are much engaged just now in producing works on particular subjects; almost inevitably that will be followed by endeavours to systematize the manifold results. The main conclusions of such "higher critics" as Kuenen and Wellhausen may well be rejected as illogical; but certainly criticism is a power with which theology must reckon, and from which it may derive great help.

(8) Among the forces of the age is a commendable longing for *union* of various Christian communities. Every now and then comes the cry for comprehension. But even for that boon there is a price we cannot afford to pay. One chief difficulty is the diversity of beliefs. Hence an irreducible minimum of theology is suggested as the basis of union. Practical minds see that on this principle they would give up the least who believe the least. It would simply be an approach to their position by surrender of beliefs on the part of those who believed more. The former have little or nothing to give up as objectionable to the latter. Or if the question were between two bodies each having many positive but opposite doctrines the difficulty would be still greater, as *both* parties would be called upon to make what they believed to be great sacrifices. A universal creed uniting Calvinists and Arminians, Sacramentarians and Puritans, Evangelicals and Latitudinarians, High, Low, and Broad Churchmen, not to mention other classes, is not yet within the range of practical affairs. The awkwardness of "the historic episcopate" in the four terms of "Home Reunion" put forward by the Pan-Anglican Conference illustrates the difficulty. The modern instances of organic union

of Churches had little, if any, difficulty in the way of doctrine—*e.g.* the United Presbyterian Churches of Scotland, Presbyterian reunions in England and in the United States, the Free Methodist Churches in England, the Methodist bodies of Canada, and the amalgamation of Irish Primitive Wesleyans with the Wesleyan Methodists. In other cases it could not be accomplished without much theological assimilation or reduction. But until organic union becomes feasible on fair and satisfactory terms to all concerned why should not the Churches cultivate earnestly the better union of Christian brotherliness and co-operation, presenting to the world that proof of common discipleship which the Master desiderated more than oneness of organization? "By this shall all know that ye are my disciples, if ye have love one to another." And why should not the various Churches, holding the cardinal doctrines of the gospel, increase their aggregate power for good, and evince their fellowship by provincial or ecumenical assemblies for counsel, devotion, and concerted action?

As to the future of Christian theology much depends on the fidelity of its adherents, and especially of its teachers; and not a little on the spirituality of both. It must have its fair share of attention, which is very large. Notwithstanding certain unfriendly elements in the present theological conflict, there is reason to believe that unless those who are set for the defence of the truth prove recreant, the old evangelical theology will greatly profit by the manifold increase of general knowledge and culture, and will emerge purer and stronger than ever, and fraught with richer blessing for mankind. Perish its revealed doctrines cannot, seeing they are in charge of the Lord of might in whom "are hid all the treasures of wisdom and knowledge." Nor will the human mind, as at present constituted, refrain from seeking to give them all the advantage of scientific order and expression. True to the divine rule of faith, and ready for every step of real progress, theology may be expected to play a great part in the future conquest of the world by Christianity.

The Great Text Commentary.

THE GREAT TEXTS OF FIRST CORINTHIANS.

I COR. VII. 29-31.

"But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as

though they possessed not; and those that use the world, as not abusing it: for the fashion of this world passeth away" (R.V.).

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EXPOSITION.

"*I say*" (φημι not λέγω) has a certain solemnity about it. "This is my real view, the most essential thing that I have to declare to you."—*Godet*.
 "Of what follows I assure you."—*Meyer*.

"*The time*" (καιρός), time in respect of its character; not (χρόνος) time in respect of its duration.—*Godet*. The time means, primarily, the time that must elapse before Christ comes. But it is justifiable to refer it also to the individual life. Christ and St. Paul regard the life of the individual and the life of the Church as two aspects of the same conception. It is not shortness of duration, however, but certainty of consequences when the Judge appears, and the uncertainty of His approach, though He is near, that makes the warning to watch so important.—*Edwards*.

"*The time is shortened.*" The verb may be taken either in a moral sense, "straitened, pressed with trouble;" or literally, "compressed, abridged."

The literal sense is most applicable to a period of time.—*Godet*. The words mean "the opportunity is compressed, narrowed."—*F. W. Robertson*. As we say, "Living many years in one."—*Stanley*. The only other place where the verb occurs is at Acts v. 6, where it means "wrap up closely" for burial.—*Webster and Wilkinson*. It is applied to the dwindling or shrinking of the Nile waters.—*Evans*.

The time is not simply short, it has been shortened by a Divine act (Dan. ix. 24; Mark xiii. 20). That is, its length is determined on moral grounds. Compare 2 Peter iii. 12, "Hastening the coming of the day of God."—*Edwards*.

"*In order that henceforth*"—depending on "shortened" (not on, "I say")—all earthly relationships may be dealt with in a wholly different way than hitherto.—*Meyer*. Thus "*that*" does not introduce a series of exhortations based upon the statement of the brevity of the time, but God's intention in making the time short.—*Shore*. If, according to Mark xiii. 20, the last days are shortened in order to save the elect from the ever-increasing risk of falling away, then, according to this passage, the interval to the Parousia is shortened, so that, in view of its nearness, each one may keep himself free from everything which might impede him in making ready for it.—*Weiss*.

"*Abusing.*" The word has this meaning of "using wrongly," but it also signifies "using to the full," and the latter must be the meaning here; for the Apostle is contrasting what is right, not with what is in itself wrong, but with what is wrong because the time has been shortened.—*Edwards*. There never is for any one a time of "*abusing.*" The preposition which is prefixed to the simple verb adds the idea of tenacity, carnal security.—*Godet*.

"*The fashion of this world passeth away.*" This is not simply a statement of the transitoriness of earthly things. The reference is to the near coming of the Lord, who will transform the present fashion of the world,—that is to say, of external nature and human society.—*Godet*.

The word "fashion" has not here the popular meaning generally assigned to it. It does not refer to the customs and conventionalities of different nations and different ages; it refers to all that is external upon earth, all that has form and shape and scenery, all that is visible in distinction to that which is invisible.—*F. W. Robertson*. "Fashion" (*schema, σχῆμα*) means *fleeting fashion*, and belongs to accident or circumstance; it differs from form or *lasting shape* proper to the essence which it represents. For example, a tree wears its *winter fashion* when it is a skeleton of bare boughs, its *summer fashion* when it flourishes in full leaf; the *form* of the tree, however, remains the same, and the substance too.—*Evans*.

The present tense ("passeth away") does not

call attention to the actual present fact ("is passing away") so much as to the inevitable issue; the fashion of the world (its *habitus*, "qui est nubere, flere, gaudere, emere"—Bengel) has no enduring character.—*Ellicott*.

CRITICAL NOTES.

Find the meaning of *σχημα*, "fashion," discussed in Lightfoot's *Philippians*, p. 130; *Ellicott's Philippians*, p. 44; Wood's *Problems in the New Testament*, p. 80.

From St. Paul's use of this word, Pfeleiderer concludes that the Apostle did not teach that the earth was to be completely destroyed and newly created in its substance, but only by the changing of its form.—*Paulinism*, vol. i. p. 272.

"The time is shortened, that henceforth." There are three principal readings. (1) That of the *textus receptus*, supported by three Byzantine MSS., signifies "the time is limited as to what remains, that"—(this is given in the margin of the Revised Version). (2) The reading of the four older MSS. signifies "the time is limited, that for the future"—(this is the translation of the Revised Version). (3) The reading of F. G. signifies "the time is limited; it remains (it follows therefrom) that"—(so the Authorized Version). The last must be rejected at once, for *λοιπὸν ἵνα* cannot mean "it follows that."

METHODS OF TREATMENT.

I.

By the Rev. R. Murray M'Cheyne.

In this chapter the Apostle's subject is marriage. He concludes—(1) That in ordinary times marriage is honourable in all, provided it be in the Lord. God said, "It is not good for man to be alone." Enoch, who walked close with God, was a married man. "Enoch walked with God three hundred years, and begat sons and daughters." (2) That in a time of distress and trouble to the Church, it is better not to marry. When the Ark of God is in danger, they who can should keep themselves, as much as possible, disentangled from earthly engagements. (3) That even in such times it is lawful to marry. "If thou marry, thou hast not sinned" (ver. 28).

The Apostle then gives a statement and a lesson drawn from it, suitable to all.

1. The time is short. (1) The time a believer has to live in this world is short. His whole life is short (Isa. xl. 7; James iv. 14; Job vii. 6, ix. 25, 26). How much of it has already gone! And of that how much was spent in sin! What remains is numbered. The disease may now be in the

body. (2) The time of this world's continuance is short. Christ's parting cry was, "Surely I come quickly." The believer stands on a watch tower—things present are below his feet, things eternal are before his eyes.

2. The believer should learn from this to sit loose to all things under the sun. (1) Sit loose to the *dearest objects* of this world. "Marriage is honourable." "So ought men to love their wives." But not with idolatry. They are a loan from the Lord. Esteem your ministers; but lean on Christ as if you had none. (2) Sit loose to the *griefs* of this world. It is right to weep. "Jesus wept." But not as without hope. The sun sets to rise in another hemisphere. It is self-love; "for they hunger no more." "The time is short," and you will soon follow. Do you weep for those who died out of the Lord? That is deeper cause. Yet Aaron lost his two sons, and "held his peace." (3) Sit loose to the *enjoyments* of this world. The believer has a right to enjoy the things of this world; to use its bodily comforts, to eat his meat "with gladness and singleness of heart, praising God." He has a right to the joys of home and friendship, of imagination and intellect. But, as children will eat sparingly when they are going out to a feast, that they may have a keener appetite for the coming dainties; so dull not your appetite with earthly joys, you are going to a greater feast above. (4) Sit loose to the *occupations* of this world. It is right for Christians to be diligent in business; for they have a good conscience—that oils the wheels; and they love to honour their Lord. But they cannot be misers, for they are only stewards. They are ready to leave their loom for the golden harp, their desk for the throne of Jesus, the market below for the street of the New Jerusalem.

3. What the unconverted should learn from the shortness of time. (1) Their folly in having lost the past. Life is short, but it is all saving time. The long-suffering of God is intended for our salvation. Youth is the best time for being saved. "The harvest is past." (2) The value they put on time who are now in hell. The rich man wished that Lazarus should be sent to tell his brothers how precious time is.

II.

THE CHRISTIAN TIME-VIEW.

By Dr. James Martineau.

This was the Apostle's manner of regarding life. Instead of saying, as any man might do, "Frail tenants are we of this solid globe," he says, "We alone are immortal amid perishable things, and, among the vain shows of creation, remain the realities of God." "It was an error," we say, "his expectation was false." But has any one

since had one half as true? It is, at all events, unlike the error of our lower spirits, and arises from a mind not too *short-sighted*, but too *far-seeing* for the conditions of our mortal state. It rightly answers the great problem between true and false religion, or rather between religion and no religion,—“Which is the permanent reality, Life, or the scenery and receptacle of life: the Soul, or the physical objects of the soul?” To lower minds, nothing seems so *real* as the objects of the senses. And physical science, engaged with masses and mechanism, confirms the habit. To vivid and productive souls like Paul’s, the primary force in God’s creation is the free, spontaneous soul which alone can commune with the eternal mind of God through the screen of outward things condemned to drop away. He looked the earthly into nothing, by filling all things with the divine.

Paul kept a whole generation of the Church in awful and breathless suspense, listening for the approaching peal of doom. Thus alone, I believe, was it possible to raise the invisible world into a reality to them. It was not that pagan society had no conception of a future; but it was no belief ardent enough to scare away crime, to tranquillize passion, or to disenchant instant pleasure. In the ancient world, the great reality of being was *now*. It is to Christianity it is owing that in the modern world the reality is *yet to come*. Compare the popular life of old, as seen at a gladiatorial contest in the Roman amphitheatre, with the throng of toiling men, their rugged hands clasped and trembling, who listen on the hillside where Whitefield or Wesley preach.

With what temper, then, does this great faith send us forth to our immediate work? With the assurance that true life is not yet; that nobler forms of being and affection are in reserve for faithful minds; that the present derives its chief interest and value, not from itself, but from its relations. The present is no penance, and need not be darkened by the contrast; the ills of life are here as a divine challenge to our reluctant wills; and life’s enjoyments are intended to warm us to a more trustful love of God, and a truer pity for man.

III.

THE TIME IS SHORT. (*To Boys.*)

By the Rev. J. M. Wilson, M.A.

In one sense, time is very long. We begin now to realize in what grand cycles of time God works. There is no stint of time in the working out of God’s plan in the universe. It is thoughts like these that free us from besetting impatience, and strengthen faith.

But we have to learn to be earnest without being impatient, and that is St. Paul’s lesson here. We have to learn that we have much to do; and yet be willing, when we have done our best, to leave the result in God’s hands. Our time is short for the work we have to do. Our Master has given His appointed work to each of us.

1. There is the work of self-discipline, the discipline of the mind. There is the slowly won mastery over the powers of attention. It must be won while we are young, or not at all.

2. There is the opening of the mind in new directions. When the tree has reached a certain size, it puts out no new branches, its form is determined and unalterable. Keep all channels of sympathy open while you are young; do not deliberately shut yourself off from any form of mental activity.

3. There is the discipline of the flesh. The time for self-conquest is short. There are temptations that come with terrible force to some; and no effort of later years will do the work that ought to be done now.

4. There is all the training of character, most of which is the work of the years from thirteen to nineteen, and due to conscious effort. Truthfulness, courage, unselfishness—they need years of real labour. If we do not do what we have to do now, not we ourselves, nor any one else, not God Himself, can do the work. It is left undone. Some one sneeringly told Antonio Stradivari that if God wanted violins, He could certainly make them for Himself; and Antonio said, “No, that is my work; not even God can do Antonio Stradivari’s work without Antonio.”

THOUGHTS AND ILLUSTRATIONS.

CHRISTIANITY has brought into men’s lives an element of responsibility, and a sense of individuality and solitariness. It has made life more intense than it was among the Greeks, whose greatest writers are lacking in moral depth. A Christian has never enough of time. His life on earth is shortened by being linked to the life beyond.—*Edwards.*

THIS principle, that men should live as ever expecting the return of the Lord, is of vast importance in regulating all life. Let us not think that it was evolved by St. Paul, from a mistaken belief that the Second Advent was close at hand. This principle of life was taught by Christ Himself. He warned men against living carelessly because they thought “the Lord delayeth His coming.” They were to be ever on the watch, as servants for the unexpected return of their Master, as guests for the coming of the bridegroom. It was St. Paul’s intense realization of this eternal truth, which the Lord had taught, that produced the conviction that the Advent was not only in theory always, but, as a

matter of fact, then near at hand. Hope and belief mysteriously mingled together in one longing unity of feeling.—*Teignmouth Shore.*

THE true consciousness of this life is as a tombstone on which two dates are to be inscribed; the day of birth is engraven at full length, while a blank is left for the day of death. Born on such a day: died—? The time in which that blank has to be filled up is short.—*F. W. Robertson.*

BRAINERD mentions an instance of a woman who, after her conversion, was resigned to the Divine will in the most tender points. "What if God should take away your husband from you, how do you think you would bear that?" She replied, "He belongs to God, and not to me: He may do with him just what He pleases." When she longed to die, to be free from sin, she was asked what would become of her infant. She answered, "God will take care of it; it belongs to Him—He will take care of it."—*R. M. M'Cheyne.*

NOTHING else is a better guard against immoderation and the vulgarizing tendency of business than that habit of mind which the Apostle here indicates. We take business too often as an ultimate end. We do not let it prophesy anything to us. We see it in its mere letter, and not in its spirit. We do not consider it in its relations to society, nor as it stands connected with our future and eternal development. The wickedness does not consist in this, that men are addicted to business, but in this, that they follow their business so incompletely; that they look on it only on the earth-side; that they stop on it as a thing sufficient in itself, whereas it is a symbol of higher and nobler things yet to come. He only is fit to be a merchant, who sees in his merchandise its nobler revelations.—*H. W. Beecher.*

AN old woman sat one day beside her apple-stand in a great thoroughfare. A well-known judge walked up, and stopped for an apple. "Well, Molly," said he, "don't you get tired of sitting here these cold, dismal days?" "Its only a little while, sir," was the answer. "And the hot, dusty days?" "Only a little while, sir." "And what then, Molly?" "Then, sir, I shall enter into that rest that remains for the people of God; and the troublesomeness of the way there don't pester nor fret me." "Ah!" said the judge, "you've got more than the law ever taught me." "Yes, sir, because I went to the gospel." "Well," said he, as he walked away, "I must look into these things." "There's only a little while, sir."—*M. R. Vincent.*

EARTHLY possession is a good, in so far as it furnishes a foundation for a free independent human existence and development. But no man should seek greater possessions than he can in a moral sense transform into his true property, than he can really and fully make his own, than he is in a

position to ethicize—that is, to take into the service of the moral will and spirit. False dependence on earthly possessions is shown, not only in the form of avarice, nor only in the form of luxury and extravagance, but also in the sense of assured existence which the possession of means so often gives. This security of continued existence resting on wealth is what the Apostle speaks against. The time was specially quiet; but at all times the truth holds that "the fashion of this world passeth away," and we can never say to ourselves, "Soul, thou hast much goods laid up for many years."—*Martensen: Ethics.*

THE earth shares the passing character of human life. Where seas once rolled, there are peopled continents; where ice once bit the ground, or slowly ploughed the hills, are smiling valleys and fair fields; islands were once volcanoes; and rocks, once islands basking in the sunlight, now sleep beneath the shelter of the sea. And, later still, where stately cities sat like queens, are howling wildernesses. The ships of the Cæsars rode at anchor where now no sound is heard but the singing of the sea-breeze in banks of pines; and where once were no voices but the solemn sounds of uninvaded nature, now the silence is banished by the work and toil and clamour of the life of man.—*W. J. Knox-Little.*

THE change in the feelings with which we regard the constant shiftings in the conditions of our life, is not less remarkable than the shiftings themselves. There are internal as well as external revolutions; so that, if the world of our boyhood were the same as that which is around us to-day, it would be to us another and very different world. We observe it only by its results. A visit to the home of early days, or some letter grown dim with years, a relic of a buried past, that suddenly calls up to mind characters or circumstances which once stirred our souls with an intensity of feeling which now is hardly intelligible.—*J. Guinness Rogers.*

SIR JAMES STEPHEN, better known in recent days as Judge Stephen, is not only an eminent lawyer, but a brilliant essayist and critic. Unfortunately he employs his great powers, not as his father did in the defence of the Christian religion, but in its depreciation. One sentence of his, several years ago, attracted our notice, and we made a note of it. It occurs in an essay in which the learned judge discusses what he considers as the probable results of the disappearance of Christianity from the earth. The words we are about to quote are remarkable not for their cynicism, but for their attempted cynicism. A true cynic could not preface his cutting dicta with an *if*, which opens the door of a yearning human heart to reveal its yearnings. "*The world seems to me a very good world IF IT WOULD ONLY LAST. It is full of pleasant people and curious things, and I think that most men find no great difficulty in turning their minds away from its transient character.*"—*The Scottish Congregationalist.*

Queen Margaret College.

THE TEACHING OF SCRIPTURE BY CORRESPONDENCE.

BY MRS. ROBERT JARDINE.

IN these days of female Senior Wranglers, women barristers and doctors, when "Atalanta wins" in the race for fame, we are in danger of overlooking the quiet by-paths by which knowledge may be gained, and possibly "the heights of arts" at length attained. Among these, one of the most important is that system of education by post, which has developed so largely during the last few years. I allude, of course, to the Correspondence Classes, which convey instruction throughout the length and breadth of the land.

These classes are of all kinds; from those conducted under the auspices of associations or colleges, which spare no pains to secure the services of the most highly cultured and able tutors—generally graduates of home or foreign universities—down to those started by private enterprise, with the avowed object of "cramming" the pupils for certain forthcoming examinations.

The Correspondence Classes in connection with Queen Margaret College, Glasgow, certainly belong to the former category. True, the choice of subjects taught is, so far, dependent on the Scheme of the Glasgow University Local Examination Board; but the tutors are men who, while not overlooking the object which many of their pupils have set before them in their work, yet endeavour to make each subject taken up in itself as interesting and as instructive as possible.

In the teaching of Scripture by Correspondence, the method pursued is the same as in other subjects. There are four classes, in which the books prescribed for the Local Examinations in (1) Common, (2) Junior, (3) Senior, and (4) Higher Subjects, respectively, are studied. Last session these books were: (1) St. Mark, (2) St. Luke, (3) 2 Kings, and (4) St. Luke and 1st and 2nd Thesalonians. At the beginning of the session, a plan of study, divided into thirteen lessons, is sent to each pupil, who thus knows exactly what ground is to be gone over each fortnight. A fortnightly paper of questions is received, which, after answering, the pupils send to the tutor. He corrects the answers, adding notes and critical remarks, and the corrected work is returned with the next set of questions. The questions set vary in difficulty, according to the standard reached by the pupils. Knowledge of the words and facts of the Bible is the chief thing looked for in the work of junior pupils; while those more advanced are expected to display more or less scholarship and critical insight. It is pleasant to find that during last

session *earnestness* was the most striking feature of all the work. There can be no better spirit in which to approach such a study, and accordingly the report of the tutor concludes with the following high praise: "Some of the papers have, from the beginning, exhibited quite a remarkable grasp and discrimination, not the mere book knowledge of a specially prepared 'answer,' but the exegetical skill and literary flavour of a real contribution to the study of the subject on hand."

The advantages of this method of Scripture study are not confined to the mere mastering of a given portion of Scripture. Side issues are often opened up, books of reference suggested, perplexing questions of biblical criticism discussed in a manner as reverent as scholarly. Real help may be thus afforded to the Much-afraids and Ready-to-halts, who would otherwise have struggled on, as best they could, too much ashamed of their difficulties to seek to have them removed. More than one earnest searcher after truth has found in these Scripture classes the guidance which she desired. In illustration of this may be quoted a passage from a letter, received some time ago by the late Hon. Sec., Miss J. S. Macarthur. "I remember," says the writer, "long, long ago, making a call alone on Dr. C. to ask him how he thought I should read the Bible, so as to get the fullest benefit from it. He thought that to study it with the help of references was a good plan. I tried that, and was still dissatisfied. I did not know that these Correspondence Classes were to be the answer to my question. I am now satisfied."

A well-known passage in Ruskin's *Sesame and Lilies* declares that theology is the one subject dangerous for women to study, leading them to worship ugly "idols of their own, spiritual dolls, for them to dress according to their own caprice." As yet, however, there has been no evidence among the Scripture correspondence pupils of the tendency against which Ruskin protests. Possibly, it is kept in check by the timely criticisms of that mentor whose praise or blame must be quite impartial; pupils and tutor being, as a rule, only acquainted through the medium of pen and ink. Truly, in this present day of unsettled religious belief, it is well for us all, women as well as men, to learn,

"Fearless and unperplexed,
When we wage battle next,
What weapon to select, what armour to endure."

The next session of the Queen Margaret College Correspondence Classes opens in November. Any one who may think of joining is requested to communicate with the Honorary

Secretary (Mrs. Robert Jardine, 44 Kelvingrove Street, Glasgow, West), who will gladly forward syllabuses, and supply any further information within her power.

The Expository Times Guild of Bible Study.

IT has been pointed out to us that longer time should be allowed for the writing of these papers. Examiners also, as experience shows, must have their time extended. Accordingly, we shall present the examiners' reports upon the papers already received in our next issue. Meantime the following subjects are proposed on the same conditions as formerly. That is to say, to the writer of the best paper under any of the divisions, a volume will be sent, such as *Dorner's Ethics*, *Orelli's Isaiah*, or *Jeremiah*, *Ewald's Revelation*, etc. (see THE EXPOSITORY TIMES for June). The papers should not exceed three thousand words. The names of the writers of the best papers will be published, unless they prefer to have it otherwise; in all other cases, only initials or *nom-de-plume*. Papers for next report must be received by 15th September. Any writer may choose more than one subject.

SUBJECTS PROPOSED FOR PAPERS.

I. OLD TESTAMENT EXPOSITION.—1. Exposition of Psalm viii. 2. The Unity of Isaiah.

II. NEW TESTAMENT EXPOSITION.—1. The History and Value of the title "Son of Man." 2. Exposition and Application of Hebrews xii. 1, 2.

III. THEOLOGICAL.—The Work of the Holy Spirit on Christ. 2. Clement of Rome.

IV. LITERARY.—1. A Review of *Lux Mundi*, or a Discussion of one of the Essays. 2. A Review of Boyd Carpenter's *The Permanent Elements of Religion*. 3. How to conduct a Bible Class.

Requests and Replies.

1. A work meeting with the arguments advanced against *Christ's Divinity*.
2. A fair comparison of the religions of the world with Christianity.—E. S.

1. Canon Liddon's Bampton Lectures ("The Divinity of Our Lord:" Rivingtons, 5s.) are the freshest that combine real scholarly criticism with living faith.

2. I don't know one I could thoroughly recommend. If Dr. Dod's were not so painfully negative and apologetic, I should say *his* book on that subject (*Mohammed, Buddha, and Christ*: Hodder & Stoughton, 3s. 6d.) would be the thing, because *his accuracy* is to be depended on.—DAVID BROWN.

I have not much access to Commentaries, and should be grateful to have a scholarly exposition of Gen. iv. 7, which in the Revised Version is given thus:—"If thou doest not well, sin coucheth at the door: and unto thee shall be his desire, and thou shalt rule over him."—T. R.

This is a passage of undoubted difficulty. It combines, indeed, two features, each of which is by itself a frequent cause of obscurity,—it is at once *compressed* and *figurative*. Some have cut the knot by maintaining that the text in this place is corrupt, and this view is rendered not improbable by the variations of the LXX.: "If thou hast brought it

rightly, but not rightly divided it, hast thou not sinned? Be still, to thee shall be his recourse, and thou shalt rule over him." We ought not, however, to give up the problem in this way, so long as there is a sense which the Hebrew will bear, and which is not only reconcilable with the context, but throws light upon it. C. H. H. Wright's (*Genesis, in loc.*) rendering is, except in the turn given to one word, similar to that of the Revised Version: "If thou doest well, is there not lifting up (*i.e.* of countenance)? but if thou doest not well, sin is at the door, a crouching (lion); towards thee is his desire (he is lying in wait for thee), but thou shouldest rule over him (*i.e.* thou oughtest to withstand him)." Thus understood, vers. 6, 7 point the moral of the whole narrative. To Cain, dissatisfied and wrathful, that which is at once remonstrance and warning is addressed: "What right hast thou to resent the righteous judgment of the Lord? Darest thou charge him with unrighteousness when thou reapest but as thou hast sown? His doings are not arbitrary and capricious; there is a reason for them which thou mayest discover if thou seek aright. But beware how thou dost cherish a discontented and resentful disposition, lest it lead thee into further sin, which as yet thou dost not see or suspect, but which, as a beast of prey watches for his victim, is waiting to destroy thee. But even yet thy fate is

in thine own hands, thou mayest yet break the fatal toils; thou oughtest to withstand and conquer that which even now is preparing to conquer thee." Not unwarned did the first murderer go to his dreadful crime, which was the result of no sudden

impulse blindly obeyed, but a lot deliberately chosen. We see thus early how "the lust, when it hath conceived, beareth sin; and the sin, when it is full-grown, bringeth forth death" (Jas. i. 15, R.V.).—ALEXANDER STEWART.

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The Sunday School.

The International Lessons for August.

I.

August 3. —Luke xv. 11-24.

The Prodigal Son.

The simplicity of this story is its earliest charm; there is, therefore, very little that needs explaining in it.

1. "The portion of goods that falleth to me." According to the Hebrew law of inheritance (found in Deut. xxi. 17), the eldest son gets twice as much as any other. So the younger son in this case would get a third of the whole property.

2. "Husks." The word means the pods of the carob tree, not unlike bean-pods. They are sometimes found on fruit-stalls under the name of *locusts*, a name given them

from the mistaken notion that they were the "locusts" which served John the Baptist for food. It was the insect, of course, which he ate.

Any one of fifty points in this priceless parable may be taken up by the "scribe who is instructed," and made interesting and profitable. But there is no point in it more valuable than its own point. What is that? It is just the same as that of the two parables which go before it. God's joyful welcome to a returning sinner, in contrast with the angry jealousy of the Pharisees. That is *the* lesson; and it may be handled fearlessly and fully; while there is more or less peril in drawing other lessons from it, many though they be which it suggests.

Essentially it is a repetition of the previous parables of the Lost Sheep and the Lost Coin. But now the ugly conduct

of the Pharisees is plainly held up to view, whereas it was but *implied* before. For the "elder son" represents the Pharisees, and no one else. Numberless are the further applications which the old commentaries make; but they are all aside of the mark. And even Farrar still disfigures his admirable exposition by giving "two primary references of this divine parable (1) to the Pharisees and sinners—*i.e.* to the professedly religious and the openly irreligious classes; and (2) to the Jews and Gentiles." There is not the slightest ground outside or inside the parable for the latter reference, which is about the last that one would expect it to have on the lips of Him who "was not sent but to the lost sheep of the house of Israel." The Pharisees murmured because He ate with sinners. He vindicates Himself in these three parables. The key to the interpretation is the first two verses of the chapter.

The "younger son," then, is the "publican and sinner," as the phrase went in Judæa, or the openly irreligious everywhere. The "elder son" is the Pharisee or scribe then, the outwardly religious and respectable man now, and always, and everywhere. The "father" is God. The conduct of the younger son is described in accordance with what the Pharisees believed to be true of those who "knew not the law;" his sin is not denied or palliated; it is portrayed in imperishable colours. So far Christ is in agreement with the Pharisees. But what then? Said the Pharisee: "This people, which knoweth not the law, is accursed." In other words, he had no gospel for publicans and sinners. He did not believe they could be forgiven by God; he certainly would never forgive them himself. Not so it is with God, says Jesus. He "goes after that which is lost;" He "seeks diligently;" He "sees while yet a great way off, and has compassion;" He welcomes home with great and generous joy.

The conduct of the elder son is, therefore, no mere episode which may be separated from the rest of the parable. It is an essential part of the parable—the statement, in fact, of what is half the lesson of all three parables. And if it is objected that Christ could not speak of the unloving and unlovely Pharisee in the words, "Son, thou art ever with me," the answer is ready. Here, as often, Christ simply takes him at his own estimate for the moment, shows him thereby how unlovely he really is, and so makes manifest in the only possible way his need of repentance and restoration.

II.

August 10.—Luke xvi. 19–31.

The Rich Man and Lazarus.

1. "A certain rich man." His name is not given, while that of the beggar *is* given; the reverse of the way of the world. Remember that *Dives* is simply the Latin for "a rich man."

2. "Purple and fine linen." Men may be rich and not luxurious; this man was both. Even a Roman emperor could get no costlier dress than a robe of purple dye, and the "fine linen" of Egypt.

3. "Lazarus." The word is the same as Eliezer, and means "helped by God."

4. "The dogs came and licked his sores." It is not meant that they increased his pain; but so miserable and low was Lazarus, compared with the rich man, that he had open sores exposed to view which the dogs came and licked.

5. "In hell." The Greek is simply *Hades*, "the other world," without yet specifying whether of joy (*Paradise*) or of woe (*Gehenna*). But immediately after comes the phrase, "being in torments."

6. "Tormented in this flame." Dr. Farrar says correctly that "the scenery and phraseology are Jewish, and are borrowed from those which were current among the Rabbis of Christ's day." Let us also remember that our Lord is making use of physical imagery to convey spiritual fact. But that does not make the spiritual fact less real or terrible. Mr. Fyfe's *The Hereafter* (of which we hope to give a review in our next issue) is the book to read. It will fix floating ideas that are true, and dispel those that are false.

7. "A great gulf fixed"—a most difficult passage for those who hold by "eternal hope." Farrar's effort to get over it is quite unsuccessful, though its spirit is good. "It may be no longer impassable," he says, "since Christ died, and went to preach to spirits in prison." To use in proof a text of so doubtful an interpretation is to expose an undefended flank, if not to hand over the key of the citadel.

This parable might be headed "The Reversal of Human Judgments." In harmony with the rest of His discourse, Christ tells it in order to bring home vividly the fact that the first here may be last yonder. The rich man was *buried*; that is to say, not only had he a high opinion of his own dignity himself, but his fellow-men had the same; they attended and followed his grand funeral to the tomb, while they allowed the body of the beggar to be thrust into any handy hole. But God's angels buried Lazarus—in Abraham's bosom. Superficially, honour belonged to Dives; essentially, to Lazarus. To the common eye of man, Dives was a fit companion for an emperor, Lazarus for the pariah dog; to God's eye the rich man was "wretched and miserable, and poor, and blind, and naked," Lazarus was meet for the inheritance of the saints in light—a friend for God's great "friend," the patriarch Abraham. "There are first which shall be last, and there are last which shall be first."

III.

August 17.—Luke xvii. 11–19.

The Ten Lepers.

1. "Through the midst of Samaria and Galilee." The phrase is peculiar; it is generally understood to mean that Christ passed along the border, between Galilee and Samaria, eastwards towards the Jordan. He would then cross the Jordan, and travel towards Jerusalem through Perea, a very common route for the Galileans to take, so as to avoid Samaria.

2. "Go shew yourselves unto the priests," to fulfil the law (see Lev. xiv).

"One of them, when he saw that he was healed, turned back." Probably he was alone, for, being a Samaritan, he would be on his way to his own priests on Mount Gerizim.

Every miracle has its lesson, and in that lesson lies the reason why it has been recorded. There were many lepers cleansed of whose healing no record is given; but the story of these ten is told because one of them came back. "Giving Him thanks"—in these words the lesson lies. It is the beautiful story of the gratitude of a "stranger," made more beautiful by contrast with the ingratitude of "His own." It recalls the parable of the Good Samaritan; the two narratives are parallel in more respects than one. And both illustrate in a remarkable way the great lesson of the previous series of discourses. It was the despised Samaritan who returned; the privileged Jews held on their selfish and legal way. *Legal* way; for observe that the nine had ample excuse; Christ had ordered it, and the law demanded it. But the letter killeth. Love rides over Acts of Parliament.

The nine held by the law, but the one got the grace. By grace was he saved through faith. "Thy faith hath made thee whole" should be "hath saved thee." Physically, He was made whole already, so were His companions; but now he gets the nobler and only noble blessing,—"Thy faith hath saved thee."

Ingratitude! Our greatest poet has written one of his greatest works on this fertile theme,—*King Lear*.

IV.

August 24.—Luke xviii. 1-14.

Prevailing Prayer.

There are in this lesson two parables, one of which will be quite enough for one day. Let us take the Unjust Judge.

1. "To faint" — to give up through faint-heartedness, which is faithlessness.

2. "A judge which feared not God, neither regarded man." Judges who fear not God may still be found among us (see the last paragraph of the Great Text Commentary in this issue); but none who regard not man. The petty judges in the towns of Palestine were often absolute tyrants, there was scarcely a chance that they would be called to any human account.

3. "Avenge me." This is not revenge; she simply asks justice—"do me justice," is the Greek.

4. "She weary me." (See the Expository Notes, p. 243).

5. "Though He bear long with them." There is much difference of opinion as to the meaning of these words. When God is said to "bear long" with men, it usually means that He is long-suffering in mercy towards them. Hence some interpreters take the meaning here to be that God delays the justice for which His own elect pray because He is long-suffering with their oppressors. But the grammar is against that, and, in fact, makes it impossible. The meaning must be, "Though He long defers His sympathy with them"—*i.e.* with the elect. And this suits the context also.

6. "When the Son of man cometh shall He find faith on the earth." Literally, "*the* faith," that is to say, such faith as this widow had, which proves itself in persevering and prevailing prayer.

The last sentence leads us at once into the meaning of the parable. The disciples are about to pass through a time of tribulation. Two things will try them—the persecuting injustice of men, and the delay of Christ's coming. They are, therefore, urged to pray that Christ may come again, in order that the persecution may be brought to an end; and they are urged to *persist* in that prayer even though God may seem to delay His answer to it, for, if they persist, He certainly *will* come.

The argument of the parable is one with which we ought to be perfectly familiar, for Christ uses it more than once. It is this: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him!" If this Godless, thoughtless judge grants the widow's request because of her sheer persistency, *how much more* will your Father grant yours if you show the same faith and perseverance. There is no comparison of God with this unjust judge. The force of the argument lies in the very fact that He is in every respect the antipodes of this judge. If the prayer of faith, which is a moral power, could prevail with this man who recognised no moral restraint, how surely will it prevail with God, its author and fountain! "Fear not, little flock, for it is *your Father's* good pleasure to give you the kingdom."

V.

August 31.—Luke xviii. 15-30.

Entering the Kingdom.

1. "Inherit eternal life." (See THE EXPOSITORY TIMES for June, p. 215.)

2. "Why callest thou me good?" The question is put not to disclaim the title, but to test the young ruler's sincerity. There was possibly a touch of patronage in his use of the word, like "my good friend."

3. "For a camel to go through a needle's eye." To soften the expression, some have said that "the needle's eye" is the small gate for foot passengers at the side of the large city gates. But if this side gate is so called, it is only in modern times; and, as Farrar says, the name "needle's eye" may have been given to it from this very passage. But the point of the expression lies in its utter impossibility, and to tone it down is to lose that point. It was, no doubt, a common proverb which Christ laid hold of.

Dante calls this incident "the grand refusal." It is one to catch the attention of the most careless pupil. But it should not be read apart from the little event which precedes it, the blessing of the infants. Whether they occurred about the same time or not, they are closely connected. It was just because this ruler would not receive the kingdom of God as a little child that he could not enter it. "All these have I kept;" "what lack I yet?" "what good thing shall I do?"—it is all far removed from the obedient, trustful disposition of the little child.

Jesus dealt very gently with the young man, though some have rashly said He was harsh. He took him upon his own ground, did not say that he had *not* kept the commandments, but led him by a simple test to realize that he

scarcely knew what keeping the commandments meant. Was not the sum of the commandments, "Thou shalt love thy neighbour as thyself?" (See the lesson for June 1.) But how could he say that he was loving his neighbour as himself when he rolled in wealth, while all around him were the poor and the needy? Jesus had not tried him yet with the greater table of the law. Alas! he failed utterly when tested by the lesser and easier.

Thus Jesus led him to see that it was *impossible for him* to inherit eternal life by keeping the commandments. He who thinks so, knows not what it means. The selling of his goods was simply the test made use of. If he had done so, still there was the "Come, follow me." Not even by selling all that we have, but by following Jesus,—by the obedience of faith, by trust as of a little child,—that is the way to inherit eternal life.

Exposition of the First Epistle of St. John.

BY PROFESSOR RICHARD ROTHE, D.D.

CHAPTER II. 3-5.

"And hereby know we that we have known Him, if we conscientiously keep His commandments. He that saith, I have known Him, and keepeth not His commandments conscientiously, is a liar, and the truth is not in him: but whoso keepeth His word conscientiously, in him verily hath love to God been perfected. Hereby know we that we are in Him."

Ver. 3. From this point John starts his polemic against the *morally empty* Christianity of that age. The verse we are now considering, which joins on to what precedes in a very loose manner, is connected in thought with the beginning of ver. 1, and all that lies between is only an intervening thought. My object, says John, in writing this is that ye may not sin; for to be a Christian has its truth, and therewith also the infallible sign whereby it may be known, only in our acting in accordance with duty. A piety that is not full of ethical content is no Christian piety. *To have known Him* is a description of the real acceptance of Christ through true faith, and consequently of belonging to Him,—in other words, of true Christianity as a whole. According to Scripture, *knowing* has a pregnant signification, *loving* being distinctly included. That John expresses this by "knowing," is closely connected with the following fact: John has no notion whatever that a man could know Christ, could have a right idea and conception of Him, without believing in Him and loving Him. Wherever he sees want of love or hostility to Him, it is natural for him to take for granted that here a misconception of Christ is also at work. To every genuine Christian also it seems psychologically impossible that one should really know this Christ and yet turn away from Him. Hence the warmest Christian is gentlest in his judgment of that in the world which seems enmity against Christ. More especially he whose knowledge of Christ is very distinctly knowledge of Him in His ethical quality, is convinced that all real knowledge of Christ necessarily has surrender to Him as its consequence. Moreover, the Christian is daily experiencing in regard to himself that he does not yet know the Saviour perfectly, and that His image must con-

tinually be rendered clear to him. Accordingly, it is not difficult for him to believe that one may altogether misjudge Christ.

Ver. 4. What was said in ver. 3 is more emphatically repeated in negative form and applied distinctly to the mere lip-Christians, the reality of their Christianity being thereby expressly denied. It is an impossibility to know and love Christ, and yet at the same time refuse obedience to His commandments. Such behaviour John characterizes as an audacious falsehood. He casts the utmost infamy upon it, and thereby confirms the universal human judgment, that nothing raises such horror as hypocritical Christianity. John looks upon such conduct as a token of the most complete loss of all inner subjective truth in man. Whoever is capable of such a lie must have reasoned himself into it, and must therewith have utterly destroyed the last roots of inner truthfulness. One may still have ever so many false grounds of comfort:—nothing is more dangerous than to make a pillow of the grace of God.

Ver. 5. The thought that has just been expressed in negative form John now, in order to lend it intensity, expresses also positively. At the same time, however, the truth of the thought, that the keeping of the Saviour's commandments is the true token of belonging to Him, is also established. The *keeping* of the word is here a keeping with careful heedfulness and conscientious fidelity. Only in him who conscientiously labours at keeping the word of the Lord faithfully is there present that bent of life with which God can enter into fellowship, communicate Himself to man, and accept man's surrender to Him. Whoever keeps the word of the Saviour conscientiously, in him is love to God actually realized. This love to God,

however (for it was the literal soul of the life of the Redeemer, John xv. 10), is the peculiar token of fellowship with the Redeemer. That love to God (what is meant here is not God's love to men) is described in such a case as a perfect love (love that has been perfected), involves no difficulty, for the simple reason that the proposition is purely hypothetical. We must, of course, also take the "keeping" in all its stringency. John knows right well that the case supposed here never becomes full reality. "*Hereby*," i.e. from the actual realization of love to God. "*That we are in Him*" is equivalent to "that we have known Him" (ver. 3); for a real knowledge of Christ brings directly with

it fellowship with Him, and is not even possible without it. Real love to God is the token of real fellowship with the Saviour, because love to God was and is the essential content of the Saviour's whole being and existence. He who loves God is hereby one with the Saviour, whose whole being is a loving of the Father (John xiv. 21, 23, 24, xv. 10, viii. 29). This being in Christ is not, as many expositors think, mere moral oneness with Him, for such a oneness does not even exist; it is at the same time essentially a real unity of the one spirit with the other. Wherever there is an actually sanctified ethical being, there there is of necessity a real fellowship with God.

"J."

BY PROFESSOR SIR G. G. STOKES, BART., M.P., PRESIDENT OF THE ROYAL SOCIETY.

II.

And now let us just consider one or two other assertions with respect to soul and spirit which we shall find in the Bible. We have the expression "living soul," but I do not recollect that we ever have the expression "living spirit." Spirit in relation to life is called, not "living," but "quickening,"—that is, not living, but "live-making." I will refer to one somewhat remarkable passage in the eighth chapter of St. Paul's Epistle to the Romans, where it is said, "If Christ be in you, the body is dead because of sin, but the Spirit is"—is what? What is the opposite of "dead"? Surely "living," or "alive." But the word is not "the spirit is *alive*," but "the spirit is *life* because of righteousness." It was an energy underlying, as it were, the manifestations of even life itself. Again, when that in man which is not put an end to by death is spoken of, it is not, I think, called "soul," but "spirit." Stephen said, "Lord Jesus, receive my spirit;" and in the Epistle to the Hebrews we have the expression, "Ye are come unto the spirits of just men made perfect," or rather perhaps "of just men finished,"—who had completed their course. It appears then that there are certain indications in Scripture of a sort of energy, if I may so speak, lying deeper down than even the manifestations of life, on which the identity of the man, and his existence, and the continuance of his existence, depend. Now you see that such a supposition as that is free from the two difficulties that I have mentioned with respect to the two first theories that I brought before you: the materialistic theory and what I called the psychic theory. It represents the actions of the living body as the result

of an energy, if I may so speak, an energy which is individualized; and the processes of life, thinking included, as a result of the interaction between this fundamental individualized energy and the organism. It is free also from the difficulties attending what I called the psychic theory, because if thinking is a process of life, and life depends upon the interaction of this individualized energy,—to use a term to express a perhaps somewhat vague idea and an organism,—then we can understand that thinking, in order to be continued in its normal healthy action, requires the interaction of these two things.

Now the supposition that our individual being depends upon something lying even deeper down than thought itself enables us to understand—I was wrong, perhaps, in saying to understand, but at any rate to conceive—how it might be that our individual selves might go on in another stage of existence, notwithstanding that our present bodies were utterly destroyed and went to corruption. We frequently hear of the immortality of the soul as if it were—which I do not think it is—a part of the Christian faith. You must not, when I say this, you must not confound two totally different things—the immortality of the soul and a future life. That there is to be a future life is beyond all question the doctrine of Scripture, but the supposition that the soul is innately immortal is merely a philosophical hypothesis to account, so to speak, for a future life; and that hypothesis may be an incorrect hypothesis, and I am disposed to think that it is incorrect to a very considerable extent. In Scripture the doctrine of a resurrection is most clearly laid down, and it is most clearly

laid down that in the resurrection state the man does not consist of pure soul or pure spirit, but that there is a body of some kind which belongs to him, belongs to that being which has its self-consciousness as our present bodies belong to us here.

What the nature of this body may be we do not know, but we are pretty distinctly informed that it will be something very different from that of our present bodies, very different in its properties and functions, and yet not less our own than our present bodies are. St. Paul, answering the objection, "Some men will say, How are the dead raised? and with what body do they come?" says, "Thou fool, that which thou sowest is not quickened except it die, for what thou sowest thou sowest not the body that shall be, but bare grain of wheat or it may chance of some other grain." He represents, in a sort of general metaphorical way, the relation of the future body to the present body as that of a plant of wheat to the naked seed from which it sprung when it was cast into the earth. Of course you are not to press the mere illustration too hard, you are not to suppose that the actual process of transition is the same in the two cases; only the one is taken as an illustration of the other; and he speaks of these two bodies as, the one our "vile body," or the body of our humiliation, the other, or the redeemed, as the body of His glory, Christ's glory. As I say, we do not know what the nature of that body may be, but you see in this transition there is a great deal—everything, in fact—that goes beyond what we should have found out for ourselves, but there is nothing running counter to what we do perceive by such means of investigation as are open to us. For there are many things that indicate that our personal identity does not depend upon the identity of the materials of which the body consists.

I go, suppose, to a dentist, and have a tooth pulled out. When it is pulled out it is no more to me than a bit of bone which is casually picked up. Or a man may be so unfortunate as to have a leg or an arm amputated, and when it is gone it is no more to him than a piece of meat on a butcher's stall. And even taking our bodies in their normal state, there is a continual flux, a continual nutrition as the result of digestion and the assimilation of the food which we eat, and a continual wearing away of the original tissues. And, if I recollect aright, I have seen it stated that it is believed by physiologists that the whole of man's body is pretty well changed in seven years. That, I suppose, hardly applies to the bones, but to the softer parts; and I should suppose certainly to that very soft, pulpy structure, the brain, which appears to be so intimately connected with the process of thought. Yet for all this change of ponderable matter, there is no breach in the con-

tinuity of our personal being. Well, then, there is no reason, therefore, to say that there can be no continuity in our personal being unless there is continuity in the material of which our bodies consist. Nay, we have no reason to suppose that that is at all necessary for personal identity.

Hence, then, the body may go to corruption, and may be reduced to ashes, and the small ashes may be dissolved by suitable chemical means and thrown into a river. What is that to us? Nothing at all. It does not depend upon that; nor are we obliged to make that extravagant—perhaps I am wrong in using that word, considering what great men have entertained it—that incredible supposition that in the resurrection of the body the various material particles which form the body which was laid in the grave have got to be collected from all sorts of places and brought together. We should be very wrong indeed to encumber the Christian faith with the necessity of believing any such thing as that.

I said that beyond all question the Scripture points to a resurrection state. Perhaps the question may arise, "What is man's condition between death and the resurrection?" Well, the indication of Scripture with respect to that is exceedingly meagre, if there is even any at all; and I believe that, when you look into the question, there is even less information given us than might appear at first sight. As I said, if thought as we know it depends upon an interaction between that energy, as I called it, which constitutes our personal selves and the organism with which that is associated, when that energy is deprived of the organism, our first supposition, at any rate, I think, would be that for the time thought would be in abeyance, as it is in a faint. Now, I think there is no occasion whatever, with regard to the Christian faith, to decide one way or other with respect to that question. As I said, the doctrine of a resurrection state is as clearly laid down as is possible to conceive, but for anything intermediate we are left very much in the dark. I know several persons who believe in the Christian faith, and who lean to the idea that the intermediate state is one of unconsciousness, passed, as it were, in a moment, involving, as to the perception of each person, a virtual annihilation of the intervening time, be it long or be it short. I told you I knew from my own experience how very curiously time appears to be annihilated so long as one is in a faint. I do not say that it is true or that it is false, but I think it may be left a perfectly open question. I confess my own leanings are rather in the direction of supposing it is so. To my mind, if it be so, some very solemn thoughts are opened to us, for we are brought face to face with this supposition, that when we breathe our last we shall, as far as own perceptions depend, be brought immediately face to face with our final account, to

receive our final destiny. However, as I say, I do not want to dogmatize one way or the other respecting that question; but I do think it is desirable to bear in mind, that whether we make one supposition or the other is no part of the essential doctrine of Christian faith.

Now, I have endeavoured to bring some thoughts before you, which to my own mind rather clear away some difficulties from the supposition of a future state. But, of course, that does not give evidence of it. No. What is the evidence? Well, the great evidence which we as Christians accept is, that there is One who has passed already before us from the one state of being into the other.

And now I will read you again an extract, part of which I have read you already, from a work of Dr. Westcott's, but I will begin a little earlier. He says: "Gradually we have been led to dissociate faith in the resurrection of the body from the actual Resurrection of Christ, which is the earnest of it"—and then what I read to you before: "Not unfrequently we substitute for the fulness of the Christian creed the purely philosophic conception of the immortality of the soul, which destroys, as we shall see hereafter, the idea of the continuance

of our distinct personal existence." Well, then, I look upon it that to us the great evidence of this future state is, in the first instance, the actual exhibition of it in the Resurrection of Christ, and then in the promises that there will be to us a resurrection also at the proper time. And now, as to the Resurrection of Christ, what is the evidence of that? If it is true, it is an historical event, and certainly as an historical event it is supported by an enormous amount of most weighty evidence. Yet I think that the historical evidence, strong as it is, is not to be taken alone; we must take the whole body of Christian doctrine as a whole. Consider how one part dovetails into another; consider how the body of Christian doctrine meets with the requirements of our nature, and then consider how that hangs on to the historical evidence of the Resurrection of Jesus Christ.

I will not occupy your time longer—I am afraid I have occupied it too long already—for, after all, these are dark subjects, and I could not, as I said at the beginning, profess to give you an answer to the question which I propounded to you, but could only lay before you some thoughts which had proved helpful to myself, and may possibly prove helpful to some of you.

Church and State:

A HISTORICAL HANDBOOK.

By A. TAYLOR INNES. Edinburgh: T. & T. Clark.
Crown 8vo, pp. 280. 3s.

How Church and State have been related and have reacted on one another, is one of the great subjects of History. Commonly it is regarded in too partial and provincial a manner. Even historical students often fail to present to themselves any clear conception of the incessant play of forces in this line, which has given so special a character to the movement of the western world for many ages.

Mr. Innes's work is short, but it is quite remarkably interesting and attractive as mere reading. What is still better is, that without parade of learning, and while he avoids abstract discussion, the whole treatment is thorough and is illuminated by clear thinking. It need hardly be said that the book is far above the level of mere partizanship. This is no controversial pamphlet, concealing a pleading under the pretence of history. At the same time, it suggests many a practical inference to the attentive reader. It would not be an intelligent History, a work of insight, if it did not.

We cordially recommend the work to those especially who wish to take a connected view of this great subject, and to possess a key to more extended reading. After an Introduction, the first

chapter deals with the Primitive Church in its relations with the State. The twelfth and last treats of Europe from 1815 to 1870. All that lies between is dealt with in intervening chapters. We have experienced especial pleasure in reading the chapters on the Reformation settlements, and the development which these have received under more recent influences.

ROBERT RAINY.

The Two Kinds of Truth:

A TEST OF ALL THEORIES.

By T. E. S. T. Fisher Unwin. 1890. 7s. 6d.

THIS is an unusual book. The writer tells us that he is an old life member of the British Association, and we can readily infer that he is a man of ample leisure and extensive reading, a philosopher in the sense of a lover, if not also a discerner, of truth and wisdom. The volume, consisting of nearly 400 pages, which is handsomely prepared in respect of type and binding, is so varied in matter and style that the author had probably some difficulty in discovering a name and title which would give a suitable designation of its purport and contents. It is, he says, a Test with special application to the theories of creation, instinct, and immortality; and the arguments are drawn with equal impartiality

from philosophy and science, history and poetry. The main purpose seems to be to establish and exhibit two kinds of truth, which he distinguishes as *natural* and *universal*; the former pertaining to the sphere of nature, including instinct, the latter to the sphere of mind. In some respects, the book reminds us of that far more successful literary production, *Natural Law in the Spiritual World*. In both, the interest is in the chapters rather than in the work as a whole, in detached essays rather than in the general argument or main idea. But the main arguments or ideas are strangely different. The one seeks to establish the unity, the other the duality of truth; the one to carry law and principle from the natural up through the spiritual world, the other to separate the two spheres by impassable barriers, and to enhance spiritual, by a depreciation of natural, law. In the thoughts of our present author, the main subject is Evolution. This fact or tendency he does not deny, though he rejects Darwinism, and reiterates his opinion that retrogression has been more frequent than progress, and that the higher ages are behind. But his point is that Evolution is a natural, not a universal, truth. The distinction of natural and universal truth, which he deems of "altogether fundamental import," is pretty much the familiar distinction expressed by the terms *à posteriori* and *à priori*. The former includes the natural sciences, the latter geometry and mind. The truths of the one kind may be called arbitrary and empirical, of the other necessary; the former are local or temporary, the latter universal and eternal. Here several questions force themselves on the reader. Are there indeed two *kinds*, and not, rather, two *spheres*, of truth? What is involved in the word "kind?" And if there is such duality in philosophic truth is it to be carried into the region of the right and the good? Again, in exalting the higher kind, our author speaks of the infallibility of mind. The mind of every man (he conceives) is able to see clearly the truths that are universal. But where are the traces of such discernment? In what record of the harmonies of psychologists may we find the fruits of this unerring vision? Still more decidedly, however, will the scientist question the writer's conceptions of natural truth. Especially his arbitrary use of the word *arbitrary*. Natural laws, he says, being arbitrary, are liable to change, and even have exceptions, though rarely. This astounding fact he seeks to prove by an example; and we fear that this example, where the Demiurgos has been caught napping or varying, has had too much to do with the philosophy of the two kinds of truth. It is the case of water which, as is well-known, contracts under cold until the temperature of 4° C. is reached, and then begins to expand, with the interesting effect that ice forms on the surface, and fishes live. Now, this change

of process is regarded by our author as a change or variation in a law. In other words, the fact that there is a maximum of density somewhere between the boiling and the freezing points is considered to be a breach of order in Nature. This opinion we take to be the result of a confusion of the exact with the vague use of the word law. The expansive power of heat is, of course, conditioned by the nature of the physical bodies, and the peculiarity in the density of water is doubtless due, not to the laws of heat, but to the constitution of the liquid. It is a fact to be explained as the resultant of forces, not as a failure of law or a freak of nature. The question, however, which is raised in this treatise is one that requires preliminary definitions. We assume that there are kinds of *truths*, historical and geographical, mathematical and moral, but we must clearly understand what is involved in the word *kind* before admitting such a distinction in what is an attribute of Deity.

The object of the author is to show that this distinction affords a *test* of the value of all theories. The novelty which he claims for his book is in the importance he attaches to this point. By the application of the test, that is to say by the relegation of scientific discoveries to a lower and less certain level than the truths of mind, he at once removes religion from the assaults of scientific sceptics, or at least leaves it open to attack only on the side of a *priori* argument. And in this conclusion there is substantial truth. It is no necessary detraction from the results of experimental science to say that there are spheres to which its methods do not apply, nor is it a denial of evolution to hold that development is altogether different from creation, and that questions of the origin of life or of mind are entirely beyond the province where natural selection reigns. In some respects, then, this work is fitted to be of real service. Its tone is altogether admirable. In its criticisms no uncharity is ever manifested. The writer has devoted considerable attention to the early records of different nations. It is true that his theories affect his judgment. His notions of Old Testament criticism, for example, are not derived from those who know; but in these respects he disregards the knowledge of to-day. Still the materials are collected from a large number of first-rate authorities. Not one of the thirty-seven chapters is uninteresting, and the reader who is wearied with palæology or metaphysics can relieve his mind by re-studying choice extracts from the poets of all periods of our literature.

ROBERT SCOTT.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Quarterly Statement of the Palestine Exploration Fund, just issued, contains an important contribution by Mr. Flinders Petrie. The great Egyptian explorer has been excavating in Palestine this spring, and he tells a most interesting story of his identification of the sites of the two ancient Amorite cities—Lachish and Eglon. Having obtained official permission from the Turkish authorities to excavate within a certain area, he had first to settle where to commence. Amongst the various “tells,” two names seemed likely—Umm Lakis (probably Lachish), and Ajlan (probably Eglon). Both proved misleading. “As soon as I arrived and could examine our ground, I saw, from my Egyptian experience, that both sites were of Roman age and unimportant.” The same proved to be true of every site within the area of permission, except one—Tell Hesya. “I therefore attacked Tell Hesya, a mound of house-ruins, 60 feet high and about 200 feet square. All of one side had been washed away by the stream, thus affording a clear section from top to base. The generally early age of it was evident from nothing later than good Greek pottery being found on the top of it, and from Phœnician ware (which is known in Egypt to date from 1100 B.C.) occurring at half to three-quarters of the height up the mound. It could not be doubted, therefore, that we had an Amorite and Jewish town to work on.”

Mr. Petrie believes that Tell Hesya is the site of Lachish, and that Tell Nejileh, six miles south, is the site of Eglon. These two places command

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the only springs and watercourse which exist in the whole district. “From their positions, their early age, and their water supply, it seems almost certain that they are the two Amorite cities of the low country, Lachish and Eglon.” How two other places have got these ancient names attached to them—Umm Lakis and Ajlan—he can account for in no other way than by supposing that in the return from the Captivity the Jews were unable to wrest the springs from the Bedawin sheep-masters, and did the best they could to preserve the ancient names by giving them to the places which now bear them.

By excavating this mound, Tell Hesya, Mr. Petrie is able to write the history of the city of Lachish. Lachish was built 1500 B.C. on a knoll close to the spring, and had a wall 28 feet thick. It was an immensely strong fort, intended, perhaps, for shelter against the raids of the Egyptian Tahutmes (Thothmes) I. This was its pre-Jewish stage. Subsequently it fell into ruin, and the deserted hill was used by the alkali burner. This corresponds to the barbaric Hebrew period under the Judges. Again the town was walled, Phœnician pottery begins to appear, and some good masonry—evidently the age of the early Jewish kings. Cypriote influence comes in later, then Greek from about 700 B.C., and onwards. The great ruin of the town was by Nebuchadnezzar, about 600 B.C., and some slight remains of Greek pottery, down to about 400 B.C., show the last stage of its history. It is marvellous that all this can be related of a ruin where

not a single inscription or dated object has been found.

But the most fruitful result of Mr. Petrie's excavations at Tell Hesi is in the department of pottery. When he began his work there, nothing was known of the history of pottery in Syria; now it is sufficiently ascertained that, by its means, the ages of towns may be told at a glance in Syria as in Egypt. He distinguishes four layers. The *Amorite* pottery has very peculiar comb-streaking on the surface, wavy ledges for handles, and polished red-faced bowls, decorated by burnished cross-lines. These date from about 1500 to 1100 B.C., and deteriorate down to disappearance about 900. The *Phœnician* is thin, hard, black, or brown ware; bottles with long necks, elegant bowls, and white juglets with pointed bottoms. Beginning about 1100, it flourishes till about 800 B.C. After the *Cypriote* bowls with V-handles, painted in bistre ladder patterns, which range from 950 to 750, comes the *Greek* ware, massive bowls of drab pottery, like those of early Naukrates, and long loop handles, from 750 to 600 B.C.

"Mankind—civilized mankind, of course—may be roughly divided into those who care for scarabs, and those who do not." So Miss Amelia Edwards says in the *Academy*, as she reviews Mr. Flinders Petrie's recent book (*Historical Scarabs: A Series of Drawings from the Principal Collections*. By W. M. Flinders Petrie. London: David Nutt). "The former," she goes on, "are a select minority; the latter are dwellers in outer darkness, and so ignorant that they are even ignorant of their ignorance. Not for them but for the children of light is Mr. Petrie's new and delightful little volume—a volume of only sixty-eight pages; so small that it may quite literally be carried in one's pocket without inconvenience, yet containing the portraits of no less than 2200 historical scarabs, admirably drawn in facsimile by Mr. Petrie's faithful and practised hand. I say 'portraits' advisedly; for scarabs, like human beings, have their distinctive types, and vary in what may be called their personal appearance, from age to age, from generation to generation. The men and women of the Holbein school, for instance, are not more unlike the men and women of the Lely school than the scarabs

of the XIIIth and XIVth Egyptian dynasties are unlike those of the XIXth and XXth."

The "dwellers in outer darkness"—it is but intellectual after all—may be recommended to Miss Edwards' translation of Professor Maspero's *Egyptian Archaeology* (H. Grevel & Co., London, 1887, 10s. 6d.), a book capable of making Egyptologists of us all. The beetle (Latin, *scarabæus*) was known in Egypt by the name *kheper*; and that name being supposed to be derived from the root *khepra*, "to become," this insect was made the emblem of terrestrial life, and of the successive "becomings" or developments of man in the life to come. The scarabæus amulet, or "scarab," is therefore a symbol of duration, present or future; and to wear one was to be provided with a safeguard against death. But, having thus begun as phylacteries, the scarabs ended by becoming mere ornaments without any kind of religious meaning, like the crosses worn as an addition to their toilet by the women of our own day.

Delitzsch's *Isaiah* has appeared (*Biblical Commentary on the Prophecies of Isaiah*. By Franz Delitzsch, D.D., Leipzig. Translated from the Fourth Edition; with an Introduction by Professor S. R. Driver, D.D., Oxford. Vol. I. 10s. 6d. T. & T. Clark, Edinburgh, 1890). We must give our readers the benefit of a competent scholar's criticism of the book. Meantime, here is the plainly-worded judgment of one who claims other things more than scholarship. In *The Sword and the Trowel* for August, Mr. Spurgeon says:—

"That Delitzsch was one of the foremost of scholars no one questions. Our joy in him was that, for the most part, he was thoroughly on the right side. In his later days he seemed to have yielded somewhat to the new-fashioned school; but he never went so far as they desired, or even expected. He was open-minded, but he did not suck in everything, like a street grating. Although he seems to have wavered about the Pentateuch, he wavered through weakness, and not from perversity of unbelief. We fail to see in this first volume of *Isaiah* that he had gone aside to any great extent, though assuredly the names which he uses in his dedication are more famous for learning than for orthodoxy. His *Isaiah* is indispensable

to scholars. This new edition does not entirely supersede the former one; for the author says, 'I always leave so much that is special to the former editions of my commentaries that later editions do not completely antiquate them.'"

Deeply interesting is the chapter in this volume which deals with "the critical questions" of the authorship of Isaiah. "Viewed in this light," says Dr. Delitzsch towards its close, "the Book of Isaiah is the work of his creative spirit and the band of followers. These later prophets are Isaian,—they are Isaiah's disciples; it is his spirit that continues to speak in them, like the spirit of Elijah in Elisha. Nay, we may say, like the spirit of Jesus in the Apostles; for the words of Isaiah (viii. 18), 'Behold, I and the children whom God hath given me,' are employed in the Epistle to the Hebrews (ii. 13) as typical of Jesus Christ. In view of this fact, the whole book rightly bears the name of Isaiah, inasmuch as he is, directly and indirectly, the author of all these prophetic discourses, his name is the correct common denominator for this collection of prophecies, which, with all their diversity, yet form a unity; and the second half (chaps. xl.-lxvi.), particularly, is the work of a pupil who surpasses the master, though he owes the master everything. Such may possibly be the case. It seems to me even probable, and almost certain, that this may be so; but indubitably certain it is not, in my opinion, and I shall die without getting over this hesitancy."

Dr. Dods in the *Expositor* and Dr. Plummer in the *Churchman* (both August) review Bishop Westcott's *Hebrews*. Dr. Dods resents "the constant reference to the Fathers, and the almost total absence of reference to such modern students of the Epistle as Bleek, Bruce, and Davidson. None of these," he says, "is superseded by Dr. Westcott's work. Bleek still stands as the quarry out of which all students of the Epistle will continue to borrow material. Dr. Bruce has succeeded in laying bare the inmost aim and spirit of the book, and in vitalizing its every part. Dr. Davidson has packed into a small and unpretending volume as much insight and knowledge and exegetical tact as would have made the fortune of a more ambi-

tious commentary, and as will train in interpretation many a future student." Nevertheless, Dr. Dods has large praise for this volume, which he counts even richer than the same author's work on the Fourth Gospel.

Dr. Plummer, who reviews at greater length, has also one fault to find. It is the complaint which all students of Westcott's works make, that there are passages in which even those who are well acquainted with the subject find it difficult to extract the precise meaning. Some blame the subtlety of the writer's thought, or speak of Bishop Westcott as tinged with mysticism; Dr. Plummer believes it is the language that is at fault. "Language, which adequately expresses a complex product of thought to the person who has gone through the whole process of reaching it, may not be the best form of words by which to place others in possession of what has thus been reached." Of the book as a whole, Dr. Plummer says: "Its fulness, ripeness, and weightiness will make all who can appreciate such work anxious lest the heavy burden of other duties which has been laid upon him should prevent him from enriching Christian literature with anything more of the kind." And then he expresses a hope which will find many a hearty echo. "When the *Speaker's Commentary* was in preparation, it was stated that 2nd Peter was to have been undertaken by Dr. Lightfoot. An adequate treatment of the difficult problems connected with that most perplexing Epistle is still a great desideratum; and among living scholars there is no one more competent to deal with them than the author of the present commentary on the Epistle to the Hebrews. To supplement his friend's uncompleted work is the sacred task to which he has now devoted himself; and a volume like this one, dealing in a similar manner with 2nd Peter and Jude, would be a welcome closing of a gap which Bishop Lightfoot left, and which very few can fill."

But in this very commentary Dr. Westcott has expressed the belief that in the coming generation it is on the *Old Testament* that study will be concentrated. Already his words have entered into their fulfilment. The great problems of the Old

Testament, which, because of their exceeding perplexity, we should gladly have left a little longer to the scholar's study, are become the most familiar topic of conversation, and the theme of abundant newspaper correspondence. Preachers may still abstain from pulpit discussion, and with wisdom; but they dare not any longer abstain from acquainting themselves with the facts. How are the facts to be ascertained? Not otherwise, says Dr. Westcott, than by patient and personal inquiry. "But the student, in any case, must not approach the inquiry with the assumption—sanctioned though it may have been by traditional use—that God must have taught His people, and us through His people, in one particular way. He must not presumptuously stake the inspiration and the Divine authority of the Old Testament on any foregone conclusion as to the method and shape in which the records have come down to us."

"The International Theological Library" is a great enterprise, in which the publishing houses of T. & T. Clark in Edinburgh and Scribner's in New York have combined their forces. Under the editorship of Dr. Salmond in Britain and Dr. Briggs in America, great scholars have engaged to write upon great subjects, and a series of volumes are promised, which in all probability will take the first place in the true student's esteem. Apologetics has been undertaken by Professor Bruce, the History of Doctrine by Professor Fisher, Symbolics by Dr. Schaff, Comparative Religion by Principal Fairbairn, the Theology of the Old Testament by Professor A. B. Davidson, the Philosophy of Religion by Professor Flint, the Literature of the New Testament by Professor Salmond. The first volume of the series is announced as almost ready. It is by Canon Driver, and its subject is, "The Literature of the Old Testament." In the studies that lie before us, it will probably be found indispensable.

The Bible is the only book that will bear translation. But even the Bible is incapable of such translation as makes the devout and scholarly interpreter unnecessary. A striking instance of the powerlessness of the English language to meet the Greek is given by the Rev. C. W. Darling, B.A.,

in the *Clergyman's Magazine* for August. Two quite distinct words in Greek (ζωή and ψυχή) are perforce rendered in English by the single word "life." The Authorized Version sometimes offers "soul" as a translation of the latter, but with no gain and some loss. The Revisers uniformly render both by "life." Yet the two words are not only distinct, but in their distinction lies a whole theology. Ψυχή means our present temporal life, ζωή the eternal life. Thus it is said of our Saviour, "The Son of Man came to give His life (ψυχή His human temporal life) a ransom for many (Matt. xx. 28). But, "I am the resurrection and the life" (ζωή, the Divine, the eternal life—John xi. 25). So it is true, says Mr. Darling, that Christ could lose, could give up, could lay down His ψυχή, but blasphemy to imagine He could lose His ζωή. There are five passages which create a little difficulty—Luke i. 75, xvi. 25; Acts viii. 33; 1 Cor. xv. 19; James iv. 14—each of which has ζωή where ψυχή was to be expected. We do not think that Mr. Darling has successfully disposed of them all; but they are certainly not sufficient to destroy or seriously call in question the distinction between the two words. On the other hand, some passages, of doubtful meaning as they stand, receive a flood of light when this distinction is observed. Take Matthew xvi. 26: "What is a man profited if he shall gain the whole world, and lose his own soul (R.V., life)? or what shall a man give in exchange for his soul (R.V., life)?" Ψυχή is the word used, so that the passage does not speak of our eternal salvation, as it is commonly interpreted; it is not comparing temporal things with eternal, but temporal with temporal; of what use are temporal possessions if the life which would enjoy them is taken away? It is the parable of the Rich Fool—"This night thy soul (life, ψυχή) shall be required of thee." But when Christ said (Luke xii. 15), "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth," using ζωή He speaks of the higher life. So St. Paul in the magnificent peroration in Romans viii.: "I am persuaded that neither death nor life," etc. It is not this present life he takes notice of, it is the life beyond; not even in death, not even in the life beyond death (ζωή), the life eternal, will he be separated from the love of Christ.

Preaching and Poetry.

BY THE REV. P. T. FORSYTH, M.A., AUTHOR OF "RELIGION IN RECENT ART."

MUCH is said for the moment on the duties of the Church in connection with the recreation of the people, and the question is, doubtless, important, whether it lies within the Church's sphere or not. There is some room for doubt if the popularity so won may not be too brief, costly, and sterile for spiritual use. But there is a cognate region where the Church might, perhaps, with profit do more than is mostly tried. To purvey for the masses pleasure which, though harmless, has no teaching, and though elevating, has no inspiration in it, may before long be recognised to be one of the duties of the municipality rather than of the Church. But there is a pleasure which has teaching and kindling in it, a delight which does not just leave us in spirit where it found us, which is more than recreative, and which does not so much relax as brace us; or if it do not brace, yet at least, enriches us, and enhances us to ourselves. With pleasure of this kind, surely the Church has something to do. Nothing is far foreign to the Gospel which helps us to acquire our own souls, or elucidate our true spiritual quality. Indeed, it is the divorce of culture with its spaciousness from the power of the cross that has done so much to make culture pagan, and the Gospel either strident or dull. Is there any real reason why the Church, the pulpit, should not do more than heretofore for the pleasure of the soul and the delight that goes with ideas? Is there not some good reason why we should be slow to fritter our Christian energies on the pleasure which stirs no noble memories or hopes, but only strives to make the jaded man forget both to-morrow and to-day? Has the Protestant Church not gone a very long way in the wake of the Roman, in accommodating its methods to men's weakness instead of making demands on the strength which it professes to supply? And what earnest man but knows how deep is George Meredith's truth: "The reason why so many people fall away from God, is because they cling to Him with their weakness rather than with their strength." In a word, does our modern literature not offer us a much neglected opportunity of expounding the old Gospel from new texts?

We are returning with amazing energy to the expository style of preaching. As the Reformation goes on to its completion, it carries us both backward and forward to the rehabilitation of Scripture. The true reform of the Church can only proceed from within. And a reform of the Church from within means a repristination of the charter on which the Church rests. The Church, reviving in power, in taste, in learning, and in

social ideas, rediscovers the Bible. Literary science and Christian feeling combine, at a little cost to some traditional views, to make Scripture richer than ever. A growing Christ entails a glowing word. God draws nearer, and the bush flames anew.

If we must be ultimately bound to the Bible, must we be slavishly bound? If our Gospel must rest for its final authority on the principle of Scripture, must every discourse keep the form of starting from a Scriptural text?

May the expository style not be occasionally applied in the interests of Christian truth to the forms of delight with which our modern literature clothes spiritual truth as it follows into the detail of the modern soul the broad principles of Christ? We mean no jugglery with the word Inspiration. We intend no crude identification, in current literary fashion, of the inspiration of to-day with the Inspiration which breathes uniquely for all time through the first literature of a unique Redemption. But it is one Spirit, even if His ancient movement is "once for all." We gladly accept, and deeply need, the aid of those thinkers who pursue into the complexity of the modern conscience the large and eternal ethics of Christ. Might we not make more use of those men of genius who in the subtle and beautiful forms of literary art enshrine the pearls of the Christian soul. Literary feeling is not religion, and literary religion is not Christian piety. But are we overdone with teachers who can make the spiritual principles of the Christian soul come home to the contemporary imagination, who speak especially to the best of the young, and who would deliver us, if we would let them, from the sentimental fancies which make so much religion nauseous to the robust mind. A sermon of quotations is usually bad, both as art and as Gospel. Might not the pulpit go a long way beyond mere quotation in occasionally interpreting these great poetic interpreters, who, if not inspired as text, are at least inspired as commentary, and who illuminate from the broad margin of modern time the mysteries of the small immortal page?

We have the old Gospel in new lights, the old flame in new lamps. The greatest poetry of the day is Christian poetry. Wordsworth, Tennyson, and the Brownings are not only religious and Christian, but theological. Matthew Arnold, as a poet, is almost persuaded. And the death of Browning made even Swinburne a preacher of immortality. Men like these have depths of rich, moral wisdom, of which our popular teaching stands much in need; and they may have spiritual vision of true Christian

sort, which God has put at our disposal to supplement the dull sense, which is all that many believers attain to, of their Lord. The commentary which brings Christ nearest is, doubtless, our own incommunicable Christian experience. But what we gain in nearness we are apt to lose in size and scope, in depth and grasp. In such regard the poets with whom God has blessed our outward, material, and luxurious age are among the finest of all commentators on Scripture. They might be made the most influential of all teachers (especially for the young) in the contemporary, but yet spiritual aspects of that Christian truth whose wellhead is in Scripture itself. The spirit of Christ is the testimony of poetry as well as of prophecy. Our great poets have in them "something of prophetic strain"—in the higher sense of the word prophetic, which implies looking into the things of Christ no less than speaking them out. Much use might be made of the poets to convert to Christian instruction the current craving for delight; and especially might this be useful to those whose poetic years and tastes are not yet over, but whose interest it is most difficult to bespeak for religious teaching. That teaching is either conventional, and does not attract them, or it is fully adequate, and so beyond them. They have passed from boyhood and girlhood. They begin to feel the suggestions of dawning mind and manhood. They turn, well disposed, to the things that are pure, lovely, and of good report. But the sources of Christian religion do not become really interesting to them. Scripture speaks after all with an archaic accent. A veil is on its face. Christ seems so ancient, so distant, so irrelevant, and the objections to Christ so near, so modern, so intelligible, so plausible. He appears a Christ of yesterday. It is the anti-Christ that is of to-day. And they know not what is for ever. They grow indifferent for want of some living mediating spirit between the Christ of the story and the Christ of the age. Mr. Stopford Brooke's admirable *Christ in Modern Life* is an inadequate book, but its many editions prove how real is the need it meets. Why cannot a more evangelical belief do something to meet that need? The class alluded to is often shy of sermons and their makers. And even if they are not very learned they turn away from feeble homilies with a garnish of music, and the general aspect (as a witty bishop puts it) of "a text floating alone in a quantity of soup." They might be saved for religion if they were saved from the impression that it is so very irrelevant. At their age, perhaps, they cannot be expected to have a mature sense of its actuality in personal experience, even if Christians round them made their religion more actual in practice than they do. The young seek a Christ for the age as well as a Christ for the vicissitudes of the individual soul. There may

be a precocity, not to say sometimes a conceit, in the demand, but in intelligent quarters it is there. Who would prefer it away? And they would at least be more prejudiced in favour of Christ if He were made to speak to them oftener, as men of piercing genius can make Him speak, in the large language of the age's heart, not in the quaint piety of the past, or its stately inflexible forms. We cannot put a genius in every pulpit, but we might let genius speak through them all the same.

• With what is only pretty or sentimental in poetry, the pulpit has not much to do. And yet by using poetry chiefly as illustrative quotation the pulpit too often inflicts on poetry this stigma. It perpetuates the public delusion that poetry and sentiment, poetry and fancy, are the same thing. People learn to think that a poem is a triumph of language, or of imagery, with a thought let in here and there which it is useful to remember and not amiss to quote. But of the large movement of organic thought pervading even a small poem of the true sort, like Wordsworth's Ode to Duty, they have no idea. They have dissociated poetry as completely from the deep and real issues of life in some quarters, as religion has been dissociated from them in others. So that while we have one party asserting in the name of religion that poetry has little to do with the saving of the soul, we have literary people like Matthew Arnold in an extreme reaction, waiting for the coming age when poetry shall be the great guide and sweetener of the soul, and treating the Bible as little more than literature contributory to that end.

Religion is not sentiment; neither is poetry. Nor is religion poetry; nor poetry, religion. Such talk is not surprising in a half-educated age like our own, especially among the "young lions" of art, literature, and rambling religion. But religion and poetry have much in common. They deal seriously and largely with life as a unity—with the soul itself and not with its sides and occupations. They are practical and creative. A poet is a "maker," and religion is the great maker of men. Like poetry it is a spiritual maker, a maker of large minds, and of hearts uplift by sacred sorrows, infinite thoughts, and endless hopes. Such was the heart of Christ—our Man of men. For years He lived upon the literature of His nation as His spiritual food. Can it be quite His will that we should neglect the literature of *our* nation—especially those parts of it that are most redolent of Himself and of a like seriousness in aim? May we not, ought we not, in the name and interests both of our Christianity and our youth, to try to do a little more in the way of correcting by the weight and grandeur of poetic thought the tendency of religion to pretty sentiment, and of making our faith not only a creed or a precept but a real discipline to the moral imagination and the truly public mind? /

These words may not improbably be read by people of both views on the question of religion and the nation, of Church and State. But it may be presumed that they only differ as to the best mode in which religion may be made the ruling factor in national affairs, and, at the same time, saved by interests of national dimensions from the close piety of conventicle or sect. Religion needs to be made national no less than the nation needs to be made religious. It is not theology that has made the sects mischievous so much as the severance of faith from the unity and volume of the national soul. Indeed, we should be much depressed if we had not in the progress of theology our chief hope for the erasure of the sects. But it must be a theology which is not unprepared to place itself in tune with the unity of the nation's soul as uttered in its great literature, and especially its great poetry. As religious teachers of every communion, we have a function to the nation as well as to the Church. And we have a unique position and advantage as mediators of both, as interpreters to the people both of their present soul and of their destiny *sub specie eternitatis*. Again we repeat that the literary man is not the priest, that poetry is not the guide of life. But these extreme positions would never have been assumed if the Church had not provoked them by a corresponding extravagance and one-sidedness. The public soul in some of its finest utterances tends away from Christ, chiefly because Christ has been secluded from the public soul. It is in its literature and chiefly in its poetry that the nation's soul finds vent, and unity, and distinctive expression. In its poetry a people is more truly itself than anywhere else, except in its religion. The severance of the popular religion from the national poetry is such a divorce of the nation from its faith as must be fatal if it cannot be healed. The true nationalizing of our religion cannot be effected without a good understanding set up between our literary and our Christian soul, between our spiritual unity as a people in our poetry and our spiritual unity as mankind in Christ. It is a huge blessing that our great poetry is so Christian. It would be a vaster blessing still if we better understood how Christian it is. It would help to prevent us from seeking the nationalizing of religion in falser and less spiritual forms.

There is another point. Though our first-rate literature is Christian, and probably never was so distinctively Christian, it is otherwise with our second and third rate literature. That is either conventional or agnostic in its creed. It is not always aggressively agnostic. It does not always preach Spencer or Strauss, and probably does not care for them. But its task and temper is agnostic. It is humanist at best. It is pagan when it is worse. And at its worst it is pagan, pious, and

fashionable, all at once, and goes to church with Becky Sharp in her last saintly years. We do not deny that our current literature is healthy in the main. All we say is, that viewed in its spirit, and from a point distinctively Christian, its drift and temper are agnostic. Its religion, where it is not traditional and clerical, is but humane and philanthropic. It is one of the elegancies of life. We do not even venture to complain that this is so. Perhaps it is well that the depths and realities of religion should be kept out of any but first-class literature. And it may be that the religious novel, like the religious press, is, on the whole, a less healthy thing than the sweet and natural products of pure humanism. Give us Dickens and Besant before either Mrs. Ward or Miss Schreiner still. All we urge is this, that it is a misfortune if the mass of those who, for lack of imaginative power or intellectual vigour, do not read first-class literature are left with the delusion that the attitude of literature to faith is only what their acquaintance with literature would imply, and that all the passion is on the humanist side of life. And this is an error which something might be done to remedy (especially on behalf of the growing class of educated women) if the pulpit would from time to time boldly take an English poem for a text, and expound its spiritual movement from the firm standpoint of the gospel of Christ. We believe it is possible to do this without either wresting the text or forcing the gospel. Of course it calls for skill, and taste, and tact. It requires that the passage be thoroughly mastered, and the preacher saturated with its turns and shades as well as with its ideal unity. It is a task in which some will succeed better than others, just as there are some who excel in the expository treatment of Scripture, while others are at home only in the topical style. We are not alone in this suggestion. One well-known preacher has taken up Dante in this way. Several (though not from the pulpit) have gone through "In Memoriam." Browning has been turned to account. What could be less foreign to the pulpit than the *Letter of Karshish*, for instance, with its realism, its unearthliness, its spell of Christ, and the searching passion of its solemn close. There is much that is serviceable in Wordsworth. Milton waits to be relieved from the undeserved neglect into which his obsolete theology has cast his spiritual splendour and moral depth. It is a style of preaching which ought to be congenial in Scotland, at least, with its power and taste for sustained attention and serious treatment in pulpit themes. Probably enough the chief suspicions and objections may come not from the pulpit, but from the pew, which, if its beliefs ever are of iron, is in its methods as the northern iron and the steel. But what is suggested here might do something to prepare the way for the time when, as in Dante's or in Milton's

day, the literature of passion and the literature of faith shall be either one or at one; when we shall no longer hear complaint, with old Isaac Watts,

"O why is piety so weak
And yet the muse so strong";

when faith shall get wings and imagination a conscience; when piety, as in Israel, shall be grand and yet sincere, and poetry in Christ be true to the fact and inspiration of man's central soul.

The Great Text Commentary.

THE GREAT TEXTS OF 1ST CORINTHIANS.

I COR. IX. 24-27.

"Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (R.V.).

EXPOSITION.

The thought of the Apostle, expressed first positively in the 19th verse, and then negatively in the 27th, is that the sacrifices which he makes for the preaching of the gospel, he makes that he may himself share in the salvation which he preaches. To illustrate this thought, he borrows a figure from the most exciting spectacle which Greek life presented. Every two years there were celebrated near Corinth the Isthmian games, which included the five exercises of leaping, throwing the discus, racing, boxing, and wrestling. All Greece witnessed these competitions with the warmest interest, and the athlete who was proclaimed the victor received the admiration and homage of the whole nation. It is quite probable that during the two years Paul had passed at Corinth, he had himself witnessed the Isthmian games at least once. Paul makes use here only of the two exercises of racing and boxing.—*Godet*.

"*But one receiveth the prize.*" Not that this is the case in the Christian course, but that each should manifest the same eagerness and sustained effort as if the prize could be given to one only.—*Lias*.

"*Every man that striveth.*" This does not refer to the time when the athlete is already in the lists, but to the months that precede the day of the games, when the competitors lived in sustained

exercises, and with special self-denial. For the Christian, whose conflict is not of a day, but of the whole life, abstinence, the condition of progress in sanctification, is an exercise to be renewed daily.—*Godet*.

"*Uncertainly.*" The word has sometimes been taken in the passive sense, "without being seen, remarked," like a runner who is lost in the crowd of other athletes. This would be admissible, if such an expression were not rather pretentious, Paul designating himself as one who attracts attention. It is better to give it the active sense, "without seeing the goal (and consequently the course) clearly; and so, deviating to right and left."—*Godet*.

"*I buffet.*" The word properly means making, by blows, livid marks under the eyes; and thence, generally, any where on the body. It thence passes, naturally, into a metaphorical meaning.—*Ellicott*. See THE EXPOSITORY TIMES for August 1890, p. 243.

"*My body.*" This is the adversary on whom the blows are to fall. He does not say his *flesh*, as if he wished here to lay stress on the characteristic of sin in the body; no, it is the organism itself that he curbs and bends, to make it a pliable instrument of the spirit.—*Godet*.

"*Bring it into bondage,*" or, lead it in bondage. As the victor led the vanquished round the arena, amid the plaudits of the spectators, so Paul, after breaking the opposition of his body, leads it like a submissive servant before the face of the world in the labours of the apostleship.—*Godet*.

"*Rejected.*" The word is not so much *reprobus* (vulgate, Authorised Version "a castaway") as *reprobatus*,—"rejected," that is as unworthy of the crown and the prize. The doctrinal deduction thus becomes, to some extent, modified. Still the serious fact remains that the Apostle had before him the possibility of losing that which he was daily preaching to others. As yet he counted not himself to have attained (Phil. iii. 12); that blessed assurance was for the closing period of a faithful life (2 Tim. iv. 7).—*Ellicott*.

By the two illustrations of runners and boxers, he shows the necessity for special exertion, and also for unusual self-denial.—*Edwards*.

METHODS OF TREATMENT.

I.

THE CHRISTIAN RACE.

By Cardinal Manning.

"*So run that ye may obtain.*" What does this mean? First of all it means, Run with all your *speed*. Let there be no sloth in your spiritual life. There are some men who labour from morning to night to win the treasures of this life, and are slothful, languid, sleepy in the work of saving their souls. It is a long journey to attain the kingdom of God. If what we call the conversion of the soul to God is a great work, the conformity of our heart and will to the will and perfection of God is a still greater work. It is the work not of a day, but of a life; and life is fleeting, and it goes more swiftly as we grow older. Life also is uncertain. Let us use every moment, casting off sloth, that we may obtain this crown.

Again, we must do it with all our *strength*. You can see by the stroke of the axe whether the woodman has a will to his work. There should be no half-heartedness in the work of our salvation. The spirit of man is in continual rebellion against the Spirit of God; and unless we mortify ourselves, we are not faithful servants of our Divine Master. Get rid of a superstition—all superstitions are bad; and there is one superstition which has done more harm than any other, and that is that stimulants and strong drink are necessary for health. A truer physiology and a better chemistry rejects that superstition.

Lastly, "*So run that ye may obtain*;" Run with all your *heart*. There are two methods of failure in this race. The one is to have too much hope in salvation. Some have not a shadow of fear lest they should lose their souls; and they are as presumptuous as if they had received a revelation that they must be saved. The other danger is in the other extreme, in not having confident hope. A man who is swimming for life will strike out strongly if he can hope, but the instant he despairs he sinks. There are two grand reasons for hope—that God is love, and that He has given unto us His promises.

II.

THE CONTRASTED AIMS AND PARALLEL METHODS OF THE WORLD AND THE CHRISTIAN.

By the Rev. Alexander Maclaren, D.D.

"*They do it to obtain a corruptible crown; but we an incorruptible.*" We have here a double contrast—the world's sad folly in its aims, and noble wisdom in its methods; and the Christian's wisdom in his aims, and, alas! too often folly in his means.

1. *The world's sad folly in its ordinary aims.* Is it not folly for men to take, as the object of their lives, the things that are shorter lived than the men who work for them? "What good came of it at last?" That is the question which shivers into insignificance, and convicts of something not much different from insanity, much of all our lives, and the whole of some of our lives.

2. *The Christian's wisdom in his aim*—an incorruptible crown. It is not the crown of a king, but the wreath of the victor. The figure is common in the New Testament. It is the "crown of righteousness." Only pure brows can wear it. It would burn like a circlet of fire if placed on other heads. The condition—the fundamental condition of obtaining it is love to Christ, and the subsidiary conditions are faithful endurance, patient service, and strenuous effort in the Christian cause.

3. *The world's wisdom in the choice of its means.* This poor racer had ten months' hard discipline before he could enter the lists, and then there was the short spurt of tremendous effort before he came in at the goal. Self-denial and effort are always nobler than self-indulgence and indolence.

4. *The folly of many professing Christians in their way of pursuing their aims.* A languid runner had no chance, and he knew it. What about a languid Christian? No Christian progress is possible to-day, except on the old-fashioned conditions:—"Take up your cross, and deny yourself; and then come after Me." And there must be concentration. Learn from the world that if a man is to succeed in any cause he must shut out other, even legitimate, ones.

III.

THE DISCIPLINE OF THE BODY.

By R. W. Dale, LL.D.

Carelessness in the discipline of the body is perhaps the real cause of the miserably ignoble life of many Christian men. "Fleshly lusts" unsubdued are the true explanation of their moral weakness and spiritual sluggishness.

1. Let a Christian ask himself whether he would not be a better man if he *drank* less. It is not merely men who drink till they are drunk who are guilty of intemperance. I have heard able medical men give it as their deliberate opinion that a man who gets drunk once a month receives less physical injury than a man who never loses self-command, but drinks habitually more than he ought. Which suffers most morally it may be hard to determine.

2. There is another vice to which Englishmen are specially prone. Our climate makes a large amount of solid food necessary to us, and for want of genius to do better we eat grossly. We have no scruples about it. It is a foul and disgusting vice.

Its evil effects may be less obvious than those of excessive drinking, but they are not less real, and perhaps not less serious. All the finer sensibilities of the soul, all moral grace and beauty, are perhaps more certain to perish in the glutton than even in the drunkard.

3. The moral degradation which comes from *physical indolence* it is less easy to define. Most of us may thank God that the very circumstances of our life keep us safe from this sin. But sluggishness is met with even in this restless age, and in every social condition. There are people who never do anything with their "might." We all know men who continue to the end of their days "unfulfilled prophecies"—illustrations of the penalty of indolence. Its moral effects are not less disastrous.

We wait for the redemption of our body; but we must not wait for the Resurrection to liberate us from "fleshly lusts." These "war against the soul;" and unless they are resolutely resisted and subdued, the soul may be in peril of final destruction.

THOUGHTS AND ILLUSTRATIONS.

THE public games were to the imagination of the Greeks what the Temple was to the Jews, and the Triumph to the Romans. The stadium, or race-course, was not a mere resort for public amusement, but an almost sacred edifice, under the tutelage of the patron deity of the Ionian tribes, and surrounded by the most solemn recollections of Greece; its white marble seats rising like a temple on the grassy slope, where its outlines may still be traced, under the shadow of the huge Corinthian citadel, which guards the entrance to the Peloponnesus, and overlooking the blue waters of the Saronic Gulf, with Athens glittering in the distance.—*Stanley*.

FOR ten months had the candidates for a prize at the games to abstain from every kind of sensual indulgence, and to undergo the most severe training of the body. Says Epictetus: "Wouldst thou conquer at the games? Then must thou be orderly, spare in food, must abstain from confections, exercise at a given hour, whether in heat or cold, drink no cold water or wine."—*Lias*.

THERE is not a father who does not say to his child going out into life, "If you are to succeed as a lawyer, my son, you must *give yourself to it*." And I say to every man that is going out as a Christian, "If you are going to succeed as a Christian, you must *give yourself to it*."—*H. W. Beecher*.

IN front of the temple of the god that presided over the games was a long avenue, on either side of which stood ranged in order the white marble portrait-statues of the victors; and the hope that flushed many a man's face was that his image, with his name on its pedestal, should stand there. And where are they all? Their names forgotten, the marble likenesses gone, buried beneath the green sward, under which the shepherd to-day pastures his quiet flocks.

"So passeth in the passing of a day,
Of mortal life, the leaf, the bud, the flower."

—*A. Maclaren*.

THE pine crown which the judge put on the victor's head in the Isthmian games, while it was the emblem of glory, was, at the same time, the emblem of the transitory character of that glory. For the spiritual victor there is reserved an unfading crown.—*Godes*.

TOUCHING what religion calls the temptation to, and science the environment of, evil, science detects that some influences, of pure physical character in their origin, are sufficient to generate the most distinctive evils, and that these evils, once generated, pass on by birth or heredity. Of the many victims of intemperance whom it has been my misfortune to meet, not one has escaped this moral abasement, departure from truth—the vice of falsehood. It is a part of the moral disease, as distinct and as clear as any part of the physical disease—unsteady gait, restless impatience, or palsied speech—which springs from alcohol. It is as if the spirit of untruth had entered the body like a physical poison, had corrupted the mind, and made it a veritable centre of sin.—*Dr. Richardson: The Aesclepiad*.

SOME time ago I opened a daily journal, and met with a touching paragraph. I read how there was brought out one morning from the prison of one of our police stations in New York a man whose very countenance showed that he was made for a better place and higher calling. He carried an empty sleeve. Called up to the bar of the police magistrate, he was asked his name. He said, "I am Sergeant Maxwell of the Fifth United States Cavalry;" and drawing a half-empty flask from his pocket and holding it up, he said, "In Sheridan's raid in valley of Winchester, when our commander came down to rally us, I swung out that arm, and the shot of the enemy carried it off;" and then holding up the flask, he said, "The only enemy I have ever met who has conquered me is *that*." The police magistrate sentenced him back to his cell, and carrying his empty sleeve, and empty purse, and his empty character, and his empty life, this young man, born for better things, went off to take his place among the victims of strong drink.—*Dr. Cuyler*.

THE same Apostle who evidently acted on the principle that the righteous scarcely are saved, and that the kingdom of heaven suffereth violence, at other times breaks out in the most joyful assurance of salvation, and says he was persuaded that nothing could ever separate him from the love of God. The one state of mind is the necessary condition of the other. It is only those who are conscious of this constant and deadly struggle with sin to whom this assurance is given.—*Hodge*.

BY far the best book on self-examination, accessible to the English reader, is Jonathan Edwards' *Treatise concerning Religious Affections*. The third part, showing what are distinguishing signs of truly gracious and holy affections, is one of the best pieces of practical divinity ever written. Discoursing generally of assurance in his introductory remarks, Edwards says: "It is not God's design that men should obtain assurance in any other way than by mortifying corruption, increasing in grace, and obtaining the lively exercises of it. And although self-examination be a duty of great use and importance, and by no means to be neglected, yet it is not the *principal* means by which the saints do get satisfaction of their good estate. Assurance is not to be obtained so much by *self-examination* as by *action*. Paul obtained assurance of winning the prize more by *running* than by *considering*. The swiftness of his pace did more toward his assurance of a conquest than the strictness of his examination."—*Dr. Alex. Whyte*.

Χριστός and ὁ Χριστός in the Septuagint.

BY THE REV. ALEXANDER B. GROßART, D.D., LL.D., BLACKBURN.

I PROPOSE in a brief paper to invite attention to one aspect of the Old Testament foretelling of THE MESSIAH that (in my judgment) has not received that recognition that it deserves, as being of positive if collateral value on Christian Evidences. It is this. That as word meaning "anointed," and as name "The Anointed"—*χριστός* and ὁ *χριστός*—are found in the Septuagint as the translation of the Hebrew *מָשִׁיחַ*, though *מָשִׁיחַ* does not occur in the original Hebrew—the latter fact surely rendering the occurrence and recurrence of ὁ *χριστός* not the less, but the more remarkable.

The significance of this occurrence and recurrence of *χριστός* and ὁ *χριστός* is accentuated when we remember the historic certainty that the Septuagint or Greek translation, and not the Hebrew, was the book whence our Lord Himself, from Nazareth onward, and His evangelists and apostles, drew their main quotations from the Old Testament, and that their habitual language is interpenetrated, or one might say saturated, with Greek rather than Hebrew phraseology. I say "main quotations," for I do not forget that "Eli, Eli lama sabachthani," and such quotations as St. Matthew ii. 18, are direct translations of the Hebrew not from the Septuagint. But this does not touch the matter-of-fact, that the Septuagint was the recognised "Bible" of the Jews of the Dispersion and others, and in as customary use as our own (so-called) Authorized Version amongst ourselves. To the conclusion to which this paper is meant to lead up, it is enough that the Septuagint was in existence and common use centuries before Christ came—not later than 200 B.C. For, if it can be shown that in the Septuagint translation of the Hebrew Messianic passages *χριστός* and ὁ *χριστός*, "Anointed" and "The Anointed," occur and recur, our point will be established. It must also deepen our wonder and our sorrow that the Jews did not—and still do not—perceive the hand of God in so ordering it that the central name by which our Lord was known stood there in readiness to be assumed by Him.

I turn at once to the second Psalm, and this is what we read there (ver. 2): "The kings of the

earth set themselves, and the rulers take counsel together, against the Lord, and against *His anointed*." The Greek is . . . κατὰ τοῦ κυρίου καὶ κατὰ τοῦ κριστοῦ αὐτοῦ . . . The Hebrew is *mashiach* (as above). Equally noticeable is the 132nd Psalm (ver. 17), "There will I make the horn of David to bud: I have ordained a lamp for *Mine anointed*." The Greek is ἡτοίμασα λύχον τῷ χριστῷ μου. The Hebrew is again *mashiach* (as above).

I select these two representative passages because they are accepted by every school of critics, and of opinion, as Messianic, and so as pointing forward to, and as fulfilled (filled full) in Him, who, far and away beyond all kings of theocratic Israel, and outside and equally far and away beyond all priestly functionaries, was "The Anointed," "The Christ" of God.

I return upon a former remark: Is it not a marvel that the Jews could thus read in their everyday used Septuagint of ὁ *χριστός*, and nevertheless refuse Him who came to them, and claimed and exercised all the prerogatives of their Messiah, their fore- prophesied "Christ"? I designate the Septuagint "everyday used"; for it is self-evident that it had passed into the synagogues—e.g. our Lord in His first recorded sermon, delivered in the synagogue of Nazareth, chose for text (so to say) Isaiah lxi. 1, 2, not from the Hebrew, but from the Septuagint. So that the roll handed to Him was Greek and not Hebrew. So, too, elsewhere.

It lies on the surface that the evangelists and apostles accepted the Septuagint ὁ *χριστός* as the equivalent of *mashiach*. From first to last they exult in this great name. All the more condemning to the Jews, as represented by their Rabbis and Masters of the schools, who refused to so read, or rather refused to recognise in Jesus the fulfiller of the august title, the realizer of the mighty promise, the embodiment of the supreme hope.

It seems expedient now to glance at the occurrences of the word and name in the Old Testament, in the successive instances which are translated by the Septuagint ὁ *χριστός*, or the word "anointed" in some form. Summarily they are as follows:—

Leviticus iv. 5.	"And the anointed priest."
" vi. 22.	"And the anointed priest."
I Samuel ii. 10.	"[He shall] exalt the horn of the anointed."
" ii. 35.	"And he shall walk before Mine anointed for ever."
" xii. 3, 15.	"Before <i>His anointed</i> ," . . . " <i>His anointed</i> ."
" xvi. 6.	"Surely the <i>Lord's anointed</i> is before Him."

Greek of Septuagint,	ὁ ἱερεὺς ὁ χριστός.
" "	the same.
" "	καὶ ὀψώσε κέρας χριστοῦ αὐτοῦ . . .
" "	καὶ διελύσεται ἐνώπιον χριστοῦ μου
" "	πάσας τὰς ἡμέρας.
" "	ἐνώπιον χριστοῦ αὐτοῦ . . . χριστὸς αὐτοῦ.
" "	ἐνώπιον κυρίου χριστὸς αὐτοῦ.

1 Samuel xxiv. 6, 10. "The Lord's <i>anointed</i> ."	Greek of Septuagint, τῷ χριστῷ κυρίου . . . χριστὸς κυρίου.
xxvi. 9, 11, 16, 23. "Against the Lord's <i>anointed</i> ."	ἐπὶ χριστὸν κυρίου.
2 Samuel i. 14, 16. "The Lord's <i>anointed</i> ."	τὸν χριστὸν κυρίου.
xix. 21. "The Lord's <i>anointed</i> ."	the same.
xxiii. 51. "To His <i>anointed</i> ."	τῷ χριστῷ αὐτοῦ.
xxiii. 1. "The <i>anointed</i> of the God of Jacob."	κύριος ἐπὶ χριστὸν θεοῦ Ἰακώβ . . .
Psalms xviii. 50 (cf. 1 Chron. xvi. 22 and 2 Chron. vi. 42). "This <i>anointed</i> ."	τῷ χριστῷ αὐτοῦ.

In the light of the fact that Saul, as first theocratic king, and David and Solomon in succession, were representatives of the King of kings, who was to be ὁ χριστός, and in the like light of the fact, that from Aaron onward, the priests pointed to Him who was to be the one High Priest, it is surely extremely remarkable to find these recurring renderings of the Hebrew by χριστός and ὁ χριστός. Historically, I must reiterate, the name was there in readiness in the Septuagint, and so a divinely ordered preparation for its assumption by our Lord.

Psalms xx. 6. "The Lord saveth *His anointed*."
xxviii. 8. "Salvation to *His anointed*."

So, equally striking, is the use in the Septuagint of the same word and name throughout the Psalms. Therein, more directly and expressly than in the narrative of historical books is it found. That is, the Divine King, who was the type of "The Christ," and who was, as we believe, "The Christ," is spoken and respooken of as "*the anointed of the Lord*." I have already cited Psalm ii. 2 and Psalm cxxiii. 17. But besides these, we have Psalm xviii. 50 (also above), and the following:—

Greek of Septuagint, ἴσῳσι κύριος τὸν χριστὸν αὐτοῦ.
τοῦ χριστοῦ αὐτοῦ . . .

Perhaps even more uniquely precious are two prophetic passages, as follows:—

Jeremiah's Lamentations iv. 20. "The <i>anointed</i> of the Lord."	Greek of Septuagint, χριστὸς κύριος.
Amos iv. 13. "Declareth unto man what is his thought."	ἀπαγγέλλαν εἰς ἀνθρώπους τὸν χριστὸν αὐτοῦ . . .

The former is pricelessly valuable, as giving a parallel with, e.g., St. Luke ii. 11, ὅς ἐστι χριστὸς κύριος, "which is Christ the Lord." So elsewhere. The latter is almost startling, seeing that the Hebrew in this place seems to give no hint that "the man" was "The Man Christ Jesus." And yet there it was (be it re-called), 200 B.C., in the Septuagint.

I place this alongside of the heading and running title of one of the books of the Pentateuch—Joshua. There we read and re-read, ΙΗΣΟΥΣ ΝΑΥΗ; and over and over, Ἰησοῦς υἱὸς Ναυή.

In the preceding quotations, I have given the exact grammatical forms of the Christologic words. That is, I have not felt warranted in following Bishop Westcott's manner in his masterly and masterful "additional Note" on 1 John v. 1 ("The Epistles of St. John, 1883), wherein he alleges ὁ χριστὸς αὐτοῦ, as if it were in the Septuagint, whereas, as will be seen, the forms vary. I prefer the *ipsissima verba* that met the eyes of our Lord and of His evangelists and apostles.

To myself it is the more impressive, as it is the more satisfying, to find "The Christ" as word and name thus hidden away "until the time" in this great Greek translation, that was destined to carry the story of redeeming love far beyond the Hebrew-speaking race, and the existence of which publicly determined the election of Greek, and not Hebrew, for the New Testament (substantially).

To-day it is no common satisfaction and joy in "searching the Scriptures" to discover "The Christ" thus pre-declared. There are, of course,

infinitely priceless as infinitely welcome Messianic prophecies, and promises wherein "The Messiah" is set forth in full portraiture, and whereby we know that "in the Law of Moses and in the Prophets and in the Psalms" the Lord, "The Christ," was and is to be sought and found. But subsidiary or complementary to these, I must hold that the jet of side-light cast on them by the Septuagint use of χριστός and ὁ χριστός, as shown in this paper, is not to be neglected. Bishop Westcott—who does all he undertakes thoroughly—gives other illustrations from apocryphal books and from the Targums. But I do not care to travel beyond the Septuagint, save to note that the Targums thus translate Genesis xlix. 10, "Until Messiah (*mashiach*) come, whose is the kingdom;" and Numbers xxiv. 17, "When a King shall arise from Jacob, and a Christ (*mashiach*) from Israel shall rule." With the minds and hearts and hopes of the Jews concentrated on the coming of their Messiah, and accustomed to regard every one who in the ceremonial of the Temple, or as kings, were "anointed," as pointing forward to that Messiah in whom all the shadows were to be fulfilled; the mystery and the anguish is that they did not leap to welcome ὁ χριστός, the High Priest, the Priest-King. Alas! their eyes were holden; a veil was on their hearts and over their Bibles. It needeth not that I dwell on the New Testament usage of St. John and St. Paul. Throughout, "The Christ" is an appellative; and it was fetched from the Septuagint rendering of *mashiach*.

The Expository Times Guild of Bible Study.

REPORT OF EXAMINERS.

[*Note.*—The papers on Psalm viii. are retained to next report.]

I. OLD TESTAMENT EXPOSITION.

I have looked over the three papers which I am returning to you, and I put them in the following order:—1. W. A. G. H.; 2. J. O'N. C.; 3. J. A. The style of No. 1 is decidedly the best, though at times it is a little ambitious; and, on the whole, I have no doubt about putting it first. I think that all three should acknowledge their obligations and give references. No. 1, for instance, has been considerably influenced by Robertson's sermons on the same subject (the Character of Balaam), and a footnote referring to them would have been desirable.

EDGAR C. S. GIBSON.

The first paper is by W. A. G. H.

II. NEW TESTAMENT EXPOSITION.

The papers on the "Sin unto Death" I have marked (1), (2), (3), in what I take to be the order of merit. The first and second are good papers, though perhaps more of the character of pulpit expositions than you intended them to be. The paper on "Characteristics of John's Gospel" shows that the writer has thought and read upon the subject, and contains much good material; but it is scrappy and somewhat slipshod in composition. I think the paper No. 1, on the "Sin unto Death," is, on the whole, more deserving than that upon St. John's Gospel.

JAMES M. HODGSON.

The first paper is by J. W., Rochdale.

III. THEOLOGICAL.

Three short doctrinal essays have been passed into my hands for examination.

No. 1 is on "The Anger of God," and is by W. L. T. W. No. 2 is on "The Atonement," and is by J. M. S. No. 3 is on "The Work of the Holy Spirit on Christ," and is written by J. G. M.

No. 1 is a sort of homiletic study, and has for heads—first, God is not all anger; second, there is anger in God; and third, the Divine anger is not arbitrary, but arises from His justice.

No. 2 is speculative. Starting with a definition of the English word atonement, the several implications of this definition are pointed out with some speculative ability.

No. 3 is biblical. A study in Biblical Theology which contents itself with asking what the New Testament has to teach concerning the relations of the Holy Spirit to Jesus the Christ.

All three essays are mere sketches, not without promise of better things if the several subjects are seriously grappled with. And, of course, it is peculiarly difficult to compare them, seeing their differences of method as well as of subject.

However, on the whole, No. 3 seems to me unquestionably the most able.

ALFRED CAVE.

No. 3 is by the Rev. James G. Murphy, Salem Manse, Budleigh, Devon.

IV. LITERARY.

Under this heading have been received: (1) A Review of Smith's *Religion of the Semites*. (2) A Review of Simon's *The Redemption of Man*. (3) A paper on "The Bible in Ruskin's Writings." All three are characterized by knowledge, and a real grasp of their subject. They are probably, taken all in all, the best papers reported upon this time, and would not discredit any magazine in which they appeared. No. 1 is superior to the others in literary style and finish. It is written by the Rev. A. C. Welch, M.A., Waterbeck, Ecclefechan.—THE EDITOR.

Those whose papers have been placed first will kindly inform the publishers which of the following volumes they wish sent to them.

Lichtenberger's History of German Theology in the Nineteenth Century, 8vo, 14s.

Pünjer's Christian Philosophy of Religion, 8vo, 16s.

Dorner's System of Christian Ethics, 8vo, 14s.

Stählin's Kant, Lotze, and Ritschl, 8vo, 9s.

Orelli's Prophecies of Isaiah, 8vo, 10s. 6d.

Orelli's Prophecies of Jeremiah, 8vo, 10s. 6d.

Ewald's Revelation; its Nature and Record, 8vo, 10s. 6d.

Briggs' Messianic Prophecy, post 8vo, 7s. 6d.

Cassell's Commentary on Esther, 8vo, 10s. 6d.

Workman's The Text of Jeremiah, post 8vo, 9s.

THE following subjects are proposed on the same conditions as formerly. That is to say, to the writer of the best paper under any of the divisions, a volume will be sent, such as Dorner's *Ethics*, Orelli's *Isaiah*, or *Jeremiah*, Ewald's *Revelation*, etc. (see List above). The papers should not exceed three thousand words. The names of the writers of the best papers will be published, unless they prefer to have it otherwise; in all other cases, only initials or *nom-de-plume*. Papers for next report must be received by 15th September. Any writer may choose more than one subject.

SUBJECTS PROPOSED FOR PAPERS.

I. OLD TESTAMENT EXPOSITION.—1. Exposition of Psalm viii. 2. The Unity of Isaiah.

II. NEW TESTAMENT EXPOSITION.—1. The History and Value of the title "Son of Man." 2. Exposition and Application of Hebrews xii. 1, 2.

III. THEOLOGICAL.—The Work of the Holy Spirit on Christ. 2. Clement of Rome.

IV. LITERARY.—1. A Review of *Lux Mundi*, or a Discussion of one of the Essays. 2. A Review of Boyd Carpenter's *The Permanent Elements of Religion*. 3. How to conduct a Bible Class.

An Old Priest's Hope in Christ.

BY THE REV. JOHN REID, M.A.

"That we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness all our days."—LUKE i. 74, 75.

ZACHARIAS had his own idea of the blessings of the salvation, to be brought to Israel by the "Highest." As a Jew, he shared in the patriotic feelings and hopes of the time. He looked for national independence from the rule of the Romans, and the establishment of a kingdom of Israel, whose glory would eclipse that of any other kingdom. But as a priest, he had a yet dearer hope, of which national independence was only the condition which must precede its fulfilment. The worship of the Temple had often been disturbed by incursions of Roman soldiers. From the tower Antonia, which overlooked the Temple courts, a sleepless watch was kept upon the worshippers. On the slightest appearance of tumult, or suspicion of a plot, the soldiers dashed down among them. On one occasion, at least, the blood of the worshippers was mingled with their sacrifices. The lack of freedom to serve God in His holy house (*διατρεῦν*, to render religious service, cf. Matt. iv. 10; Acts vii. 7; Acts xxiv. 14; Rev. vii. 15) was an indignity hard to endure, and a constant cause of irritation. Never to be free from the fear of interruption; never to be without consciousness of being watched by suspicious Gentile eyes, were the worst sorrow and most bitter grievance of the wise and godly priest. The national degradation had its most shameful indignity in that which touched him as a priest most closely. To him the coming salvation would have as its best blessing, and the sign of all others, liberty to carry on the worship of God without fear. His song is the true lyric of a priest. It is the expression of deep personal feelings and of intense personal hopes.

The Hereafter.

By JAMES FYFE. T. & T. Clark, 1890 (8vo, 7s. 6d.).

This volume deals with a subject of perennial interest. The future destiny of mankind, both as a race and as individuals, is a theme which has such momentous bearings upon our present hopes and duties, that it will always continue to excite earnest thought and eager discussion. Mr. Fyfe's contribution to the subject, though marred by considerable defects, is yet a work of sterling value. It lacks literary grace and attractiveness. The style is often loose, lumbering, even slovenly at times. The plan he has adopted involves a good deal of overlapping and repetition. Greater discrimination might have been exercised in the quoting of authorities. But all these drawbacks are much

more than counterbalanced by the solid excellences of the volume. It is the outcome of much painstaking industry and laborious research. The careful accuracy displayed in searching out the meaning and use of terms, the fulness with which all the varied aspects of the subject are treated, and the freedom from bias with which the inquiry is conducted as a simple matter of exegetical induction, are worthy of all praise.

The work is divided into two parts. In the first, the whole of the evidence bearing upon the certainty, character, and duration of the future life is collected and analyzed. Two chapters are devoted to the testimony of history and archæology to the widespread—the practically universal diffusion among mankind of the belief in a future state, and of rewards and punishments in the life to come. The probable origin of this all-pervading belief is discussed. Evolution, a long and patient quest for truth, a process of elimination from crude and gross mythologies, are shown to be inadequate and improbable explanations; and cogent reasons are given for the supposition of an original intuition, a God-given instinct in man, or a primeval revelation of God to His creatures, or both of these combined. The teaching of the Old Testament is then carefully investigated, both in its general principles and in the meaning and use of particular terms. The author pays little regard to the views of modern critics as to the date, origin, and authorship of the Old Testament books; but as his task is mainly exegetical, it can hardly be said that his conclusions are vitally affected by the results of historical criticism, even if these were more certain than they are. The continued existence of the soul after death he regards as a presupposition underlying the whole of the Old Testament revelation, and the multitude of particulars he adduces in support of this view certainly makes out a very strong case. The gradual advance from obscurity to clearness is duly recognised; and he carefully traces the development of the idea of Sheol from that of a general receptacle of all departed spirits to that of a sphere of existence having two contrasted regions—one of blessedness, the other of punitive suffering. The witness of the Apocrypha is next dealt with, its books being regarded not as of any dogmatic authority, but simply as a reflex of the current state of Jewish thought in the period which intervened between the Old Testament and the New, and still more as furnishing in germ the linguistic basis and the forms of illustration from which the New Testament teachings took their colour. The terms and statements of the New Testament are then treated with great minuteness, alike on the lines of philology, grammar, and exegesis. Perhaps the most interesting sections of this part of the work are those which deal with the expressions—Gehenna, the unquenchable fire, and the undying worm. In the care with which he has traced the usage of certain terms in biblical as distinguished from classical Greek, Mr. Fyfe has done good service. An instance may be given. Readers of Dr. S. Cox's *Salvator Mundi* will remember how he evades the force of the expression "eternal punishment" in Matthew xxv. 46, by arguing that *κόλασις*—the term there used—originally means "pruning"; and when applied to moral

processes, describes corrective discipline—"that kind of punishment which is intended for the improvement of the offender." For this he alleges, no doubt with perfect accuracy, the authority of Aristotle. But in so doing, the worthy Doctor, fair and candid expositor as he usually is, can hardly escape the charge of *suggestio falsi*. Mr. Fyfe makes it manifest beyond the possibility of dispute, that while the early Greek writers used the word in the sense of discipline or correction, its invariable meaning in the LXX., the Apocrypha, and the New Testament is *pure retributive punishment*.

The second part of the work consists of an exposition and defence of the Scripture doctrine of retribution according to law. After stating the conclusions which he feels warranted in drawing from the exegetical researches of the first part of the work regarding the nature, the measure, and the duration of future retribution, he submits to a very searching examination the theory of conditional immortality, and the doctrine of universal restoration in its varied phases. He then restates the evidence for the eternity of retribution by a careful discussion of the meaning and use of *Olam*, *aion*, *aionios*, and the other biblical expressions for unlimited duration; and concludes with a trenchant exposure of the worthlessness of some of the leading objections urged against the eternity of punishment. It will be seen that Mr. Fyfe stands firmly in the old paths. And, unquestionably, if the matter is to be decided simply by a careful exegesis of the statements of Scripture, and not by rationalistic pre-

suppositions or appeals to sentiment, he has made out a case for the certainty and endless duration of future punishment which cannot be easily shaken. Doubtless the advocates of the "larger hope" will continue to rest the main stress of their argument upon *à priori* reasonings as to the nature of God, and the inferences which they regard as warranted by His revelation of saving mercy. But in making the testimony of Scripture square with these presuppositions, they invariably, though it may be unconsciously, abandon the attitude of humble and candid interpreters, and set forth not what is, but what in their view ought to be the teaching of Scripture on the subject.

Our author frankly abandons the idea of "a material fire and brimstone hell," and regards future punishment as being entirely spiritual in its nature. In this he seems to claim that he has made an advance upon generally accepted views. But is it really a new departure? Even Calvin fully recognises the figurative character of the leading scriptural representations of punitive suffering; and while material horrors may sometimes have been too freely dealt in by rhetorical preachers, no really representative Protestant theologian can be justly charged with holding and teaching those gross caricatures of the doctrine of retribution which are the stock-in-trade of shallow novelists of the broad school. Mr. Fyfe's statement of truth is stern, but not unduly harsh; and he tempers the severity of his conclusions by an adequate presentation of the plenteous grace of the Gospel.

R. MASSON BOYD.

Requests and Replies.

What are the best Lexicon and Grammar for use with the LXX. Version?—A. W. W.

A late edition of Winer's *Grammar* and Schleusner's *Lexicon*. Trommius' *Concordance* is also specially useful, to be picked up for £3 to £3, 10s. See also Thayer's *Grimm's Lexicon of New Testament Greek*.—R. B. GIRDLESTONE.

What is St. Paul's meaning in 1 Cor. ix. 9, 10?—

"It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written."—E. J. A.

This seems to me to illustrate the Hebraistic mode of thought and diction in a twofold way. The quotation and its application are altogether in the style of a Jewish doctor; and the phraseology illustrates a familiar idiom of Hebrew, in which an apparent denial indicates nothing more than comparison of emphasis. The material part of the passage is elliptical, and I should paraphrase it as follows: "Does this mean only that God cares tenderly for dumb animals, or, since our principle

of Bible interpretation forbids this thought, shall we venture decidedly to say that His words refer to our case? We may; for the passage was written on our account."—T. G. ROOKE.

What is the best and clearest Hebrew Grammar for use of those who are beginners, seeking to instruct themselves in the language?—A. W. W.

Unquestionably the best elementary text-book is the *Introductory Grammar* of Prof. Davidson, published by Messrs. T. & T. Clark, which is largely used by teachers both in this country and in America. It must, however, be stated that students complain that it is a difficult book for self-instruction. The progressive exercises, which are a characteristic feature of the book, and give it great value as a *class book*, can scarcely be done correctly by the unaided learner, who may consequently go on repeating and getting confirmed in mistakes. The recent English editions of *Gesenius*, published by Asher & Co., will be found more readable and interesting to a beginner, and they contain as complete a statement of the principles and peculiarities of the language—although not

presented in the most scientific manner—as most Hebrew students are ever likely to require. A smaller book, at half the price, which many have used with success in self-preparation for an examination in the elements, is that by Duncan Stewart, published by Blackwood, Edinburgh. It has appropriated some of the best features of Davidson, and has the advantage (considerable to a beginner) of adding the pronunciation of the Hebrew forms in English characters. It is confined to the elements, but is accurate so far as it goes.—JAS. ROBERTSON.

Is there any ground for identifying the woman that was a sinner of Luke vii. 37 with Mary Magdalene?—W. G.

There is not. Nothing is known. The Fathers of the Western Church who first, hesitatingly, favoured the identification (Ambrose, Jerome, Augustine) knew nothing more than we know. The universal currency of the opinion that the two women were one and the same person, during the Middle Ages, was due to the authority of Gregory the Great. The adoption of the view by the translators of the Authorized Version, as shown in the heading of Luke vii., “Mary Magdalene anointeth Christ’s feet,” only exemplifies the tenacity with which opinion holds its place in the human mind after it has been fairly rooted. The great majority of modern commentators entirely discard it.

The chief source of the long prevalent idea is

the same as that which has given rise to many other legends, the desire to know as much as possible concerning persons whose names are surrounded with a halo of religious interest. Who was the woman that was a sinner? Who was Mary called Magdalene? Can the two have been one? There is just one fact in the gospel narrative that suggests and gives a slight plausibility to the conjecture. Immediately after relating the story of the anointing in the house of Simon the Pharisee, Luke goes on to tell of certain women who followed Jesus on His itinerant ministry, and ministered unto Him of their substance (Luke viii. 1-3). The first named is “Mary called Magdalene, out of whom went seven devils.” Evidently there was some link of connection between the two narratives in the Evangelist’s mind. What was it? Did he know that the woman that was a sinner was one of the women who followed Jesus—say, the Magdalene? Or was the link of connection simply the general thought: following Jesus and ministering to His wants was the frequent result of benefit received from Him; penitents forgiven, demoniacs healed thus went into peace and found deep rest for their souls? The latter hypothesis sufficiently explains the order of the narrative, but the former attracts by its greater definiteness. It has been regarded as a point in its favour that Mary of Magdala had been possessed of seven devils. The seven devils are interpreted to mean a very sinful life. But the notion that the demoniacs were specially great sinners has no foundation in the gospel history.—A. B. BRUCE.

The Sunday School.

The International Lessons for September.

I.

September 7.—Luke xix. 1-10.

Jesus and Zacchæus the Publican.

1. “The chief among the publicans.” There were many publicans or tax-gatherers in Jericho, and Zacchæus *may* have been the chief of them all; but there is no more asserted here than that he was “a chief tax-gatherer.”

2. “A sycamore tree.” It is the Egyptian fig-tree, easy to climb from its low-spreading branches.

3. “The half of my goods I give to the poor.” This may be taken to indicate a habit already formed; but more likely it is the expression only of a purpose for the future.

The tax-gatherers of Palestine were hateful to the Pharisees, for the simple reason that they were tax-gatherers.

They were thus in league with the Romans, the oppressors of the nation. From this fact alone they were classed as “sinners,” and kept mercilessly outside the circle of the “religious,” the true sons of Abraham. The result of this exclusion was to make the tax-gatherers, in many cases, careless and immoral. Their besetting sin is indicated by Zacchæus in the eighth verse. They demanded more money from their countrymen in the shape of taxes than they were authorized to collect; and if refused by any one they “informed” against them to the Roman governors as dangerous persons. This “false accusation” was a regular trade in the Roman Empire, whereby many a wretch enriched himself, and the publicans in Palestine found it exceedingly easy to work and very profitable in its results.

Thus they were doubly accursed in the eyes of the Pharisees. They were apostates from the true religion, since, though Jews, they had taken service under Rome; and they actually were guilty of frequent acts of extortion

and cruelty. That many of them became rich and great did not make them more acceptable to the Pharisees or the people; and it is evident that Zacchæus felt himself practically an outcast. He climbed the tree probably because he did not dare to push his way through the crowd.

Many publicans came to Jesus; and one need not wonder at this one. Remember that He was considered a Rabbi—a chief Pharisee; yet He was willing to eat and to drink with publicans and sinners! No wonder the Pharisees fumed; no wonder the publicans melted and came to Him.

Zacchæus repented, and brought forth fruits worthy of repentance, and Jesus pronounced him saved. "Why not?" He seemed to say, "He also is a son of Abraham." In the *literal* sense they all admitted it, for he was a Hebrew like the rest of them; but in the *legal* sense they denied it, for he had gone over to the enemies of the kingdom of Israel; but in the *gracious* sense Christ now affirmed it. He is a son of Abraham—literally, but more especially by grace, being saved.

II.

September 14.—Luke xix. 12-27.

The Parable of the Pounds.

1. "Ten pounds." The word used here by our Lord (mina) is more than a pound, nearly £3, 10s.

2. "Occupy," in modern English, "trade."

3. "This man." As the original has no word for "man," there is contempt mingled with hatred in the expression, "We will not have *this* to reign over us." How literally did the Jews fulfil the prophecy, "Away with *this*, and release unto us Barabbas" (Luke xxiii. 18).

4. "I might have required mine own with usury." "Required" is scarcely strong enough; the same word is translated "exact" in Luke iii. 13. Both principal and interest belong to God by right, both our talents and what they effect; therefore He exacts His own with interest.

In this parable Christ is believed to have made use of a historical incident. Archelaus, son of Herod the Great, had made a journey to Rome—a far country from Judea—to seek to be made king of the Jews. The Jews, however, hated him, and sent fifty of their chief men to endeavour to persuade Augustus, the emperor, to refuse him the kingdom. They were unsuccessful; for, though Archelaus was refused the title of "king," he was allowed to remain governor of Judea. On his return he appointed such of his chief adherents as had been faithful to him rulers over cities, and put to death those who had opposed him.

Why does our Lord recall this incident in the history of the Herodian family? The eleventh verse tells us. He was nearing Jerusalem; His followers were full of the wildest hopes, hopes of a Messianic kingdom of this world just about to be established, and of their own splendid prospects, simply on the ground that they were His followers. So He says: The Kingdom is not yet. He must first go away to that far country,—far, yet very near,—His Father's house; when He comes again the kingdom will be established. Then will He appoint His followers to places of honour in that kingdom.

But first they must be tried. Outward respect for a present Master, whose every step they think brings him nearer the throne, is no test of character, no evidence that they are fit for the positions to which they aspire. But faithfulness to a long absent Lord—faithfulness to past memories, faithfulness to present duties and responsibilities, faithfulness to an undying hope that He that shall come will come even though He seem to tarry long—that will test, and that will be rewarded with honour undreamt of.

There are seeming followers who are no true followers. They love not; they only follow through fear. Therefore they cannot abide faithful in absence, though they are not *sure* enough openly to throw off their allegiance. Theirs will be bitter disappointment and loss.

There are open enemies also. There are those whose pride of heart and badness of life make them prefer the rule of a Barabbas to that of the holy Lord. They do not even pretend to be disciples. There is no degradation, therefore, for them when He appears; there is simply swift destruction. They are not surprised at the sentence passed upon them. They have openly cast in their lot with His enemies; if He comes in power, they know what their end will be.

III.

September 21.—Luke xix. 37-48.

Jesus entering Jerusalem.

1. "At the descent of the Mount of Olives." The last halting-place was Bethany. From that village the road to Jerusalem rounds the hill Olivet, and at a certain point of it the city bursts into view: At this point Farrar thinks the people from Jerusalem "met the rejoicing crowd of Galilean pilgrims who came with Jesus."

2. "He beheld the city, and wept over it." It was a steady gaze, followed by a great wailing cry; for the word means *wept aloud* or *wailed*. At the grave of Lazarus, "Jesus wept;" but there the word means simply that he shed silent tears. "Few scenes are more striking than this burst of anguish in the very midst of the exulting procession."

3. "The things which belong unto thy peace." Long ago Isaiah had cried in the name of the Lord: "O that thou hadst hearkened to my commandments! then had thy peace been as a river" (Isa. xlviii. 18). Now there had dawned a yet more gracious "day" to this favoured city, in the very name of which is the Hebrew word "peace" (Salem): for the Prince of Peace had come to her gates; but she would not.

4. "Thine enemies shall cast a trench about thee." Forty years later this was literally fulfilled. Titus surrounded the city with a trench and a mound, and "kept her in on every side;" for so close was the blockade, that "myriads of the Jews perished of starvation." It is a terrible story, the story of the siege of Jerusalem. Milman, in his *History of the Jews*, tells it vividly. To the minutest detail, Christ's prediction was fulfilled. Titus found that there was nothing for it, when he had taken the city, but to level it with the ground. To leave one stone upon another was but to leave a rallying point for the Jews to gather round.

What a lesson this whole scene brings before us if we could

learn it ! The exultant crowds hailing Jesus as the Messiah, and leading Him in triumph into the holy city ; Jesus Himself weeping aloud in the midst of the joy ; the Pharisees and Scribes standing aloof, scowling and envious ; the most sacred place of the holy city found no better than a cave of

robbers ; what does it all mean ? That in obedience to God's commandments there is peace, and prosperity, and triumph, and not in any outward splendour. They cried, "Hosanna !" but their hearts were far from Him. Very soon they cried, "Crucify Him, crucify Him !"

** Behind Him—Before Him.**

IN your May number a passage was cited from a popular author in reference to our Lord's healing the woman who had an issue of blood. May I correct an oversight in the writer's remark that the Saviour "could not rest Himself—could not let her rest, until He brought her round *before Him?*" This representation of the Lord Jesus bringing the poor woman "*round before Him*" sadly mars the profoundly interesting tableau which the Scripture narrative exhibits. Our Lord did not cause the invalid to come before Him, but He turned back towards where she was (Matt. ix. 22 ; Mark v. 30), and "looked round to see her who had done this" (Mark v. 32). The woman "perceiving that she had not escaped notice" (Luke viii. 47), "alarmed and trembling" (Mark v. 33), came no doubt with faltering steps, and "threw herself at His feet, and told Him all the truth" (*Ibid.*), "before all the people" (Luke viii. 47), her tale of woe and tedious suffering, and how 'twas quickly ended (Luke viii. 47). Then came the closing words of grace.

F. H. RINGWOOD.

The Jews under Roman Rule.

BY W. D. MORRISON.

London : T. Fisher Unwin. 1890. 5s.

MR. MORRISON has written a capital book, and one which forms a really valuable addition to the "Story of the Nations" series. He is, however, more successful in dealing with the external fortunes of the Jews—the relations which existed between them and the Romans during the period in question—than in his treatment of the internal structure and conditions of Jewish society. The chapters devoted to the Maccabæan insurrection, the Roman conquest of Palestine, the rule of the Herodian family, the administration of the imperial procurators, and the destruction of Jerusalem, are all clearly and carefully written. Mr. Morrison has consulted the best authorities, and has made good use of the material thus placed at his command. He has not been content merely to reproduce the facts and the conclusions of others, but has grasped the historical details with a fresh, firm hand, and has presented them in a way that is all his own.

The book may, therefore, fairly claim the kind of originality that consists in reissuing current coin stamped with the author's own image and individuality. No more concise sketch of the career of Herod, for instance, or of the policy of the Roman tetrarchs, could be desired : and if the story is not told with the exhaustive fulness of Schürer, or with the picturesque charm that lends so much grace to the pages of Hausrath, it is at least much more interesting and satisfactory than the narrative of Stapfer. For a popular and, at the same time, an accurate and well-condensed account of Jewish history during the period extending from the rise of the Maccabees to the reign of the Emperor Hadrian, we can heartily recommend Mr. Morrison's book. The chapters that follow, however, are scarcely of the same high order of excellence, and are of unequal merit. It is no doubt true that with reference to some of the topics dealt with, the information we possess is not only scanty but untrustworthy. It is, therefore, difficult for any writer to avoid statements and conclusions, which to other scholars seem open to question ; nor in a volume of this sort would Mr. Morrison be expected to combat the opinions of those from whom he differs. Still he does not seem in every case to have thoroughly assimilated all the facts and material before him. For example, while the constitution and jurisdiction of the Sanhedrim are clearly described, nothing is said about its judicial procedure,—a point of great importance as illustrating the nature of the powers which the Supreme Court claimed the right to exercise. Again, we are told that "the site for a synagogue was, as a rule, selected because of its proximity to the seashore, or to a running stream ;" and this statement is supported by a reference to Acts (xvi. 13) and to Josephus (*Ant.* xiv. 10, 23). But Mr. Morrison should have known that in both these passages, not synagogues, but *proseuchai* or places of prayer are intended, and that such oratories were simply open spaces—more rarely buildings—to be met with in cities where synagogues did not exist, or were not permitted. On the other hand, the chapters dealing with the origin and distinctive tenets of the Pharisees, Sadducees, and Essenes are much more satisfactory in point of arrangement and in fulness of detail. A word should also be said in praise of the illustrations, which are well-chosen and finely executed.

JOHN I. W. POLLOCK.

The Seat of Authority in Religion.

By JAMES MARTINEAU. LONGMANS & Co.

I YIELD to the Editor's request that I should give him my impressions of Dr. Martineau's book, though I fear that, as I explained, it can be only impressions: the pressure of other engagements prevents me from undertaking a closer review.

For the same reason, I shall hope to be forgiven if I take the book rather from my own standpoint, and reply to the question, not so much how it may affect others, as how it affects a position like my own. This narrowing down of the subject will at the same time greatly simplify it. I shall not feel called upon to discuss conclusions with Dr. Martineau where I agree with him.

The book may be said to consist of three parts: (1) a criticism of competing theories of authority; (2) a particular criticism of that theory which rests its beliefs primarily on the Bible: (3) a reconstruction, independent of this, and in a large degree negative, of an object for personal religion. I feel myself absolved from any detailed discussion of (1) and (3), though on opposite grounds: I agree with too much of what is said under (1); I differ too widely from the premisses involved in (3). The real debate between us reduces itself to the area covered by (2). Within this area the real battle would have to be fought; and it would be a battle, not so much in regard to the methods of which Dr. Martineau makes use, as in regard to the application of that method to particular concrete questions of criticism.

I will not say that the preliminary argument is not needed, and that it may not have its use in certain quarters; but it is at least, I venture to think, much less needed now than it was twenty or thirty years ago. Among students of theology there are probably few who would wish to exempt the Bible from searching examination. Whatever they may think of the kind of examination applied to it by Dr. Martineau, they are not opposed to examination in the abstract. They would conduct it freely and frankly, without reservation. They will approach the Bible (if they are challenged to do so) "like any other book." All they would claim is, not to have the question foreclosed for them, *how far* it is like any other book. They would let it speak for itself. They would give it a patient and respectful hearing; and if, or in so far as, it appears to differ from other books, they will recognise the fact, and assign to it a greater or less degree of authority accordingly.

I do not wish to speak in terms of blame. We

owe Dr. Martineau far too great a debt, in other ways, for that; and the causes which have made his book what it is lie near enough to the surface, and are not peculiar to him, individually. But I should be obliged to say that the hearing which he has given to the Bible is certainly not patient, and is some way short of respectful. And to that fundamental defect I should attribute what seems to me to be his failure to obtain any sound and permanent results. He takes the whole problem, or series of problems, to be far easier than it is; and the consequence is that he proposes a number of off-hand solutions which cannot possibly stand. I find no signs in the book of that close and concentrated study which alone can satisfy the conditions of biblical criticism at the present day.

The key-note is struck in the preface. It appears that the book takes up recasts and continues an unfinished series of papers which came out in a monthly periodical between the years 1872 and 1875.

"So great in the interval had been the gain of historical research, in regard especially to the growth of the Church in the first two centuries, that it was impossible to resume my task till I had overtaken the movement in advance by following the footsteps which led to the higher point of view. This recovery of a true position is now rendered comparatively easy by the striking improvement, in condensation, in critical fairness, and literary form of modern theological authorship: so that, under such guidance as that of Scholten, Hatch,¹ Pfeiderer, Holtzmann, Harnack, and Weizsäcker, even a veteran student may find it possible, with no very wide reading, to readjust his judgments to the altered conditions of the time."

There is an air of easy satisfaction in this paragraph—a sort of looking round on the works of criticism, and finding them all very good—which I am afraid is not a hopeful sign for getting at the *real* truth, the *veritas veritatum*, a treasure which lies deeper underground, and is not to be come at in such comfortable and expeditious ways. I regret to see Dr. Martineau numbering himself among those who imagine that all that is necessary to solve the most perplexing of human problems is to go to a few of the latest German writers—not to weigh and test their hypotheses, and explore all round

¹ It will be remembered that Dr. Hatch's utterances on biblical criticism are confined to his articles in the *Encyclopædia Britannica*.

their data, but simply to take their conclusions ready-made, translate them into English, and spread them broadcast as a new gospel.

The process in the hands of Dr. Martineau is not only a very hasty, but a most one-sided, one. It is the old story: *advertunt eventus ubi implentur, negligunt ubi fallunt*. Any thing that makes for his thesis is eagerly accepted, whatever tells against it is ignored. The names which Dr. Martineau chooses are all more or less on his own side of the question. Even the works which go with these names do not seem to me to have been digested and assimilated. I cannot admit for a moment that the real state of present scholarship is represented. It is essentially the criticism of twenty years ago. There is a new patch or two on the old garment (like Vischer's theory of the Apocalypse), and that is all.

Have we had no prophets in Israel all this time whose words are worth listening to? Is it safe to treat of the Christianity of the first two centuries, and wholly neglect Bishop Lightfoot? Is it safe to dispose of the genuineness of the Fourth Gospel without a word of allusion either to Dr. Ezra Abbot or to Dr. Westcott—we might add, even to his own late colleague, Dr. James Drummond—and not only without a word of allusion to them, but with pretty clear indications that they have either not been read or have made no impression? Is it safe to revive an old theory¹ of Keim's and Scholten's (that the Ephesian tradition of St. John turns upon a confusion between the Apostle and the Presbyter) without a hint of the weighty protests which have been raised against it? Is it safe to take up the Paschal Controversy without a sign of any acquaintance with Schürer's elaborate and decisive monograph? Is it safe to touch upon the Acts, and take no account of the accumulating corroborations which that much-enduring book has received in recent years?

One or two contrasts strike me as I am writing. Let any one who is impressed with Dr. Martineau's book turn from his treatment of the Fourth Gospel—I will not say to the "Bampton Lectures" of the present year, though, when they are published, he will find in them a great deal that is instructive, but to Schürer's survey of the Johannean question in a recent volume of *Giessener Vorträge*.² I hope before very long to return elsewhere to this truly judicial and valuable essay, and to do my best to bring out the real advance which it marks. Or again, let him turn from the section on the Acts to an article by Professor Ramsay ("St Paul at Ephesus"), which touches incidentally on that book, in the current (July) number of the *Expositor*. The reader will there have brought

home to him the difference between fact and theory, and will see the directions in which really fruitful and abiding work is being done.

To sum up briefly my opinion of Dr. Martineau's book. From the critical side, from which alone I have dealt with it, I honestly do not think it an important book. It is not a book that need be read. To speak quite frankly, it is in my opinion a book which is better left unread. It is what I should call a dangerous book—not at all in the sense that it contains heretical doctrine, for that one is, of course, prepared—but because the attractiveness of its style is out of all proportion to the solidity of its substructure. Dr. Martineau is not only a very skilful writer, but he is also a very confident one; and confidence is apt to be catching. To the student who brings with him a large grain of salt, and who will test each proposition as it arises, and ask what is the ground for the dogmatic assertions which are made so repeatedly as to what is, and what is not, an anachronism at any given time, the book will do no harm: the criticism of it may, in fact, be a good intellectual exercise; though, so far as positive results are concerned, I suspect that he would be much better employed in reading *Types of Ethical Theory* or *A Study of Religion*. But the general reader, who comes to the book with only a smattering of knowledge, and has not the time or the opportunity to test what is put before him, will be apt to be carried away by the glow and enthusiasm of an eloquent pen into positions at which he would never arrive by sound and circumspect reasoning.

W. SANDAY.

** Church Bells ** Portrait Gallery.

THIS "gallery" will be a valued possession not to the members of the Church of England only, for most of the names are known and revered beyond the bounds of Church or party. Each monthly part contains four portraits and short life sketches, and is remarkably cheap at 7d. Part IV. (April) has the Bishop of Chichester, the Dean of Rochester, Preb. Shelford, and Dr. George C. Martin. Part V., the Bishop of Wakefield, the Bishop of Durham, Dr. Dix of New York, and Sir John H. Kennaway, M.P. Part VI., the Bishop of Bedford, Chancellor Espin, Preb. Sadler, and Mr. R. Bosworth Smith. Part VII., the Bishop of Minnesota, the Dean of Peterborough, Canon Ellison, and Mr. Stanley Leighton, M.P.

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¹ I commend the pages (pp. 194, 195) in which this is stated as a sample of the *cœva læger* in criticism.

² Giessen, 1889.



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The Exposition Times.

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